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CHRISTIAN ADVOCATE.

CONDUCTED BY

ASHBEL GREEN, D. D.

VOL. V.

FOR THE YEAR 1827.

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—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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PREFACE.

Permitted by the goodness of God to complete and present to its readers the fifth volume of the Christian Advocate, the Editor desires to acknowledge that goodness with lively gratitude; and to offer his thanks to those whose patronage and approbation have sustained and encouraged him in his arduous occupation.

In the Prospectus of this work, a tythe of its "clear income" was pledged to the charities of the church. This pledge has caused the Editor no small embarrassment, from which he believes it to be both his privilege and his duty to free himself for the future. When the Prospectus was offered to the publick, it was confidently expected by the gentlemen who then had the disposal of the work, that the Christian Advocate would receive the ready and united patronage of the Presbyterian church at large; and that a general subscription would be greatly promoted, by the consideration that every subscriber would not only benefit himself, but contribute to the fund of Christian charity. It is scarcely necessary to state, that the expectations *then* entertained have not been realized. At the close of the first year, the number of subscribers was less than eight hundred; and the pecuniary receipts for the work were but a little more than sufficient to defray the expense of printing and distribution. Since that period, there has been a constant, but very gradual increase of subscribers—not quite a hundred in a year, on an average: so that the present number is between a thousand and eleven hundred, and the profits of the publication, a little, and but a little, exceed a thousand dollars annually. This frank and fair statement is made, with a view to correct the error, which many of the friends of the Christian Advocate are known to have entertained, that its subscription list has constantly been large, and that the income from it has, in consequence, been very considerable. It is also made to show that the course which the Editor proposes to take in time to come, is right and reasonable.

No opinion shall be given, as to the causes which have occasioned that want of patronage, which was calculated on when the Prospectus of this Miscellany was sent abroad, and which formed the basis of the pledge in question. The Editor will only remark, that he knows not that the pledge has been the means of obtaining a single subscriber; and that as his patronage, small as it is, has been constantly increasing, he flatters himself that his own incompetency, or want of fidelity, cannot be the sole cause that it has not been greater. He is, at any rate, conscious of having laboured with painful and unceasing assiduity, and therefore believes, that inasmuch as the profits of the work have never even approximated the amount in expectation of which the pledge was given, he is not bound to continue to act under it. Before he was engaged, or looked to, as the conductor of the work, it was said in conversation, by those who had the management of the concern, that fifteen hundred dollars per annum ought to be offered *as a salary*, to a competent Editor. Not the

half of this sum has been *annually* received by the present Editor; and some of his friends have suggested, that as the compensation of an Editor is always considered as among the *necessary* expenses of every periodical work, there has in fact been no "clear income" from the Christian Advocate; and therefore, by the terms of the pledge itself, there has been no obligation to give any thing to the charities of the church. To this suggestion, however, the Editor has not yielded; but has, for five successive years, devoted, or made provision for devoting to charity, the tythe of his profits; notwithstanding the scanty remainder that has been left to himself. In this course, however, he does not think that any principle of equity requires him to persist, after making this publick statement. The avails of the Christian Advocate, small as they are, form by far the larger part of his whole income—on which he must rely for the support of his family, and for aiding the numerous charitable institutions and designs to which he is expected and solicited to contribute; and to which, in proportion to his means, he regards it both as a sacred duty and a high privilege to afford pecuniary assistance. But it has been in no slight degree mortifying to him, that after tything almost the whole of his income, and reducing his personal and family expenses to narrower limits than those to which he had been accustomed, he has still been obliged to appear as a parsimonious contributor to several important objects. He has feared that his character, as well as his feelings, might suffer from this cause. He has therefore judged it to be his duty to disembarrass himself from a pledge, which some have thought has never as yet been binding, and which he hopes all will think may justly be considered as no longer obligatory.

The Editor feels constrained to take the present opportunity to felicitate the friends of religion, on the events favourable to the extension of the Redeemer's kingdom, which have been witnessed in various parts of the world, and particularly in our own country, within the year which is now closing. In France, Germany, and Prussia, the cause of evangelical piety, in opposition to infidelity and superstition, has certainly and very sensibly been gaining ground. In Britain, there has been an increase of all those benevolent and Christian efforts, by which the country of our ancestors has, for thirty years past, been distinguished. An unhappy controversy has, indeed, separated from that noble institution the British and Foreign Bible Society, the most of its auxiliaries in Scotland. Yet not a less, but probably a larger number of copies of the Holy Scriptures, have been, and will be, distributed, in consequence of the separation. This contention, like that between Paul and Barnabas, has produced no abatement of love, on either side, to the good cause. Although the parties cannot act together, yet each is still zealous, perhaps increasingly zealous, to distribute far and wide the volume of God's revealed will. The missions in Asia and Africa have suffered by the death of some valuable members; the Scotch missionaries have been driven by bigotry from the Russian empire; and the Methodist missionaries, by savage barbarity, from New Zealand. But taken in the aggregate, the cause of foreign missions has wonderfully and gloriously prospered.

In the favoured land, in which our happy lot is cast, there is scarcely a Protestant denomination that is not making unwonted exertions for the propagation of the gospel; and these exertions have increased within the closing year. In several sections of our country, there have been, and still are, hopeful and heart-cheering revivals of religion. The missionary and Bible cause seems to have received a new impulse. The contribu-

tions which have lately been made in the city and State of New York, to the American Board of Commissioners for Foreign Missions, and in the city where we write, for the printing and distribution of the Holy Scriptures, have been in a style of liberality, far beyond any previous examples in the United States. It really looks as if men of wealth were beginning to feel the obligation they are under, to serve God with the substance which he has given them. The resolution recently adopted in three whole states of the American Union, speedily to place a Bible in every family of these states severally, is a new and a most important measure. The example, there is reason to hope, will be followed in every part of our country, and even throughout Protestant Christendom—yea, before the lapse of many years, throughout the world. If this hope should be realized, it will be more decisive than any single indication we have yet seen, that the Millennial glory has begun to dawn. The Christian Advocate would remind his readers and himself, that this glorious era, although it be introduced by the mighty power of God, will be brought forward by human instrumentality; and therefore that each, in his proper sphere, is under very solemn obligations to be incessant in prayer, and to employ all his influence, all his exertions, and all his means of whatever kind, for its furtherance and speedy commencement.

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THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVI.

The Humiliation of Christ.

"Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death of the cross; in being buried, and continuing under the power of death for a time."

Christ's humiliation, in general, consisted in his condescending to have that glory which he had with the Father before the world was, veiled for a time; by his coming into this lower world "in the likeness of sinful flesh," to be "a man of sorrows and acquainted with grief." You will be careful to observe, that this humiliation was, in the highest degree, voluntary, on the part of Christ—He yielded to it by no constraint. It had no other source but his own, and the eternal Father's self-moved, undeserved LOVE to lost mankind.

Let us now consider the several steps of Christ's humiliation, as they are mentioned in the answer. "He was born, and that in a low condition." It had been an unparalleled condescension in Christ, to assume our nature in any imaginable circumstances. *How astonishing the stoop for him who was the eternal Son of God, happy in the bosom of the Father, the Creator and the Lord of all the angelick host, and receiving their profoundest homage—to become the Son of man, and be made, as to his human nature, of a woman! Had he made his entrance into our world with all the state, and pomp, and splendour of royalty, that condescension had still been ineffable. But how are we to conceive of it, when, in place of external grandeur and respect, we consider the low condition in which he was actually born! His mother, as well as his reputed father, were, it is true, of the most honourable descent—They traced their lineage to David and to Abraham; and the descent of Christ, according to the flesh, is particularly recorded in the New Testament, to show that the promises of God to those ancient saints, that the Messiah should proceed from them, had been strictly and remarkably fulfilled. But, at the time of our Redeemer's birth, his mother, although of royal ancestry, was reduced to such a state of obscurity and poverty, that in nature's most trying hour, she could procure no admission to an inn. With the cattle of the stall she was obliged to seek a refuge. The Son of God was born in a stable, and laid in a manger—There it was that he who made the worlds,*

became an infant of days!—That he whose arm upholds the universe, was wrapped in swaddling bands! This was humiliation indeed. While this is recollected, never let a poor disciple of Jesus either blush or complain. Thus low did the Redeemer stoop, to lift up sinners out of the horrible pit and the miry clay, into which their sins had plunged them. How can we proceed, without stopping, for a moment, to admire "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes, became poor, that we through his poverty might be made rich;" that we by faith might claim a relation to him as our kinsman Redeemer, and say, "unto *us* a child is born, unto *us* a Son is given—he is *our* Immanuel, GOD WITH US!"

Our Redeemer, it appears, after this, was subject to his parents according to the flesh, during the whole period of his minority. He was bred to a laborious occupation. He was called the carpenter, and the carpenter's son. Let honest industry never be ashamed of its toils, for it is employed only as the Redeemer of the world has set the example.

But the answer states that another part of our Lord's humiliation was, that "he was made under the law." The law, here principally referred to, was certainly the moral law. Christ indeed yielded obedience to all the divine institutions, ceremonial and political, as well as moral; because the former of these, while they lasted, had the same author as the latter, and were therefore equally obligatory; and he declared to his forerunner that it became him to fulfil all righteousness. But the ceremonial and political institutions of the Jews were temporary; the moral law, on the contrary, is of eternal and unceasing obligation. It was to this that he was made subject, as our *surety*. This was the law given to Adam at *his creation*; and was that on which the covenant of works was founded, when he dwelt in paradise. By the breach of this law, as a covenant, all mankind were brought under the curse. When therefore it is said by the apostle (Gal. iv. 4, 5,) "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," we must not only understand the *moral law* to be chiefly spoken of, but spoken of specially as a covenant of works. We have just seen that the object of Christ's coming was to redeem them that were under the law;—that is, to answer its demands in their place. He did answer its demands in their place, considered as a covenant of works; and thus the second Adam repaired the ruins of the first. The law has no longer any claims upon his believing people in the form of a covenant. But he never fulfilled it for them as a rule of life, in any other way than as giving them a perfect example of obedience to it. If he had, then Christians would be under no obligation to render a personal obedience to the moral law. This indeed the gross Antinomians have, in terms, affirmed. But it is only a monstrous and impious inference of their own, made in direct contradiction of the words of Christ himself—"I came not," said he, "to destroy the law, but to fulfil it." That it was the moral law of which our Saviour here spoke is evident; because he did actually destroy or put an end to the ceremonial and political laws of the Jews; so far as they were separable, as in most cases they were, from the principles of the moral law.

It is justly represented as a striking part of Christ's humiliation, that he was made under the law; because it was a most amazing condescension, that the great Lord and lawgiver of heaven and earth, should become subject to the law which he had enacted for humble and inferior creatures;—espe-

cially when he did it to fulfil that law in the place of those very creatures, after they had transgressed it and incurred its penalty. If you will meditate seriously on this fact, you will find it calculated to fill you with astonishment. It may also show you the miserable state of sinners who have not, by faith, committed their souls to Christ; because, of course, they have to answer to God, in their own persons, for their whole debt to the law, both of obedience and of punishment. And, in contrast with this, it shows the unspeakable happiness of true believers in Christ, whose whole debt is cancelled, by his being made under the law, in their room and behalf.

Another item of our Lord's humiliation, mentioned in the answer before us, is his "undergoing the miseries of this life." When our blessed Redeemer assumed our nature, he took no exemption from any of its sinless infirmities, but a large share of them all. It is recorded of him that he was weary, that he hungered, that he wept, that he sighed, that he was sorrowful; but never that he smiled, and but once that he rejoiced. He was, as characteristick of him, "a man of sorrows and acquainted with grief." It was prophesied of him, that his "visage should be marred more than any man's." Probably this took place, in a considerable degree, even before his agony. When the Jews said to him, "thou art not yet fifty years old,"—the expression seems to denote clearly that they took him to be farther advanced in years than he was; for he was then but little more than thirty—And it has been well remarked, that the cares and griefs which he bore, probably gave him the appearance of an age which he had not reached. In short, he endured, as already said, hunger, and thirst, and weariness, and sorrow, and grief; he also submitted to poverty and *want, and had not where* to lay his head; he submitted to the contradiction, reproach and persecution of an ungrateful and wicked world; and he even humbled himself so far as to endure the assaults and temptations of the devil—He did this, that he might extract the sting from all the afflictions of his people, and know, even by experience, how to sympathize with them. "We have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin."

But the sufferings we have hitherto mentioned, though not small in themselves, were the least of the miseries which our Redeemer endured, in his humiliation, while he lived on earth—The answer we consider states, that he also underwent "the wrath of God." By this we are to understand that he endured the awful expression of God's holy and righteous displeasure against sin. His human nature, as we have heretofore seen, could not have sustained this, but for its union with the divine, which upheld it.

But, my children, when you hear of Christ undergoing the wrath of God, you are by no means to suppose that there was ever a moment of time, in which Christ ceased to be the object of his Father's infinite love. Never was he more the object of that love and complacency, than in the midst of those bitter sufferings which arose from the wrath of God due to our sins. Those sins which he was bearing were the object of the Father's infinite hatred; but the glorious person bearing them, was then, as at all other times, his well beloved Son, in whom he was well pleased. That God should thus please to bruise his Son and put him to grief, and that the Saviour should cheerfully consent to sustain it, is just that view of the infinite love and compassion of God and Christ to mankind sinners, which astonishes,

and overwhelms, and melts the soul of a believer, whenever he gets a glimpse of it,—for more than this, he cannot have at present—It is emphatically "a love which passeth knowledge."

The wrath of God endured by our blessed Lord when he was acting as a surety for his people, chiefly appeared in his agony in the garden, when he said "My soul is exceeding sorrowful even unto death; and when he sweat, as it were, great drops of blood falling down to the ground;" and again on the cross, when he cried with a loud voice, "My God, my God, why hast thou forsaken me." Ah, my dear youth! "if these things were done in the green tree, what shall be done in the dry?"—If Christ suffered thus when he bore the sins of others, how will sinners themselves suffer, when the wrath of God shall be let loose upon them, for their own deserts? How earnest should you be to escape this, by immediately flying to the Saviour, that your sins may be forgiven for his sake—that they may all be blotted out in his precious atoning blood.

(*To be continued.*)

ON THE ATONEMENT.

No. XI.

On the Law.

My dear Friend,—I must draw my epistles to a close; the importance of the subject discussed, has induced me to spend so much time in the investigation. They are now in a course of publication; and if the great Head of the church shall condescend to honour them as a means for rectifying the error of any reader, or for establishing the minds of the wavering in the doctrine that has hitherto prevailed in the Presbyterian church, I shall deem myself well rewarded for the time and labour bestowed on them.

It only remains to contrast the two theories in relation to the HONOUR *they reflect on the* DIVINE *law, and on our* BLESSED REDEEMER.

Both schools concur in pronouncing on the Law of God the highest encomiums; believing it to be a transcript of his moral perfections, and worthy of the profoundest obedience of every rational creature. They agree in the sentiment, that the penalty which guards the sanctity of the law, involves a degree of misery far greater than is felt by any human being on this side the grave, and that it will run parallel with the eternal existence of the damned; and they strenuously maintain, that the infliction of this fearful penalty on every impenitent and unbelieving sinner, is a righteous procedure on the part of the Supreme Ruler of the universe. But they differ widely in their views of the bearing of the Mediator's work on the law.

You know, sir, that, in the contrast I am drawing, I do not refer to our brethren, who, while they believe in a *general* atonement, hold to its *true nature* as involving a *real satisfaction* to divine justice, and a *real infliction* of the threatened *penalty* on the sinner's glorious and spotless substitute. In my second letter it was shown, that between them and the advocates of a *definite* atonement, the difference is merely *verbal*, and that they have no ground for controversy with each other. This I wish to be kept in mind.

The new school believe the perfect obedience which Christ yielded to the precepts of the divine law to have been necessary to his work as Saviour, and that the least defect in it would have defeated his benevolent design of saving sinners. But this belief is grounded, not on the necessity of the saved having a finished righteousness as the basis of their justification, but

necessity of perfect holiness
person of the Redeemer.
dingly they deny that Christ,
e *legal representative* of his
, obeyed all the precepts of
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ess, when received by faith,
be *imputed* to them, and ren-
hem righteous before God.
speak indeed of the suffer-
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standing in *our law place*,
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demands of a holy law, they
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ll by *no means clear the guilty.*
h views are deemed by the
hool to be highly unscriptu-
nd really dangerous in their
ncy, and in fact *subversive of*
UE NATURE of the atonement.
are unable to see how the
ould be *magnified* and made
rable, by a transaction and
of suffering which *it did not*
e, and which in fact were in-
d to *prevent the fulfilment of*
t and good demands.

y different are their views of
elation which the obedience
eath of Immanuel bore to the
f God. *In them they behold* a complete fulfilment of all its demands on sinners, both *preceptive* and *penal.* Taught by an inspired apostle that "God sent forth his Son, made of a woman, *made under the law*, to redeem them that were under the law," (Gal. iv. 4, 5,) they believe that the law had demands on Christ; and that by his holy life and bitter death he fulfilled them all, as the *substitute* and *legal representative* of every true believer. Assured too by the same apostle that "God *imputeth* RIGHTEOUSNESS *without works;*" (Rom. iv. 6.) "Even the righteousness of God, which is by faith of Jesus Christ, *unto all and upon* all them that believe:" (Rom. iii. 21, 22,) they hold that the obedience of the Lord Jesus Christ even unto death, constitutes that righteousness by which sinners are justified; and that it is imputed for this purpose to every one who believes in Jesus. Thus sinners are saved in a way perfectly consistent with the *honour* of the divine law; none of its demands remain sacrificed; all are fully satisfied, not indeed by fallen man, but by his immaculate Redeemer; sin is pardoned, and yet punished. The saved appear in heaven before God in a complete righteousness; not a personal one, not through their "own righteousness, which is of the law;" but in that perfectly finished and glorious righteousness, in which the great apostle desired to be found, even "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9.

Such a transaction is glorious to the law. By the obedience of Immanuel unto death, its precepts and its penalty have been declared to be just and reasonable and good. More honour has been done to the one than would have been rendered, if all mankind had persevered in sinless obedience; and higher honour put on the other, than if it had been inflicted on our whole race.

Let it not be objected, that the character of a substitute and representative is unknown to the law. Not so. The principle of representation was connected with it in its first operation on man; for, in the first covenant, Adam was constituted *the federal head and representative* of all his natural posterity: and if the world was ruined under such a dispensation without any reflection on the justice or goodness of the Almighty Creator, how can it be deemed inconsistent with these attributes of his nature, to establish a new and similar dispensation, for its recovery to holiness and happiness? That there is a striking analogy between the way in which we were ruined and the way in which we are recovered, is plainly taught in holy scripture. Having run a parallel between Christ and Adam, whom he styles "*the* FIGURE *of him that was to come,*" and the corresponding effects of the *offence* of the latter, and of the *righteousness* of the former, the apostle adds, "For as by ONE MAN'S *disobedience* many were made sinners, so by the *obedience* of ONE shall many be made righteous." Rom. v. 14—19. And, in 1 Cor. xv. 22, he asserts the same analogy; "for as IN *Adam* all die, so IN *Christ* shall all be made alive:" meaning, not as the Universalists teach, that all men will be ultimately saved by Christ, but that all *who are in Christ,* united to him by faith, and represented by him in his mediatorial work, shall be raised from the dead to the enjoyment of an immortal life of happiness and glory; just as all united to Adam by natural generation, and by the relation established by the original covenant or constitution made with him as their representative, have become subject to death in all its terrible forms.

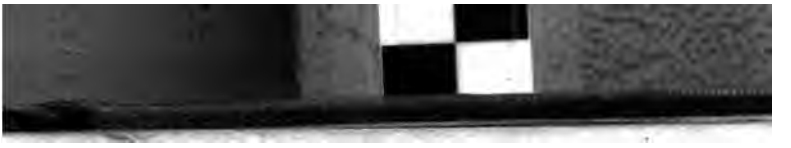
From this comparison, it is easy to see which of the two theories reflects the highest honour on the *divine law.* The one maintains its righteous demands in all their extent, and exhibits them as gloriously fulfilled in the life and death of the Son of God for all his people; while the other prostrates them, and with them, the truth of God, in the dust.

When I began this letter, I intended to finish the contrast; but as the remaining point is important, I think it best to reserve it as the subject of another letter.

Sincerely, yours.

THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHUROH.

We have recently, in the department of *Religious Intelligence,* stated both the importance of this institution and its lamentable want of funds. In our last number, we published the acknowledgment, by the corresponding secretary, of one liberal donation. It is our earnest wish that this may be only the precursor of many more of the same character. The Presbyterians in the central, western, and southern parts of our country, are, we believe, not aware how much they are outdone in patronizing this charity, by their brethren in the east and north. The disparity is great, and we wish it may be considered whether it is not reproachful. We know not how the zeal of those who have been remiss in this important concern, is more likely to be awakened, than by the following extracts from an eloquent discourse delivered by the Rev. William Engles, of Philadelphia, in May last, at the instance of the Board of Education; and which has been put into our hands in manuscript. We wish our space would permit us to publish the whole sermon; but we can take no more than two extracts; the first exhibiting the extensive demand for more labourers in the gospel vineyard, and the second, the duty



istians in relation to this sub-
nd the interesting considera-
by which that duty is en-
. We know that sermons,
ctracts of sermons, are often
l over, when they appear in
ical works; but we do hope
very reader of the Christian
ate will not only *read*, but
, on what follows—The text
sermon was Matt. ix. 36–38.
when he saw the multitudes,
s moved with compassion on
because they fainted and
scattered abroad as sheep
no shepherd. Then said he
is disciples, the harvest truly
nteous but the labourers are
pray ye therefore the Lord of
rvest, that he will send forth
ers into his harvest."

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onceiving ourselves as now
ying a centre, let us imagine
umference which shall merely
le the limits of our city, and
all find a community numeri-
great, for whose eternal well-
no adequate exertion is em-
l. Let the circle be extend-
embrace our state, and not
neighbourhoods but counties
e disclosed to view, enshroud-
ignorance more dense than
mountain mists—where lite-
has no consecrated asylum,
ur holy religion scarce an al-
where a spirit of grovelling
ly-mindedness is predomi-
and eternity has few joyful
intelligent expectants. And
is is true of a commonwealth
may be styled veteran, from
omparatively ancient date of
olitical organization. As we
westward the tide of emigra-
we may therefore expect even
religious devotedness among
who are zealously occupied
ling the forests, planting vil-
and encouraging the growth
eir yet infant settlements.
st in a natural sense the soli-
are made glad by the increas-
flux and bustle *of the adven-*turous and enterprising, we dare not say in a spiritual sense, that the wilderness in its wide extent has budded and blossomed as the rose.

"Now, whilst it is acknowledged that much of this irreligion exists in despite of means, or in regions where the gospel is ably and faithfully proclaimed, who will deny that a large proportion of it is manifestly attributable to an entire absence of divine ordinances? It is alas! most true, that the message of reconciliation has never yet reached many sections of our republican union; that its attractive invitations have not been heard to recal sinners from their estrangement—nor its plenteous mercy unfolded to cheer the drooping spirits of the desponding—nor its glorious promises proclaimed to establish hope and give energy to faith. Hence, to such, life has none of the pure enjoyments of piety, and death none of its sustaining influence—their existence is a fluctuating and boisterous ocean, and the anchor of their hope has no lodgment within the vail! Is this a condition to be envied? Is it not pitiable and sad—so sad as to demand the sympathy of Christians, and to require the interposition of Him, who having long proffered peace to Jerusalem, wept over it when it was doomed; even of Him who when he saw the multitudes, was moved with compassion, because they fainted and were scattered abroad, as sheep having no shepherd. This we are sensible is but a picture, in outline, of the augmented necessities of the community of which we are a component part—it might receive much colouring from the pencil of truth—but our object is accomplished, if it impresses you with the necessity of furnishing labourers for a harvest already prepared for the reaper.

"But the prospective enlargement of this field should not be disregarded. Our country is mul-

tiplying her population by a ratio perpetually increasing—the wilds are converted into territories, and territories into independent commonwealths—feeble provinces have already become an empire, and that empire is pursuing the march of her political greatness, and encircling within her extended arms a community, which by established rules of increase, will amount in a century to nearly 200 million! The prospect is mighty! It is eminently gratifying to national feeling, and proudly exemplifies national prosperity; but upon the presumption that the means of religious instruction are to be multiplied only according to the present ratio of increase, the prospect becomes deplorable; for the existing disproportion between the harvest and the labourers will then be immeasurably greater, and hundreds of thousands will be destitute of that gospel, the proper entertainment of which, by any people, is their surest exaltation in a moral, and their securest safeguard in a political, point of view."

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"*An explanation of the duty of Christians in general, in relation to this subject.*

"'Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.' Here it is intimated that the cordial interest and co-operation of Christians in the concerns of the church, are requisite—that its well-being is in no small degree dependant upon their zeal, and that through their instrumentality, its cords are to be lengthened and its stakes strengthened.

"It becomes the duty of all who love the gospel, to entreat the Lord of the harvest to designate, by his Spirit, suitable labourers for the work. The intercessions of believers are invaluable—the chiefest of the apostles thus estimated them when he besought an interest in them—by them has the church been enriched, and it still regai as one of the available mea defence, stability, and glor fervent prayers of the r are never powerless—they with Jacob's God, and prev the God of Israel—they precursor of Zion's jubil present in themselves an u ble phalanx, against the fo church. We regard it, tl not only as the reasonabl cumbent duty of Christian their addresses to a th grace, to give prominence object contemplated in th they should pray for the i cation of faithful heralds cross, and they should pr fervour and importunity.

"Sincerity in prayer, h always implies external act rity. Of this Christ and h tles have proposed thems an example, for they not on ed much, but evinced thei rity by demonstrations tl unequivocal. Let the James illustrate this subje a brother or sister be nal destitute of daily food, and you say unto them, depart i be ye warmed and filled; i standing ye give them n things which are needful body, what doth it profit may we not with equal jus what will your prayers profi be the offspring of a heart a stranger to every gener pulse, and cold and unaffec der appeals which might s the most penurious to acti volence? We pronounce s gion to be vain—it will be honourable nor profitable possessor, nor available church, nor acceptable in t of God. How, we ask, is pel to be propagated, through faithful pastors a sionaries? And how ca preach unless they be quali sent? And by whom are th sent, if professed Christi

the subject with frozen apa-
nd contribute as seldom and
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ighty ever to be repaired?
charity is needed, to multiply
erpetuate the means of moral
eligious reformation—the ene-
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ives, and the church must
ish, if its professed friends are
rted into unconcerned spec-
, and withhold their fostering
Our Theological Seminary
ll a dependant; and although
ficiency has been practically
, in sending forth streams
have gladdened the city of
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the propriety of subordinate
tion Societies, which shall
e part of auxiliaries, in re-
g promising piety and talent
discouragement, and in pre-
the way for their active em-
ent in the church. It is in
ehalf we appear before you,
e feel honoured in the per-
n to plead, however feebly,
use of an institution which
trinsic claims to your atten-
nd has received the sanction
ountenance of our highest ec-
stical judicature. The Board
ucation merits your patron-
nd if properly supported it
ccupy a high rank among the
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s harvest with labourers.
o engage your co-operation in
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should prevail with every
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Our Lord Jesus Christ is in-
ed in the success of such en-
ses, and requires your con-
ce and aid. He was moved
compassion, 'when he beheld
ultitude, because they fainted
ere scattered abroad as sheep
no shepherd,' and he spake
disciples, to awaken in them
lar sympathy. Christ's mis-
o earth, his *unparalleled hu-*
V.—Ch. Adv.

miliation, his active beneficence, his costly redemption, are the incontestable proofs of his desire to meliorate man's spiritual condition. He has presented us an example most worthy of imitation, and has enforced that example by his authoritative command.

"Did he who so well knew the value of the immortal soul, feel solicitous for its welfare? and shall we, who profess to have drunk of the same spirit, regard its destruction with indifference? Did he sacrifice his life for thankless and rebellious sinners? and shall we feel no concern that our fellow men should never hear of this great salvation? When he has apprized us that a harvest of souls may be secured through our instrumentality, shall we suffer the blessed occasion to be lost through cold indifference? Forbid it Lord! rather arouse our dormant energies, and enlist us in this godlike charity—let thy example induce, thy command constrain us, to make our cordial offerings at the altar of this holy service.

"2. Again, the duty to which we are called involves high responsibilities. As the stewards of God, we are required to be faithful, and as the stewards of God, we must render an account. Perhaps in the neglect of duty we may bribe conscience to silence, and succeed in justifying ourselves before men, who may need from us similar indulgence and complaisance; but is not that eye of omniscience upon us, which observes our actions impartially, and before which are disclosed every feeling and motive of the heart? Upon this occasion, therefore, we solemnly ask, that each should act as in the sight of God, and in prospect of the day when the secrets of all hearts shall be known.

"3. The object in behalf of which we plead is, in our opinion, unobjectionable in principle. Perhaps you may question its utility, upon the presumption that it presents a

temptation to men to select the ministry for its respectability and emolument. Conceding that this charity, like all others, may be occasionally abused—that in some instances beneficiaries may be actuated by unworthy motives, and that unsuitable men may thus be unhappily assisted in their views—still is it not incontestable that such instances are rare, whilst many of the most devoted, laborious and successful ministers of the gospel, have been introduced into the Lord's harvest, through the generous interference of others. Of this we might quote abundant proof, if decorum did not forbid. Those most conversant with the operation of these institutions, have acknowledged their utility, and afforded them their aid and countenance; and is their testimony to be disregarded—whilst the oft repeated and groundless objections, which the enemies of the church have originated, constitute the professed Christian's apology for withholding his dues from the Lord's treasury? Far be it from me, to prefer the charge against any of you, for we anticipate the exhibition of a different spirit this night.

"4. Finally—The charity in which we would enlist your co-operation, affords the best opportunity for the display of noble, generous, and humane feeling.

"Is the soul precious? Is demption desirable? And wl the Christian who will not e attempt to avert the cala fate which impends over the structed and irreligious. Ol fane not the name, insult n spirit of Christianity, by asc them to those whose feelin all selfish, and whose heart never open to the cry of ready to perish! My bre shall any be eternally d through our default? Shall a to achieve a victory over and hell, when a little tem sacrifice on our part, would f them with the means? Is the our hope, and shall we den others? Shall we hoard up t try pelf of earth, at the sacri Christian duty, and at the e of immortal souls? Such will be dearly accumulated its rust will be a witness a the possessor, and eat his fl it were fire.'

"If then you would illu the philanthropic spirit of th pel—if you would redeem yo racter for Christian consiste if you would eternally benefi kind—if you would honour Lord, we present you an op nity; and may neither cons nor the God of conscience, i you for neglect. With y confidently leave our appeal.

Miscellaneous.

OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

To the following letters, sent us by a valued correspondent, we give a ready insertion in our pages. They relate to an important subject, which we think the ministers and members of the Presbyterian church would do well to consider carefully, before the next meeting of the General Assembly. be understood that we do not ourselves responsible for any that may appear in this disc unless we state our sentime remarks avowedly our own. one shall choose to contro opinions of the letter writ will publish whatever may b perately written with that with as much readiness as w done the present communica

ditor,—If you think the letters worthy of a place seful publication, they may ead to a more full discus- subject, very interesting resbyterian church at the ime.

Yours, truly,

Φ.

—

TTERS TO A FRIEND.

No. I.

ir,—You know my attach- he principles of Presbyte- and my opinion that the come when a different or- n of the General Assem- ecessary to preserve the ellowship, and prosperity several branches of the nder its care. Allow me t to your inspection some on the *radical principles of ianism—the character and of the Assembly—some ex- ils—and the remedies pro-* y intention is to prove, t accordance with Presby- inciples, that it has be- cessary to organize the Assembly by a representa- Synods, instead of Pres-

Principles of Presbyterianism.

s I shall not be able to se better than by an ex- n "Form of Government," page 363, note. "The rinciples of Presbyterian overnment and discipline at the several different tions of believers, taken ely, constitute one church t, called emphatically *the* that a larger part of *the* or a representation of it, overn a smaller, or deter- tters of controversy which erein;—that a representa- he whole should govern and e in regard *to every part, ll the parts united; that is,* that a *majority shall govern:* and consequently that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of *the whole church.*"

These principles I hope to see preserved without any infraction—and I feel persuaded the more they are examined and tested, the more dear they will be to the Presbyterian church.

Character and Influence.

On these radical principles, the *Presbyterian church, in the United States of America,* has hitherto been conducted and prospered. The *unity* of the church—*judicatories* for government, organized on the representative principle—the *majority* governing—the *revision* and *control* of proceedings in lower by higher judicatories—constitute the scriptural ground; at the same time, they produce the most efficient influence, and present the most popular aspects of our form of government.

These principles have, doubtless, contributed largely to the rapid increase of the Presbyterian church in this country, within the last quarter of a century. Nor will the principles be liable to become less efficient, or popular, so long as the form of our civil government remains unchanged, and the conduct of our ecclesiastical courts accords with the great design of their organization. I have no apprehension that the principles of Presbyterianism will, for a long time to come, lose ground in this country. On the contrary, it seems to me probable, that their influence will extend over the whole class of our country's population, agreeing with us in matters of faith and terms of communion.—The signs of the times warrant such an expectation.

I have no wish to see the power, or influence of the General Assembly diminished, nor its relation to the whole church altered. Let it

remain the highest court of the whole Presbyterian church in this country—the only delegated body of the church, formed after the model of the Assembly at Jerusalem. Let it never be divested of one attribute, by which it becomes a bond of union and fellowship—by which it reviews and controls the proceedings of lower judicatories—and by which it so essentially promotes the welfare of the church.

The General Assembly holds a conspicuous station in the ecclesiastical world, and is deservedly respected. Perhaps no other church judicatory in the Protestant world, fills so large a space in publick view. Certainly no one in this country represents so large a communion,* or a ministry of more talents, learning and piety; nor has any one the supervision of more important ecclesiastical interests. Considered in itself as a church court, and in its influence upon religion, learning, social order, rational liberty and benevolent enterprise, it is the most interesting spectacle in Christendom. To Presbyterians especially its attitude is deeply interesting.—Synods and Presbyteries respect it—sessions, ministers, elders, and missions of the church venerate and love it—the societies under its care value its character and respect its adjudications. All this is as it should be—and if there be some exceptions to this statement, they will be found connected with some evils which ought to be remedied, or in some restless spirits, which can always find aliment for envy or discontent.

Thus you will perceive that I would not diminish a tittle from the reputation and influence of the Assembly; but after all that may be said in its favour, it must be conceded that there are *evils*, connected with its present organization, which should be removed as speedily as possible. In my next letter I shall notice some of those *evils*.

Yours, &c.

* It is true that the Baptist denomination report more communicants than the Presbyterian—but they have no general church judicatory—only a Convention of Delegates, for missionary purposes.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Johnson has said of Dr. Watts—"Under his direction it may be truly said, *Theologiæ Philosophia ancillatur*—philosophy is subservient to evangelical instruction." We welcome to our pages a writer who endeavours, and in our judgment not unsuccessfully, to make the same use of his philosophical attainments. Those who delight only in "spirit-stirring narrative," as we know too many readers of miscellanies at present do, will not indeed find much entertainment in these essays. But we are careful to provide for the gratification of such readers; and it is but equitable that the taste of others should be gratified in turn. We are only sorry that the nature of our work renders it necessary to divide these essays, more than they were divided by their author. We shall however endeavour, as far as practicable, to make each essay *a whole*; although it will be found that they are closely connected, and that the positions which follow, often refer to what had before been illustrated.

FOR THE CHRISTIAN ADVOCATE.

Dear Sir,—It is my design, if it should meet your approbation, to communicate to the publick, through the medium of your excellent miscellany, a series of essays upon moral and religious subjects. A leading object which I have in view, is, by the application of the doctrines of genuine philosophy, to illustrate and vindicate some of the fundamental principles of morals and theology. The interests of religious and moral truth may, I apprehend, derive as much benefit

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rom one that is presump-
l spurious. The discus-
relate to subjects, which,
: presumed, your readers
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certain the principles of
ity, we must have recourse
iptures alone. They have
ibited and defended by in-
e writers, with the great-
ness and strength of argu-
undantly sufficient to sa-
who submit their under-
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It may, however, be satis-
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Divine revelation are in
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ound and legitimate sci-
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Epiva.

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ESSAY I.

*f our Judgments, in rela-
Subjects of a Moral and
ous Nature.*

Creator has endowed the
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ng truth on a great va-
subjects; among which,
a moral and religious na-
d a distinguished place.
ie comprehensive capacity
standing receives different
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What is called the moral
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knowledge, the mind of man is endowed, immediately, by its Creator, with certain ideas, which they have therefore denominated *innate;* and which they have considered as a part of the original furniture of the human understanding. With regard to this theory, it is sufficient to observe, that it is wholly unsupported by evidence. No proof has ever been furnished of the existence of ideas coeval with the existence of the human mind. Besides, it is completely at variance with unquestionable facts, in relation to the occasions on which our ideas are first suggested.

In regard to many of our simple notions, there can be no difficulty in determining the occasions upon which they are first suggested to the mind. We form a notion of colour by the exercise of sight; of sound by the exercise of hearing. In the same manner, all our simple notions respecting the qualities of material objects, are primarily suggested, by the exercise of our powers of external perception. A person destitute of any of the external senses, must ever remain ignorant of those peculiar qualities of matter, which are the appropriate objects of that sense of which he is destitute.

In like manner, we are capable of pointing out the occasion, upon which many of our notions have been formed about intellectual and moral subjects. And if we should be unable to trace all our simple notions to the occasion which first suggested them, it would by no means be a matter of astonishment. It would be unreasonable to expect the case to be otherwise, considering the weakness of memory; the rapidity of our mental operations; and above all, that many of our most important ideas are formed during our early years, before the mind has acquired the power of attending to the subjects of its consciousness.

It is agreeable therefore to all

the facts submitted to our examination, and to the analogy of other parts of our constitution, to believe that all our simple ideas are suggested primarily by the exercise of our external senses; and by the various occasions upon which the human understanding is called into operation.

The celebrated doctrine of Mr. Locke, that all our ideas are derived from sensation and reflection, is equally wide of the truth with the doctrine of innate ideas; unless, indeed, the word reflection be used with a latitude of meaning, which is altogether unwarranted; so as to include consciousness, memory, abstraction, reasoning, and in fact every mode and exercise in which the mind can be employed, except sensation, or external perception.

That the suggestions of our moral faculty, or in other words, that the dictates of the human understanding upon subjects of a moral nature, are essentially different from every other class of intellectual operations, seems incontrovertible by any rational being. To assert the contrary, would amount to a contradiction in the very terms of the proposition. The suggestions in question constitute a chief characteristick of man; by which he is distinguished and elevated above the different tribes of lower animals.

Moral and religious truth is suggested to the mind in various ways; according to the nature and faculties which our Maker has bestowed upon us; and according to the circumstances in which we are placed.

A variety of moral sentiments are immediately excited, by a view of the conduct of rational beings towards each other, in the different relations of social life. Such is the constitution of our rational nature, that whenever suitable occasions are presented, various moral sentiments and judgments are suggested to our minds. The human understanding is as well adapted to the perception of moral truth, as any other kind of truth. Notwithstanding the natural and culpable blindness of the human mind, in relation to spiritual and divine excellence, we cannot, when the subjects are duly presented to our consideration, avoid perceiving the essential difference between right and wrong, justice and injustice, truth and falsehood.

These are the natural and appropriate objects of the understanding. No laboured reasonings, or refined speculations, are necessary to enable us to perceive that justice, goodness, and truth, are excellent and commendable in their own nature; and that injustice, malevolence, and falsehood, are intrinsically wrong, and deserving of punishment. Accordingly, we find that the most unenlightened nations have a conception of right and wrong in human conduct, and a conviction of the intrinsick excellence and indispensable obligation of certain actions, and of the unlawfulness and turpitude of others.

The constitution of society, and the dispensations of Providence towards men, serve to suggest many of our moral judgments. We perceive that certain duties belong to men, according to the situation in which they are placed, and according to the relation which they sustain to others. It is judged to be the duty of parents to protect and support their children—of children to honour and obey their parents—of rulers to be just and beneficent—of subjects to be respectful and obedient. All the relations of life are thus believed to infer certain duties, as being peculiar and appropriate to the persons who sustain them.

The exceptions to these remarks, which some may suppose are furnished by the history of human opinions, are only apparent. They do not prove a contrary judgment,

in regard to the same action, when viewed in the same aspect. "In one country," says Dr. Paley, "it is esteemed an office of piety in children to sustain their aged parents; in another, to despatch them out of the way: that suicide, in one age of the world, has been heroism, is in another felony: that theft, which is punished by most laws, by the laws of Sparta was not unfrequently rewarded," &c.

These erroneous judgments evidently arose from a mistaken application of some rule of duty; or some principle of our constitution, to a particular case, to which it was not properly applicable. The moral judgments of mankind are uniform within certain limits. Differences of opinion either relate to the less obvious distinctions of right and wrong, or originate in the perversion of some original principle of our nature.

The consequences, which we observe to be connected with different actions, serve to strengthen and confirm the independent decisions of the moral faculty. Our judgment of the intrinsick rectitude of justice, veracity, fidelity, and other fundamental principles of morality, receive an additional sanction and confirmation, from observing their general tendency to promote individual and publick welfare. On the other hand, our natural disapprobation of injustice, fraud and falsehood, is increased, by a view of their evil consequences.

In other instances, our moral judgments may be indicated originally, by our observation of the pernicious effects of a particular action or course of conduct. In this way, we must discover that the indulgence of our natural propensities, in certain circumstances, and to a certain extent, are evil and wrong. The numerous evils consequent upon a free use of ardent spirits, prove it to be vicious and blameable.

Many important *truths, of a moral and religious nature*, are suggested by attentive reflection upon the powers and principles of the human constitution. The constitution of our rational nature may be viewed as a revelation from God. This important truth is plainly taught, in the comprehensive and expressive language employed in reference to our creation: "And God said, let us make man in our image, after our likeness. So God created man in his own image: in the image of God created he him."

Although this language principally regarded the holy nature with which man was endowed at his creation, yet, it is also true, in regard to many of the essential powers and principles of our rational constitution. Man continues, even in his present state of condemnation and depravity, to be the image and representative of his Maker. According to the degree in which a finite being can resemble one who is infinite, man still bears the image of God, in many of the essential principles of his rational nature.

This fact is virtually recognised, in all our knowledge and inquiries respecting the attributes and dispensations of God. Our own powers and attributes are the natural and primary elements, by which we judge of the powers and attributes of all other beings. As we are incapable of forming a distinct conception of a material object, so far as it is entirely unlike what has previously come under the notice of external perception, in like manner we are incapable of forming a distinct and positive conception of an attribute of mind, which bears no resemblance to any thing suggested by the exercise of consciousness. Our conceptions of activity, intelligence, and power, are primarily suggested by the operations of our own mind. We are conscious of perception, sensation, and volition; and the constitution of

our nature, leads us to refer these operations to a thinking and active being, whose nature and capacity correspond to them. It is evident, therefore, that our notions, of the powers and qualities of mind, are first formed by reflecting upon the various mental operations of which we are conscious.

From the external actions of our fellow creatures, which indicate activity, intelligence, and sensibility, we infer that they are active, intelligent, and sentient beings like ourselves.

From the various effects and changes, which we observe every where around us, we infer the existence of a Being, whose attributes correspond to them; a Being of infinite power, wisdom and goodness, who is the almighty and intelligent Author of all things.

Although we are unable to form a distinct conception of an attribute of mind, entirely dissimilar to any thing of which we are conscious, yet we find no difficulty in conceiving of powers, very different in *degree* from our own. When we witness effects far above what we are able to produce, we naturally ascribe a corresponding superiority of power to the agent, by whom they are produced. Hence we are led to ascribe to our Creator, all the excellences that belong to our constitution, in an infinite degree. The magnitude, grandeur, and variety of his works—the wisdom, the beneficence and the righteousness of his dispensations—manifest the infinite perfection of his nature, our absolute dependence upon him, and consequently, our obligation to serve and glorify him, with all the powers which we possess.

The process of the mind which I have described, although natural, and to a certain extent unavoidable, requires the direction of a cautious and sound judgment. We are in danger of great error, if we suppose that others are, in every respect, like ourselves. In regard to the essential powers and ples of rational natures, no other way of judging; our conceptions are defec erroneous, we have no m correcting them. When c ceptions relate to the at and operations of the Divin they must, in many resp very inadequate and defecti must be the case even when damental laws of our ratio stitution furnish the princi which they are founded: b they are suggested by the n imperfections of our limi ture; and still more by the irregularities of our corrupt they must be not only inac but false and criminal.

The natural tendency minds is to invest with c resembling our own, not c fellow men, but also those i and superior beings, whom or superstition brings to ou ledge. Idolatrous nations to their imaginary deities, the original and essential at of our rational constituti also many of the weaknes vices, which belong to ma imperfect and depraved Corrupt men, whatever th portunities of acquiring i tion may be, are extremel to form corrupt notions Hence the severe reproof co in the language of the P "But unto the wicked God thou thoughtest that I was ther such a one as thysel will reprove thee, and set order before thine eyes."

From the same cause we ble to judge erroneously of low men. The innocent an ous are slow in believin their neighbour. The rog the profligate, judging by selves, will scarcely give man, the credit of integr disinterestedness.

An attentive consideratic works and dispensations

will lead our minds to a knowledge of the glory of his nature; his wisdom, power and goodness, his incomprehensible greatness, universal supremacy, and his unremitted and irresistible agency.

One important use of genuine science, is to enable us to perceive the immediate operation of Divine power, in all the changes presented to our view in the material universe. It is agreeable to the most enlightened philosophy, that matter, however modified or combined, is essentially inert; and consequently that all its changes are produced by the immediate agency of mind. Mind alone is essentially active, and capable of originating and continuing motion. The laws of nature, or the laws of motion, which some ignorantly mistake for efficient causes, denote either general facts, or different modes of Divine operation.

Philosophical inquirers have generally discovered a disposition to exclude God from the government of the world, both intellectual and material; and to account for the various changes which take place, independently of his universal and immediate interposition. Men will rather speak absurdly, and without any rational meaning, than ascribe the events and changes which we witness, to the Almighty Creator and Governor of the world. They are disposed rather to ascribe them to nature, to the laws of nature, to the natural tendency of things; words which have no distinct and intelligible meaning; unless they are employed to signify that order of events which God has established, and which he carries into effect by his incessant operation.

This conduct is both irrational and impious. It assimilates the general style of philosophical systems to Epicurean atheism and absurdity. It invests nature, and the laws of nature, with the attributes of Deity, and the government of the world, to the *exclusion of the* almighty and intelligent Author of all things. It deprives God of the glory due to him for his wonderful works of creation and providence; and tends to lead away our minds from the contemplation of his perfections and universal agency.

To be continued.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 17.)

London, Aug. 25th, 18—.

My dear Friend,—That I may not entirely disappoint your reasonable curiosity, I must try to say something of my short sojourn in this vast metropolis, which I expect to leave in a few days. I have had a busy time since I came here. Anxious to make the most of my brief stay in the place, I have been from morning till night, going from place to place, taking a hasty look at the multiplicity of objects which crowd upon the stranger's attention; and the result is, a perfect chaos in my mind. By the time I am a few months out of London, it will be to me like a dream, that ever I have been in it. And in truth my very curiosity has become jaded; so that I cease to look with half the interest I did at first, or that a stranger would who had just arrived in full health, and with time on hand to allow him to go leisurely to work, without making "a toil of a pleasure." I mentioned in my last, that the day which brought me here, was one of exquisite enjoyment. The idea of being in *Old England*, and on the road to London, combining with the fineness of the weather, the beauty and fertility of the country on the whole route, could hardly fail to produce an excitement in the mind, of a very high grade. But our animal system is so constructed, that high excitement kept

up for any great length of time, will subside into satiety and relaxation, often followed with depression; at least so it is with me, and so I found it on this occasion. In the stage tavern, deserted of all my travelling associates, I spent a solitary evening, on the night of my arrival, amidst a bustle of strange company, who cared nothing for me.

The next morning, I had a silent breakfast, at a small table in the eating room, by myself. A common breakfast-table, for the whole company, as often prevails in the United States, is not known here. High-flyers take their breakfasts in their chambers. The common eating-room is crowded with tables of all dimensions, from the small round stand for an individual, to the oblong board sufficient to accommodate a dozen. So that he who comes alone, feeds alone; and every party keeps by itself. Whatever benefit may attend this arrangement, it operates badly on the solitary stranger, by excluding him from the opportunity of a sociable meal—the best of all opportunities for "scraping" an acquaintance with fellow strangers. Thus situated, with a mind jaded by the travel and excitement of the preceding day, and ruminating on home, I have seldom felt more solitary than on the first morning in London. No doubt, my depression was not a little increased, by the anticipated distress incident to a very shy mortal, compelled to beg, by introductory letters, the kind offices of strangers. It was with no small reluctance I ventured, under the direction of a guide, to sally into the crowded streets, in quest of the Rev. Dr. Waugh. It was a little day's journey to his house. Happily I found him at home, and was soon set perfectly at ease, by the Christian brotherly kindness of his reception. Through his kindness I have been *again* provided with a home for a few days, in the family his parishioners, in a cer of the city.

Two things cannot fai stranger, on his first co London, with amazement mensity of its size, and ness of its business. In size, Paris dwindles into on a comparison. To pas London, is a journey of extent. From a walk o of Meux's brewery, a v building, situated on an part, I had a view over th part of the city; which ir rections appeared to exte as I could see, even to th the horizon. Mr. S——, man with whom I had little acquainted in I when he was there some and the only individual I with abroad whom I h seen in my own country, enough to devote a day bling with me over the to an early breakfast, we house with an understan it would be out of the qu think of returning to di accordingly at the distan estimation, of about th from his house, we din eating-house. The man ness in London, must s immense drudgery in transactions, from the di places, or be subject to he tion in the hire of hackne The number of these ve Paris surprised me; but v are not to be compared t London for multitude.

To see the shipping, houses, the custom-house change, &c. &c. cannot fa cite an amazing idea of th of business transacted in The leading idea impress mind relative to Paris is, t place of pleasure; but I emphatically a place of Nothing, however, produc mind so much astonishme

vast scale on which business is transacted here, as the Bank of England. A mercantile friend conducted me through it. The space of ground which the building occupies, the number and size of the rooms, but above all, the multitude of clerks and persons in its employ —estimated at about two thousand —sink every thing of the kind which I have seen elsewhere, into insignificance. One large room, connected with the building, is appropriated to stockjobbing transactions. And here a scene presented itself, on which I looked with as much astonishment, as on any thing I have seen in London. It was crowded with people on their feet, seeming to be in incessant motion, and every one vociferating as loud as he was able. The hubbub was most astounding, and a perfect Babel of confusion. Persons without business were not allowed to go farther than the door. Here I looked on, perfectly incapable of discovering what the wild uproar could mean. The explanation given by my friend was to this amount. That there were so many calling out the names of persons they wished to find in the house, or the kind of stock in which they wished to traffick, &c. that those in conversation were compelled to speak in the loudest tones, in order to hear each other.

The churches, and the state of church affairs, you will readily suppose, has made a principal object of my attention. Yet on this subject I have gathered but little worth putting on paper. To a republican and a Presbyterian, accustomed to the equality of rights and privileges existing among the different religious denominations in the United States, it is not a little grating, to see the proud superiority of the churches of the establishment, over the *chapels*, as the houses of worship belonging to dissenters are called. *The churches are generally large majestick buildings*, many of them ornamented with vast steeples, bells, and clocks; while the chapels are comparatively quite small, humble erections, with little ornament, either in their interior or exterior. Very few of the dissenting churches, which have come under my notice, are to be compared in point of size and ornament, to many of the churches in Philadelphia and New York. The immense pile of building called St. Paul's Cathedral, of which you have often heard, is scarcely to be regarded as a place of worship. More than three-fourths of its vast interior is completely vacant, except the pictures and monuments with which it is ornamented. One small section, enclosed with an iron railing, and furnished with pews, is appropriated to Divine service. I was present one forenoon, when a high dignitary of the church read the church service to a few attendants. In parade and formality, it appeared very nearly to correspond with the Popish mass I have so often witnessed in France. To me, the whole exhibition was more like any thing else than devotion.

At the invitation of Dr. Waugh, who is the chairman, I attended a meeting of the Board of Managers of the London Missionary Society, and heard the examination of three young men, who offered themselves to be received as missionaries, to go wheresoever the Board may choose to send them. I need not tell you the gratification I felt, at being introduced to some of the leading men of a society, whose formation is an era in the church; almost equal in importance to any thing that has taken place, since the days of the apostles—the reformation from Popery excepted. My heart hailed the magnanimous men, who divesting themselves of sectarian prejudices, and forbearing one another in love on the subject of minor differences, met in common council, and united

their means and their energies, to send the gospel into all lands—sealing their attachment to each other as brethren, and their devotedness to the common cause, by participating at the same communion table, in the memorials of their crucified Redeemer. Already the fruits of their co-operation are such as correspond to such an auspicious commencement. We have reason to say, "what hath God wrought" by their means—And what hath God wrought by their agency, not only in heathen lands, but by the awakening impulse given to the slumbering church of God, in other places throughout the world.

This society have formed a missionary museum, consisting of the various items of curiosity, which the missionaries have been able to send home from the countries they have visited. Already the collection fills two rooms, and promises in the course of some time to become very interesting. One article lately received, cannot be viewed, I think, without awakening much feeling. It is a collection of Otaheitean gods. You have already been informed, that these late idolaters, since their conversion, have packed up their gods, and sent them in a chest to London, as a present to the Missionary Society. There are a great many of them, arranged on the shelves of the museum. And truly they are an exhibition worth looking at. Westminster Abbey has shown me nothing that has produced in my mind so much excitement. They are of different sizes, made of wood, and painted. Some of them are ornamented with feathers, &c. Their figure is a combination of the human with the brutal shape, in a way to give effect to all that is ugly and frightful in appearance. Surely they are fit to represent the hatefulness of devils, and correspond well with the shocking rites of devil worship. Who that has a *heart to feel, can refrain* from rejoicing that the mercy of Go rescued a portion of the h race from the horrors of su idolatry! And who that has to bestow, would grudge to g for a purpose so noble.

In or out of the establishm do not learn that there is a the clergy of London any m this time, of very superior brity. Among the evangelical the Rev. Daniel Wilson, o Episcopal church, has been tioned as one of the most p nent. For the time, I have as much preaching as I coul tain, and most of it has been preaching; but nothing super what I have frequently hea my own country. The Rev Waugh, to whose kind attent am much indebted, is a man out show; but unless I am mistaken, of great worth. an old Scotchman, who has ministered to a congregation countrymen, belonging to the gher seceders. Under his min tions, the congregation has gr prospered; and it would have strange had it been othe considering his talents, his and peculiarly conciliating ners. His large muscular p mild countenance, and gray give him a very venerable ap ance; while his sprightly, pl humour, renders his convers very attractive. Like most Sc men, he has a strong predile for his country, with a suffi attachment to the church o secession, to which he belongs much relaxed from the rigid of Christian communion, have characterized that ch both in Europe and Americ few evenings ago, I attended i church of Mr. Burder, to hea venerable Independent, printed discourses, under the of "Village Sermons," have so popular in our country. I in his place Dr. Waugh, wh no scruple to conform to the

of him whose pulpit he supplied, by giving out the Psalms of Dr. Watts, before and after his sermon. Indeed it appears from all I have learned, that the controversy on the subject of psalmody, which has been so keenly agitated with us, is properly American, and is hardly known in Europe.

I remain, truly,
Yours, &c.

TRANSATLANTICK RECOLLECTIONS.

No. X.

(*Continued from page* 15)

A Communion Season in the North of Ireland.

The sacrament of the Supper is observed twice in the year, spring and fall. The time is generally announced from the pulpit some weeks before. The arrival of communion week is farther noticed by a sermon peculiar to the occasion, preached on the Sabbath which immediately precedes it; and from that time until the middle of the week which succeeds it, even a stranger may know by the look and words and gestures of the people, that something of a deep and solemn interest occupies their attention. On the Thursday before the communion a holy fast is observed; when it is expected that the congregation, laying aside all secular employment, will come up to the house of the Lord, where a sermon, appropriate to the occasion, is preached by the pastor. After sermon and a deep and searching exhortation, the pastor informs the congregation of the names of those brethren whom he expects to assist him on the approaching occasion; as well as of the times and parts in which they are to act. Saturday is the day of immediate preparation; when a sermon, by one of the invited brethren, is preached to the congregation; and after the close of *the services, the pastor* of the church, descending from the pulpit to the clerk's desk, distributes to the members of the church *tokens* of admission to the table of the Lord; and without a *token*, no person would presume on the coming day to approach the sacred board. This, you will perceive, is done to prevent imposture, lest any *profane* person, or one *unsound* in doctrine, should come presumptuously to the holy ordinance. This day may be called the preparation of the Sabbath; and hence every thing is done necessary to make the Sabbath literally a holy day of rest: and when the Sabbath sun arises, he shines on a people still and solemn—the deep feelings of the heart are depicted on their calm and contemplative countenances—and save the voice of prayer and praise, the whole neighbourhood looks something like a land over which the sirocco blast had just passed. But this is of short duration; for at an early hour, every field and pathway and road, leading to the holy temple, is literally thronged—the whole neighbourhood seems to turn out with one consent—every cottage pours forth its inhabitants for miles around; and they stream along to the church of God from every direction, like lines from the circumference of a circle to its centre, in which they all meet and mingle.

Nor is this confined to any one particular denomination; for apparently forgetting their distinctive in their generic appellation, all ranks and sects press forward to the church, in which the Holy Supper is to be celebrated. The first thing which arrests the attention of a stranger is a table, placed at the gate which admits into the church enclosure, covered with a white cloth, on which is placed a large pewter plate, attended by an elder, to receive the collection. On this plate every one deposites what his pocket or his inclination permits.

If the day is pleasant, it generally happens that the church cannot con-

tain more than two-thirds of the people; but to remedy this, a tent is erected on the outside among the tombs; and seated upon the little hillocks which mark the resting places of the dead, those who cannot get into the church listen to a sermon, preached by one of the clergymen who assist the pastor on the occasion. And perhaps to a heart capable of reflection, a more solemn situation can hardly be conceived, than those moments of silence which precede the commencement of these external services. Only think of a living congregation scattered among the congregation of the dead, and the one equally silent as the other; the living waiting with suppressed breathing for the voice of the preacher, and the dead, not more noiseless, waiting for the sound of the archangel's trump. It is indeed a time of such eloquent silence, that perhaps words, however appropriate, are intruders at such a time.

"O man, if aught can ever thrust
Thy proud, proud forehead to the dust,
It surely must be here!
No voice can ever seem so dread,
As this same stillness of the dead."

In the mean time, in the church, the pastor preaches what is called the *action* sermon; explains the ordinance, *fences* the tables, and serves the first; while the others are attended to by the assisting clergymen in their turn. This gives a novelty and interest to the meeting, which is highly pleasing and instructive. The communicants sit at tables spread in the aisles; and oh! how terribly solemn is it, when part of a family, or the occupants of a pew, arise and go to the table of the Lord, and leave a part behind! It looks like the separation which shall take place at the last great congregation, "when the dead, small and great," shall stand in judgment. On such an occasion, when left behind, I have felt an aguish chill pervade my whole system, and a momentary feeling as if *a dart had passed through* my heart. Oh! Mr. Editor, what must b strength of those incipient fee of damnation which will take session of the heart, when th ner is separated from Christ from all his holy relatives, on great day, for which all other were made!"

After the peculiar services c day are over, the whole cong tion leave the church, and r ling with those without, listen concluding sermon. And whe mighty assembly lift up their v in the sublime language of Psalmist, what a rapturous and echo seems to pass from ton tomb, and from vault to vault, the pious dead were privileg join once more in this "work worship so divine." The lo day is almost too short for sacred exercises, and often d people repair to their habita and sit down by candle lig their *cold* dinners. Nor are th vices of this holy season ended here; for on Monday, which i day of thanksgiving, the peopl pear once more in the "great gregation," to bless the Lor his mercies; when an appro sermon is delivered by one o assistants—after which, the p retire with joyous and uplifted c tenances to their respective h And so full sometimes do these people appear to be of "right ness and peace in believing," their very looks seem to giv invitation to the "weary and l laden" to come to Christ—brii vividly to our recollection th morable conclusion of the fea tabernacles, when Jesus stoo and "cried, saying, If any thirst, let him come unto me drink."

The above description of an communion season, though no some of your readers, will be r nised by others, as the mann which such seasons were obs among Presbyterians in this c try, at no very distant period

instance of which we have in the life of the apostolic Brainerd. At the beautiful and picturesque little village of Abington, within eleven miles of Philadelphia, where the Rev. Mr. Steel now dispenses with faithfulness and assiduity the "bread of life," Messrs. Brainerd and Beaty attended as assistants to Mr. Treat, at his communion in the April of 1745. They arrived there on Saturday, while Mr. Treat was preaching; after which Mr. Brainerd delivered a sermon. On the Sabbath, Mr. Treat preached within the church, and both Mr. Brainerd and Mr. Beaty on the outside; and the services of this solemn occasion were concluded on Monday, by sermons from the same gentlemen.

SPIRITUAL DISTRESS RELIEVED.

In our number for November last it was stated, that a second letter, relative to the case of spiritual distress then described, had been received from the subject of that distress; and that this letter was irrecoverably lost. So we then believed. But we have since received an obliging note from a female friend at a distance—and for this she will accept our best thanks—informing us that she was permitted to take a copy of both the letters, a short time after they had been received; and enclosing a correct transcript, as we doubt not, of that which we had supposed to be lost. After considerable hesitation, we have concluded to publish this second letter. We have hesitated, because the letters cannot be fully understood, unless they are read in connexion, and because the second contains such laudatory expressions—the superaboundings of a grateful heart—as we well know that he to whom they were addressed did not deserve. On the whole, however, knowing as we do, that a considerable number *of our readers* will *be gratified by a perusal of the* following letter, we have determined to publish it without the alteration or addition of a single word. It will be recollected, that the text discoursed on was 1 *John*, v. 4.

Rev. Sir,

When you cast your eye upon these characters, you will no doubt recognise your anonymous friend. It was not my intention to have intruded a second time; but I cannot resist the inclination I have to address a few more lines, by way of acknowledgment. For though you know me not, yet I think, to a generous mind, it may afford some satisfaction to know, at least, that you have conferred an inexpressible obligation on a heart not altogether insensible to its value.

'Tis true, I cannot be certain, and perhaps it might be vain to suppose, that you honoured me with any particular reference, in your last excellent lecture—though some of the allusions appeared so striking and pointed, that an intimate friend of mine, who is older than myself, and can take the liberty of saying any thing she chooses (but who knew nothing of the circumstance of my writing) turned to me the moment the discourse was concluded, and inquired with a significant smile, whether Mr. G. had given me notice of his intention to discuss that subject.

However, whether your references were general or particular, is not a matter of importance; they had the same effect; and I feel myself as much indebted and as thankful for the instruction conveyed, as if every line had been particularly dedicated to me. I wished for some discerning, intelligent director, and such it has pleased God to favour me with in you. I stand convinced and corrected;—I am in the situation of one, who has long been searching in the dark for an object, which, when light is introduced, he finds just at hand. You have placed the subject before me in a new and clear point of light—turned the

train of my thoughts into a different channel, and led me to a view of the cause and origin of many things before unaccountable. The moment your text was named, it darted upon my mind like a ray of light. I perceived it led to a point in which I was deeply interested, and I felt the most fervent desire to be informed of the nature and properties of a principle, which promised such a difficult, and yet desirable and necessary victory. There was no necessity to call me to attention; every power of my soul was suspended in anxious expectation—nor was I disappointed. Light and conviction attended every word. I followed you through the course of the argument with the greatest facility; and the reflections appeared so just, natural, and obvious, that I could not but wonder I had never been led to make them before. I contemplated with a degree of admiration next to rapture, the exalted character of a Christian under the influence of this faith; though I felt myself at such an amazing distance, that I could but just look up to it.

How very deficient have I been in this faith, which is the substance of things hoped for; the realizing belief and impressive sense of invisible things; which gives them a present subsistence in the mind, and enables it to overcome the world by a proper estimate. I had always an idea that there was such a faith, from the effects produced on others, and I have wished to possess it myself; but I never had such clear and convincing apprehensions of its nature, necessity, and importance, as you, by a power which no other person seems to possess over me, have given me.

The next question is, how shall I attain it? It is by acknowledgment the gift of God. He only, who commanded light to shine out of darkness, can impart it; but he is infinitely gracious, nor will he *deny so necessary* a blessing to those who desire it s: Christ is anointed a prop this must certainly be an purposes for which his S given.

You have taught me to for not having attained this faith already—I have l faithful to the grace receiv sessed of a temper natura dent and indolently comp have indulged it to exce from an averseness to oste have run into the contrary e and though numbered am professors of religion, hav ed myself to be carried the current, into a base an tifiable conformity to the and practices of others.

Before the men who hate his cs
My treacherous heart has bl
shame;
Loth to forego the world's appl
I hardly dared avow his name.

Yes! my irresolute he shrunk from the keen gl contempt, nor could conse crifice a little indulgence, for His sake who consented the glories of his exalted st to suffer ignominy, repro death for me. Oh! I am thy of his name. I have hypocrite indeed, but of a complexion from what I app ed:—and could I expect, ing virtually denied Him be world, He would acknowle when, secluded from ever was inclined to seek his favour? Could I expect H grant me more light and perceptions, when I had so misimproved that already have certainly more reason der and adore, that he did me up to a judicial blin mind and hardness of heart

Would to God I could tain, I should never act suc again; but oh, I am wea bruised reed; how shall I torrent without, and trium the propensities of nature

I know your answer—by that faith which is the evidence of things not seen. I will endeavour to seek for it and cherish it. Will you not assist me in your prayers? I know you will—for you follow the example of Him who intercedes above, and despises not the weak. In this hope I take my leave, entreating you to accept my most grateful and affectionate acknowledgments, and believe me to be, with the most exalted esteem,

Reverend Sir,
Yours, &c. &c.

Feb. 28th, 1791.

Review.

THE CANON OF THE OLD AND NEW TESTAMENTS ASCERTAINED; *or the Bible complete without the Apocrypha and unwritten Traditions. By Archibald Alexander, Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J.*—12*mo. pp.* 418.

Among the many benefits which the church and the world derive from well conducted theological institutions, we must reckon, as highly important, the publications of their able and pious professors. These professors are always selected with a primary reference to their talents and attainments; and their subsequent studies and occupation, enable them eventually to appear with great advantage, as authors on the most important topicks of theology. The justice of these remarks we have already had the pleasure to see exemplified, to a considerable extent, in the Theological Seminary of the Presbyterian church at Princeton. From one of its professors, heresy and schism have received a merited and powerful rebuke; and by another, the evidences of divine revelation have been lucidly and attractively exhibited, and the Canon of Sacred Scripture ascertained and vindicated, in a compendious, popular, and satisfactory manner. Nor shall we forbear, on the present occasion, to express the pleasing anticipations that we cherish, of the benefits which the students of Biblical criticism in our country may hereafter derive, from the publications of the youngest professor of that seminary—should he live, as our prayer is that he may, to avail himself of the distinguished advantages which he now enjoys in Europe, for improvement in oriental literature, and in the various knowledge by which the sacred volume may be illustrated.

The work now under review should have received from us an earlier notice, if we had sooner been able to redeem the time necessary to examine it, with that care and deliberation which its importance merits. Its design will best be made known by the author.

"One motive which induced the author to undertake the following compilation, was the desire of furnishing a supplement to the little volume which he recently published, on the Evidences of the Christian Religion; for the argument for the truth of Divine Revelation cannot be considered complete, without the testimonies, by which the canonical authority of the several books of scripture is established. But he was also influenced by the consideration, that a convenient and compendious work on this subject, is a *desideratum*, in our English theological literature. The works which we possess on the canon of scripture, are either too learned or too voluminous, for the use of common readers. Besides, the whole subject has been seldom treated by the same author; for while one vindicates the canon of the Old Testament alone, another confines himself to the settling of the canon of the New Testament.

"The object of the writer of this work is to exhibit a compendious view of the whole subject, and in such a form as

will be level to the capacities of all descriptions of readers. He has aimed at bringing forward the result of the researches of learned men who have treated this subject, in such a manner, that the substance of their works might be easily accessible to that numerous class of readers, who are unskilled in the learned languages. It was, moreover, his opinion, that such a volume as this, would not be unacceptable to theological students, and to clergymen, who have it not in their power to procure more costly works."

We entirely agree with Dr. A., "that a convenient and compendious work on this subject—the Canon of Sacred Scripture—is a desideratum in our English theological literature"—Or we would rather say, that till this publication, it *was* a desideratum: for after examining every part of this little volume pretty closely, it is our deliberate judgment that the desideratum is now nearly supplied. We doubt not indeed, that the author may improve his work in future editions; and we shall, in the sequel, notice what we take to be some slight imperfections or oversights; but these detract very little, in our own estimation, from the general value of the performance.——"Usefulness" says Johnson, "seldom depends on little things." We can truly say, that if we could have found such a book as the one before us in early life, we should have esteemed it a treasure; and that it would have saved us the trouble of gathering up, here and there, in detached parcels, much of the information which is here accumulated and condensed. No minister of the gospel, no theological student,—nay, no *reading* man or woman, who prizes the Bible as all ought to prize it, should remain contentedly ignorant of the subjects discussed in this publication. To this opinion we think we shall have the suffrage of all our best informed readers, after they have perused and carefully considered the table of contents. It is as follows:

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'egard to it: as if the books of
Testament could not be of autho-
they were sanctioned by some ecclesiastical council, or by some publickly expressed opinion of the Fathers of the church; and as if any portion of their authority depended on their being collected into one volume. But the truth is, that every one of these books was of authority, as far as known, from the moment of its publication; and its right to a place in the canon, is not derived from the sanction of any church, or council, but from the fact, that it was written by inspiration. And the appeal to testimony is not to prove, that any council of bishops, or others, gave sanction to the book, but to show, that it is indeed the genuine work of Matthew, or John, or Peter, or Paul, whom we know to have been inspired.

"The books of the New Testament were, therefore, of full authority, before they were collected into one volume; and it would have made no difference, if they had never been included in one volume, but had retained that separate form, in which they were first published. And it is by no means certain, that these books were, at a very early period, bound in one volume. As far as we have any testimony on the subject, the probability is, that it was more customary to include them in two volumes: one of which was called the Gospel, and the other, the Apostles. Some of the oldest MSS. of the New Testament extant, appear to have been put up in this form; and the Fathers often refer to the scriptures of the New Testament, under those two titles. The question, when was the canon constituted, admits therefore, of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the Canon was completed. But if the question relates to the time when these books were collected together, and published in a single volume, or in two volumes, it admits of no definite answer; for those churches which were situated nearest to the place, where any particular books were published, would, of course, obtain copies much earlier, than churches in a remote part of the world. For a considerable period, the collection of these books, in each church, must have been necessarily incomplete; for it would take some time to send to the church, or people, with whom the autographs were deposited, and to write off fair copies. This necessary process will also account for the fact, that some of the smaller books were not received by the churches so early, nor so universally, as the larger. The solicitude of the churches to possess, immediately, the more extensive books of the New Testament, would, doubtless, induce them to make a great exertion to acquire

copies; but probably, the smaller, would not be so much spoken of, nor would there be so strong a desire to obtain them without delay. Considering how difficult it is now, with all our improvements in the typographical art, to multiply copies of the scriptures with sufficient rapidity, it is truly wonderful, how so many churches as were founded during the first century, to say nothing of individuals, could all be supplied with copies of the New Testament, when there was no speedier method of producing them, than by writing every letter with the pen! The pen of a ready writer must then, indeed, have been of immense value. The idea entertained by some, especially by Dodwell, that these books lay for a long time locked up in the coffers of the churches to which they were addressed, and totally unknown to the rest of the world, is in itself most improbable; and is repugnant to all the testimony which exists on the subject. Even as early as the time when Peter wrote his second Epistle, the writings of Paul were in the hands of the churches, and were classed with the other Scriptures.* And the citation from these books by the earliest Christian writers, living in different countries, demonstrates, that from the time of their publication, they were sought after with avidity, and were widely dispersed. How intense the interest was which the first Christians felt in the writings of the apostles, can scarcely be conceived by us, who have been familiar with these books from our earliest years. How solicitous would they be, for example, who had never seen Paul, but had heard of his wonderful conversion, and extraordinary labours and gifts, to read his writings? and probably they who had enjoyed the high privilege of hearing this apostle preach, would not be less desirous of reading his Epistles! As we know, from the nature of the case, as well as from testimony, that many uncertain accounts of Christ's discourses and miracles had obtained circulation, how greatly would the primitive Christians rejoice, to obtain an authentick history, from the pen of an apostle, or from one who wrote precisely what was dictated by an apostle? We need no longer wonder, therefore, that every church should wish to possess a collection of the writings of the apostles; and knowing them to be the productions of inspired men, they would want no further sanction of their authority. All that was requisite was to be certain, that the book was indeed written by the apostle, whose name it bore. And this leads me to observe, that some things Epistles, which seem to commo to be of no importance, were o most consequence. Such as, *who wrote this epistle, &c.—The with mine own hand.—So I writ epistle.—Ye see how large a let written unto you with mine own The salutation by the hand of m The salutation of Paul with hand, which is the token in ever* This apostle commonly empl amanuensis; but that the chu which he wrote, might have the of the genuineness of his epis seeing his own hand writing, stantly wrote the *salutation*, hin much care was taken to have cred writings well authenticated first publication. And on the count it was, that he and the ot tles, were so particular in gi names, and the characters, of t were the bearers of their epist it seems, that they were always ted to the care of men of hig tion in the church; and commo than one appears to have been with this important commission.

"If it be inquired, what beca autographs of these sacred b why they were not preserved; would have prevented all uncer specting the true reading, a have relieved the biblical criti large share of labour? It is su answer, that nothing different red, in relation to these autogra that which has happened to all cient writings. No man can pr autograph of any book as old as Testament, unless it has been in some extraordinary way, as in of the manuscripts of Herculane ther could it be supposed, th midst of such vicissitudes, re and persecutions, as the Christi endured, this object could have cured, by any thing short of a And God knew, that by a superi Providence over the sacred s they could be transmitted with accuracy, by means of apograph most distant generations. Inde is reason to believe, that the of early times were so absorbe pressed with the glory of the vealed, that they gave themsel concern about the mere vehicle they were communicated. They ters of such deep interest, and before their eyes, that they ha

* 2 Pet. iii. 14, 15.

* Rom. xvi. 22. 1 Cor. xvi. vi. 11. 2 Thes. iii. 17.

time, nor inclination, for the minutiæ of criticism. It may be, therefore, that they did not set so high a value on the possession of the autograph of an inspired book, as we should, but considered a copy, made with scrupulous fidelity, as equally valuable with the original. And God may have suffered these autographs of the sacred writings to perish, lest in process of time, they should have become idolized, like the brazen serpent; or lest men should be led superstitiously to venerate the mere parchment and ink, and form and letters, employed by an apostle. Certainly, the history of the church is such, as to render such an idea far from being improbable.

"But, although little is said about the originals of the apostles' writings, we have a testimony in Tertullian, that the *authentick letters* of the apostles, might be seen by any that would take the pains to go to the churches, to which they were addressed. Some, indeed, think, that Tertullian does not mean to refer to the autographs, but to authentick copies; but why then send the inquirer to the churches to which the epistles were addressed? Had not other churches, all over the world, authentick copies of these epistles also? There seems to be good reason therefore, for believing, that the autographs, or original letters of the apostles, were preserved by the churches to which they were addressed, in the time of Tertullian."

We have already intimated that we should notice some slight imperfections, or oversights, in the volume under review. One of these we observe in the 25th page, where the author is treating of "the early use and import of the word canon." He says—

"When other books were added to the CANON, no doubt, the inspired men who were moved by the Holy Spirit to write them, would be careful to deposit copies in the sanctuary, and to have other copies put into circulation. But on this subject we have no precise information. We know not with what degree of care the sacred books were guarded, or to what extent copies were multiplied."

When we first read this passage, in a cursory way, it struck us as containing all but a contradiction in terms; because it first says that "*no doubt* the inspired men—would be careful to deposite copies in the sanctuary, and to have other copies put into circulation;" and afterwards adds, in reference to this matter of which there is "no doubt," that "*we know not* with what degree of care the sacred books were guarded, or to what extent copies were multiplied." But we discovered, on reading more attentively, that the first part of the quotation contained the author's opinion only—what, from the circumstances of the case, he thought probable, or rather certain; and that the latter part contained a statement of the want of "precise information" on the subject: and between these two things there is manifestly no inconsistency. But the scope of the passage is not obvious, and we still think the last sentence would better have been omitted altogether, or the whole construction of the quoted paragraph altered.

In the next page, and onward, we find the following statement:

"It seems to be agreed by all, that the forming of the present canon of the Old Testament, should be attributed to Ezra. To assist him in this work, the Jewish writers inform us, that there existed in his time, A GREAT SYNAGOGUE, consisting of one hundred and twenty men, including Daniel and his three friends, Shadrach, Meshech and Abednego; the prophets Haggai and Zechariah; and also Simon the Just. But it is very absurd to suppose that all these lived at one time, and formed one synagogue, as they are pleased to represent it: for, from the time of Daniel to that of Simon the Just, no less than two hundred and fifty years must have intervened.

"It is, however, no how improbable, that Ezra was assisted in this great work by many learned and pious men, who were contemporary with him; and as prophets had always been the superintendents, as well as writers of the sacred volume, it is likely that the inspired men who lived at the same time as Ezra, would give attention to this work. But in regard to this great synagogue, the only thing probable is, that the men, who are said to have belonged to it, did not live in one age, but successively, until the time of Simon the Just, who was made high priest twenty-five years after the death of Alexander the Great. This opinion has its probability increased, by the consideration, that the canon of the Old Testa-

ment appears not to have been fully completed, until about the time of Simon the Just. Malachi seems to have lived after the time of Ezra, and therefore his prophecy could not have been added to the canon by this eminent scribe; unless we adopt the opinion of the Jews, who will have Malachi to be no other than Ezra himself; maintaining, that while Ezra was his proper name, he received that of Malachi, from the circumstance of his having been *sent* to superintend the religious concerns of the Jews; for the import of that name is, *a messenger*, or one sent.

"But this is not all, in the book of Nehemiah, mention is made of the high priest Jaddua, and of Darius Codomannus, king of Persia, both of whom lived at least a hundred years after the time of Ezra. In the third chapter of the 1st book of Chronicles, the genealogy of the sons of Zerubbabel is carried down, at least to the time of Alexander the Great. This book, therefore, could not have been put into the canon by Ezra; nor much earlier than the time of Simon the Just. The book of Esther also was probably added during this interval.

"The probable conclusion, therefore, is, that Ezra began this work, and collected and arranged all the sacred books which belonged to the canon before his time, and that a succession of pious and learned men continued to pay attention to the canon, until the whole was completed, about the time of Simon the Just. After which, nothing was ever added to the canon of the Old Testament.

"Most, however, are of opinion that nothing was added after the book of Malachi was written, except a few names, and notes; and that all the books belonging to the canon of the Old Testament, were collected and inserted in the sacred volume by Ezra himself. And this opinion seems to be the safest, and is no how incredible in itself. It accords also with the uniform tradition of the Jews, that Ezra completed the canon of the Old Testament; and that after Malachi there arose no prophet, who added any thing to the sacred volume."

Our author's usual perspicuity seems to us to desert him here. We confess that we have not been able to reconcile one part of this statement with another; nor to discover whether, on the whole, Dr. A. believes that the canon of the Old Testament was completed by Ezra, or by Simon the Just. For ourselves, we have no hesitation in adopting conclusively, the opinion of Prideaux, that it was th mentioned distinguished man put into the canon certain which were not written, or at not completed, till after the of Ezra; and in reference to which Dr. A. himself expressl that it "could not have bee into the canon by Ezra." seems to unsay this, in the quoted paragraph; and to f the opinion, "that *all* the bool longing to the canon of the Old tament, were collected and i ed in the sacred volume by E with the exception of "a few and notes." He even adds, opinion seems to be the safes is no how incredible in itself,' adduces in its support "the un tradition of the Jews."

In assigning the reason why is "much greater difficulty" tablishing the canonical aut of the books of the New Test than of the Old, our author, a other causes, mentions, as t cond in order, (page 130) t lowing—"The canon of th Testament received the sanct Christ and his apostles; but the canon of the New Test was completed, all the ap were dead." The latter part remark we consider as an oversight; because the assert contains is elaborately disp by the author himself. We su that in making the assertio must have intended to affi more, than that the canonical of the New Testament we *collected together into one* before the death of the apostl is certainly one thing to colle a volume the various public of any particular writer; and another thing to discrimina tween his genuine writings others that falsely pretend his—to sanction the true an demn the false. So in regard inspired writers of the New ment, their writings might no been collected together into

lume, till some time after the death of all the apostles; and yet the apostle John, who long outlived the rest, might have determined, under the guidance of inspiration, what writings were of divine authority, and what were false or spurious. Horne seems, on the whole, to favour the opinion, that the sacred writings of the New Testament were originally even *collected* by the apostle John. He says expressly, (vol. i. p. 71,) "It is sufficient for us to know that the principal parts of the New Testament were collected, before the death of the apostle John, or at least not long after that event." And in a note he adds, "Of all the various opinions that have been maintained, concerning the person who first collected the canon of the New Testament, the most general seems to be, that the several books were originally collected by St. John—an opinion for which the testimony of Eusebius is very confidently quoted, as an indisputable authority." He then adds some remarks from Mosheim, which go to show that Eusebius affirms nothing more, than that "St. John approved of the gospels of Matthew, Mark and Luke, and added his own to them, by way of supplement." But, if we understand Horne, he finally approves of the opinion of the learned Storck, which, he says, "in substance corresponds with that above given."

But whether St. John first *collected* the canon of the New Testament or not, we think there is little reason to doubt that he saw and sanctioned every book, which forms that canon, as we now have it. Why should we doubt of this? We have good reason to believe that he survived all the other inspired writers for a length of time; and for ourselves we cannot but think that one purpose for which he was so long spared to the church was, that he might do this very thing—that he might seal the authenticity of the canon of the New *Testament by his* apostolick authority. It is stated in the work before us (page 313), on the authority of Tertullian and Jerome, that the detection of the forgery of the apocryphal book, entitled, *The Acts of Paul and Thecla*, "was made by the apostle John." If he detected this forgery, why not detect others? Peter, it appears from his second epistle, had seen *all* the epistles of Paul; and why might not John, who so long outlived him, and who certainly wrote the last of all the inspired penmen, have seen and approved of all that had been written by those who preceded him? We firmly believe that he did.

We have almost insensibly fallen into this strain of arguing. But it is by no means to be understood, that we are at issue with Dr. A. in what we have said—farther than the single passage is concerned, which, as we have already intimated, we regard as an oversight. If we mistake not, his sentiments and our own are very nearly the same. In the quotation which we have selected as a specimen of his manner, not only is the whole drift of his reasoning of much the same tenor as ours, but he says expressly, "The question when was the canon constituted, admits of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the canon was completed"—Then surely, we remark, it cannot be true, that "when the canon of the New Testament was completed, all the apostles were dead;" for, according to the showing of our author, and of every other author of reputation, the last book of the New Testament was written by an apostle—the apostle John. But in reality the whole evidence which our author most pertinently and satisfactorily adduces in relation to the genuineness of the books of the New Testament, as well as the impressive remarks with which he every where accompanies this evidence, and the

admirable summary of it which, at the close of the twelfth section, he gives from "the late learned Mr. Rennell," all goes to show, that every book of the New Testament which we now consider as canonical, received the unequivocal sanction of some inspired man—It is clear that the approbation of St. John was given to the most of them —we believe to the whole.

As to the period when these books were collected, it is on all hands agreed, that it was very early —Some of the primitive churches would doubtless have complete collections of them, sooner than others. And if St. John spent the last years of his life at Ephesus, as we have sufficient reason to believe he did, we think it by no means improbable, that he *there* made, a complete collection of the inspired books of the New Testament. At any rate, it cannot be shown, and ought not to be affirmed, that he did not. The testimony of Eusebius seems to be that he did.

We had noted two or three passages more, as the subjects remarks. But we shall o as unimportant; for we w be distinctly observed, th book be read attentively thr we are not aware of an err consequence, that will be the mind of the reader. Wh exact or plain in a few passa and there, is commonly e correctly and perspicuous Another edition—and we h will be many others—will opportunity to remove the mishes, which haste and a professional occupations, h bably occasioned in the fir

We cannot conclude expressing the pleasure ceived from the perusal of section of this little ma which Dr. A. attacks the *str* of Popery—the doctrine tions. This is most impor seasonable—and it is here author appears with pecu vantage. It ought to be read by all who are engage likely to be engaged, in th controversy.

SHORT NOTICES OF RECENT PUBLICATIONS

The Alphabet of Thought, or Elements of Metaphysical Science. *By a Lady. Harrisburg, Pa. printed by Hugh Hamilton. 8vo. pp.* 162.

A copy of this work was sent us by the author, with a polite note, more than a year ago; and perhaps we need a better apology than we are able to make, for not giving a notice of it at an earlier day. But the truth is, we could not have noticed it in our pages at all, if we had not adopted the form of doing it, which this department of our work, introduced for the first time in our last number, allows us to use. When we profess to review a work, we wish distinctly to assign the reasons why we approve or disapprove. We could not approve of this publication: and yet it is so learnedly and ingeniously written, and the fair author, moreover, is so decided a friend to divine revelation, that we felt bound, if we did controvert her opinions, to do it carefully, and at some length—But for this, on such a subject, *we could not* take the necessary time. We put the little volume into of a friend, in whose candour tration we have great confidenc hoped he would send us a revie length and particularity. But ed the book with a few remark in pencil, on a blank page; to t of which—having carefully read ourselves—we feel constrained scribe. They are as follows:— undoubtedly a very extraordi formance. The writer displays sive knowledge of metaphysics and an uncommon degree of lo men. But the theory here exhi me wholly unintelligible; exce general principles, which are false. The learned lady has assu ciples and given definitions at has confounded every thing. T mistake which pervades the wo attempt to understand and def lies completely beyond the gra human intellect."

AMERICAN NATURAL HISTORY. *Vol. 1. Part 1.—Mastology. By John D. Godman, M. D. Professor of Natural History in the Franklin Institute of Pennsylvania; one of the Professors of the Philadelphia Museum; Member of the American Philosophical Society; of the Philadelphia Academy of Natural Sciences, &c. &c. Philadelphia: H. C. Carey & I. Lea—Chestnut-Street. R. Wright, printer.* 1826.

Most of those who cultivate the natural sciences in the United States, have imbibed their love for this interesting study, either from a personal residence in Paris, or from a perusal of French writers on this subject: for it cannot be denied that the natural and physical sciences are more generally and more successfully cultivated in France, than in any other country; and he who expects to excel in them must be conversant with her language and authors. In the ordinary course of things, the pupil not only embraces the *science*, but the *opinions*, of his teacher: and it is to this circumstance, we attribute the almost universal scepticism in religion, which is found to prevail among our naturalists. This scepticism, or infidelity, we know does not arise from a candid and careful and elaborate examination of evidence, but is rather owing to some undefined and general ideas of the Divine character. Naturalists are too entirely and agreeably occupied with their favourite pursuit, to have leisure for other matters. "Man must have been formed by his Maker for happiness—If the religion of the Bible be true, why do we see so much dishonesty, baseness and corruption in some of those who profess to believe? Why do we see so many religious sects, the leading principles of which, are said to be derived from the Bible, and which appear to us so obviously different? But above all, do not the actual appearances on the surface of the earth, appearances which are our continual study, and in which we cannot be deceived—do not these actually contradict many assertions made in this pretended word of inspiration? among others, do they not give a far higher antiquity to the world than the records of Moses? and do they not declare that all the human race is derived from one stock?" With some such arguments and reflections, our naturalists are contented. They throw aside the Bible with indifference, and resolve to trouble themselves no more with the matter. In our notice of Penn's Geology (Vol. I.), we demonstrated the weakness of the infidel objection built on the discoveries of modern geology. With regard to the second, whether mankind have all descended from the same individual pair, we have noticed the book before us—for the express purpose of allowing the author, who appears to be conversant in this matter, to declare the present opinion of the naturalists themselves on this subject. The objection to the inspiration of the scriptures, which we are here noticing, is one which is not much harped upon in publick, since the late Dr. S. S. Smith's celebrated essay on the Influence of Climate, &c.—But it is perpetually introduced into private circles; and in this way is calculated to do much mischief.

"The origin of the North American Indians has justly attracted the attention of philosophers, and produced many interesting researches, as well as fruitless speculations. So long as those engaged in this investigation were content with mere theory without established data, or speculation without fact, no result was obtained except the useless multiplication of words; but, when the geography of the country, the nature of the climate, and the history, manners and polity of the various tribes were studied, the mystery involving the subject gradually lessened; so that at present, without much difficulty or error, we may come to a satisfactory conclusion, relative to the manner in which this continent was peopled.

"Preliminary to our investigation we must refer to the fact, that the laws of nature, governing the continuance of different races of animals profusely multiplied over the earth, are fixed and immutable, and what we observe of Nature's regular modes of operating at one period, is unquestionably true of all preceding times. Animals which are of different kinds, or generically distinct, are incapable of producing offspring together, but animals of the *same kind*, though of different *species*, may and do produce offspring resembling both parents, by their union; yet this confusion ceases with the first product, inasmuch as these hybrids, or *mules*, are universally sterile, or incapable of propagating their similitude. This circumstance furnishes the most satisfactory and unequivocal means of deciding whether any beings we examine are specifically distinct or not, since, if they are merely *varieties* of the *same species*, they are capable of producing offspring in illimitable progression; but, if they are of *different species*, the first offspring terminates the race.

"By the application of this test, we are able to pronounce with certainty, that the human race, wherever found, or however different in colour, are merely varieties of the same species, and evidently descended from the same parents. In all countries the marriage of Europeans with the natives, whether Asiatics, Afri-

cans, or Indians, is followed by children more or less resembling their parents, and this offspring is perfectly capable of continuing the race.

"If there be any mode of accounting for the arrival of even a single male and female on this continent, we shall find no difficulty in understanding how so many nations became distributed over this vast region, nor can we, on an unprejudiced view of the whole subject, find any difficulty in believing that the myriads of human beings, that have lived from the beginning of time to the present hour, have all descended from two individuals. The history of the world, as presented to us by the most authentick records, or by the voice of universal tradition, leads us inevitably to conclude that from some point on the Eastern continent the human race originated, and gradually extended in various directions, subject to the influence of all accidents, of place, climate, disease, and facility or difficulty of procuring food: hence, notwithstanding that the connexion of many nations with the parent stock is entirely lost, there is not the slightest evidence that such nations are derived from any but the source we have stated; neither, when philosophically considered, is there any necessity that they should have originated in a different manner, since the cause is perfectly adequate to the effect; and where one sufficient cause is given no other should be sought.

"Under the operation of different motives we find the scattered members of the human family removing by degrees from the centre towards the extremes of the old continent, and subsisting in such remote situations until the disposition or ability to return was entirely lost, and they became inured to the climate, however dreadfully inclement.

"Though the human race always remains specifically unchanged in every condition, yet the action of external causes is capable of producing considerable variations in the appearance of individuals, or tribes exposed to their influence. Thus we find those who reside in uniformly warm and spontaneously productive countries, of a slender frame, a relaxed and delicate habit, and of a sallow or tawny complexion. The natives of Africa, who are exposed to the most intense heat of the sun, are full framed, robust and vigorous, being endowed with short, crisped and coarse hair, and a skin whose colour shields them from the destructive fierceness of the solar rays. In the middle latitudes, where the means of subsistence are readily procured, and the vicissitudes of season are never remarkably severe, we find the human frame in every variety of development, and distinguished by fairness and delicacy of complexion. But on leaving these favoured regions behind us, and visiting the far northern portions of the earth, we see man, like most of the other productions of nature, stunted and dwarfish, displaying little or no mental energy, barely capable of securing the scanty subsistence allowed him by the rigours of his situation, and maintaining an existence scarcely superior to that of the whale or seal, the hunting of which constitutes his highest ambition, as their flesh and oil are his greatest luxuries.

"Since it is not only possible, but unquestionable, that the whole human race are varieties of the same species, most probably descended from one male and female, it remains for us to show in what manner the descendants of this stock may have reached America, and whether our observations can be supported by arguments drawn from the condition of the new world."

The volume before us, which is the first of a series yet to be published, is an interesting collection of facts; and though there are many inaccuracies in the style, it is, upon the whole, a very creditable performance. The plates are neat and well executed.

A SERMON ON PREDESTINATION.--*Preached in Milledgeville, August*, 1826, *by Joseph C. Stiles. Milledgeville: printed at the office of the Georgia Statesman, by S. Meacham*, 1826. *pp.* 84.

Although this publication is called a Sermon, it fills 84 large octavo pages, closely printed. It appears, by notes prefixed, that the substance of it, and the substance only, had been delivered in two discourses, preached in the Baptist church at Milledgeville. It also appears, that the author had been in a sort compelled to preach on the topick of Predestination, by misrepresentations affecting his own character, as well as the doctrine itself. In our judgment, he has vindicated both in a masterly manner. There is a perspicuity, energy and point, in this discussion, which we confess we did not suppose that the subject would admit of.—Take it altogether, it exhibits talent of a superior order; and united, we are glad to say, with fervent piety and real liberality. We should indeed, for ourselves, wish to change the aspect of one or two minor points, and the language of a few expressions. But these affect not the main argument. The subject is placed fairly and strongly on its proper ground. The divine sovereignty, and the freedom and responsibility of the creature, are both shown to be conclusively taught, by the

ɔice of reason and revelation—
ıethod of reconciling these fully,
:d to be beyond the reach of the
tellect, in the present life; and yet that this affords no just reason at all, why both these truths should not be readily and cordially received. We think this publication will do good.

Literary and Philosophical Intelligence, etc.

:g Alive.—It was lately stated
ı reopening a grave in Frithel-
urch-yard, Devon, for the pur-
nterring a relative of a former in-
who had been deposited about
the coffin not being decayed, it
ł necessary to take it out, in or-
ake the grave deeper; and that,
ining its contents, the skeleton
ccupier was found perfect, but
face downwards, which gives
› suppose that the defunct was
ive, and, in struggling, had turn-
position in which it was found."
paragraph *The Liverpool Mer-*
arks:—"We never knew an in-
this nature which rested upon
l of testimony upon which alone
nal mind ought to believe it. For
part, judging from the shape of
n, we doubt whether any living
confined in one of them, even if
breathe freely, could turn him-
dependent, however, of this ob-
there is another, which justifies
ubting that any person, screwed
a coffin, ever moved afterwards.
trance and suspended animation
:n too frequent to admit of doubt;
notorious that persons supposed
ead, and laid out for interment,
:overed, and lived, too, for a long
erwards. If a man, however, in
of suspended animation, were
ıried, and the earth, as usual,
›ver him, we contend, that if he
:d for a moment, that moment
e his last, as he must instantly
for want of air to breathe. All
ies, therefore, of moans being
om the graves, are, in our opi-
le tales."

r. Ouseley reclaims, in favour of
:ntal writers, a variety of popular
such as, Pope's *January and*
occaccio's fourth story in the *De-*
, Parnell's *Hermit*, the story of
Barsisa, several of the tales in
ta Romanorum, the story of *Whit-*
the induction to the *Taming of*
ew, &c.; the praise of inventing
ıas been long usurped by Eu-

Sugar from Potatoes.—L. Gall, a German, has published a pamphlet of 88 pages, to show the advantage of making sugar from potatoes. He says every farmer can make sugar in great or small quantities, and render the importation of foreign sugar unnecessary. Potatoes, he asserts, are better than beets for sugar, 100 pounds of the former giving 11 pounds of sugar, while the same quantity of the latter gives only 4 pounds.—*Hamp. Gaz.*

Captain Parry has commissioned the Hecla, at Deptford, the fitting out of which was to commence immediately for the voyage to Spitzbergen. Several officers had been appointed to her, one of whom (Lieut. Ross) would proceed with Captain P. in one of the boats over the ice, in the drawing of which Shetland ponies are to be employed, which will be taken on board at the Orkneys.

"*Book of Nature.*"—The Lectures of Dr. Good, delivered in 1810, at the Surrey Institution, London, and which have lately been published in two octavo volumes, under the title of the Book of Nature, should be in every family. The work presents a systematic, but popular, survey, of the most interesting features of the general science of nature, for the purpose of elucidating what has been found obscure, controverting and correcting what may be proved erroneous, and developing, by new and original views and hypothesis, much of what yet remains to be more satisfactorily explained. In prosecuting what the author thus declared to be his design, he has been eminently successful.

Growth of a Sycamore.—In the year 1781, Mr. Joseph Smith, of Hadley, brought from Hockanum a sprout of button-ball or sycamore, not so large as his finger, and set it in the earth near his house, where it lived and flourished. He cut it down on the 12th instant, and found by measuring, that what was only a riding stick forty-five years ago, was now a tree ninety-four feet in height, and four feet in diameter about a foot from the ground, where it was chopped off.

Death from Charcoal.—An instance of

sudden death from the use of charcoal occurred recently.

The coals in this instance were taken from the *kitchen fire-place*. That coals taken from a fire-place are not injurious, is a very common error, and one of the most dangerous kind, especially during the present season of extreme cold. This mistake arises from the ignorance which prevails in the community of the nature and results of combustion. Wood, Lehigh coal, Liverpool coal, coke and charcoal all necessarily produce carbonic acid, the gas which is the cause of death in these instances, whenever they are burning; and there is, under the same circumstances, danger from all, differing only in degree.

On destroying Thistles with Salt.—A correspondent in the Farmer's Journal, who dates from Worcestershire, says, "I have no doubt that salt may be made use of with good effect for destroying thistles. I have made several experiments, which have uniformly been attended with success. The most effectual way is, to cut off or bruise the thistle, and then put a small portion of salt upon it: very few will survive this treatment. It may be accomplished without this trouble; but the land should be gone over more than once, to see if any have escaped. Salt is also very serviceable for destroying weeds of all kinds, say nettles, docks, &c. that grow around farm buildings; but you must be careful not to use it too near fences or trees, or perchance, you may destroy those also." Another correspondent confirms this—he says, "A small quantity of common salt, about a tea-spoonful, is taken between the finger and thumb, and placed firmly on the centre of the thistle. In two or three days the thistle will turn quite black; and in eight or ten days the root and every part of it will be destroyed. I have found this a cheap and certain mode of clearing land from thistles. One person will salt as many as four or five would cut up in the usual way; and with this difference, that salt completely destroys the weeds, whereas the spud merely retards them for a short period, to be ultimately more productive. The salt should be applied to the large thistles before the stem is put forth; and care should be taken that it is not dropped upon the grass or cinque-foil."—*Liverpool Advertiser.*

The following numbers represent the comparative value of several woods and coals:—

Shellbark Hickory,	100
Pig-nut Hickory,	95
Red-heart Hickory.	81
White Oak,	81
Chestnut White Oak,	
Barren Oak,	
Lehigh Coal,	
Schuylkill Coal,	
Susquehanna Coal,	
Liverpool Coal,	
Richmond Coal,	
Pine Charcoal,	

These numbers, represent parative values of the several Thus it is seen, that the relativ shellbark hickory and Lehigh c ly the same, cord for ton, so could buy a cord of shellbark h 6 dollars, or 6 times 100, we o able to buy a ton of Lehigh coa lars 94 cents, or 6 times 99, to cheap. The numbers given, show, what we should not have that cord for cord, white oak valuable with red-heart hickory, to bring the same price; while white oak is even more valuabl

Wadsworth's Steam Engine.- pleased to inform our readers, improvement in the steam engi tested by the Providence Stea Company, is, on account of the of its construction, its economy fect safety, deservedly gaining bation of the publick. Numer cations have been made to the agent for engines on this plan, tract has been made within a fe a number of enterprising gen this town, for an engine to dri sets of stones for grain and pl machinery for other purposes. gine is to be located in a buildi engaged for that purpose in street, near the market. The commenced, and will probabl pleted in thirty or forty days. stand the Lehigh or Rhode I will be used for fuel.—*Rhode I*

Some estimate of the numb sons who pass annually upon th either from business or pleasur made from the calculation, tha stellation and Constitution have ried, during the past season, *t sand* passengers, making *sixty* in one line of boats. This cal not made from the official retu is believed to be nearly accurat the greater part of the season, t nineteen steam boats besides t tow boats. The probability is passengers in the boats of the H ver Association, exceed that of single line; but it is a reason mate, that 250,000 persons ha upon the Hudson during the p by this mode of conveyance, e the tow boats, sloops, &c.

The New York Society Library is the most ancient publick Library in the State, and is the third for size and value in the United States; being inferior only to those of Cambridge and Philadelphia. It existed so early as the year 1754, and received its charter from the Colonial Government in 1772. It now possesses about eighteen thousand volumes, many of which are of the most rare and valuable description.

Of the Officers and *Soldiers* of the Revolutionary army, who served six months and upwards, it is estimated that there are about 20,000 now living.

Eleven Greek youths, five of them members of Colleges in New England, are now receiving an education in this country, with a view to their future usefulness when they shall return to the land of their ancestors.

Religious Intelligence.

THE COLLEGE OF ATHENS--GEORGIA.

"Every gownsman is a legion"—This, said Dr. Witherspoon, was the expression addressed to me, by the celebrated George Whitefield, when I felt reluctant to leave a congregation of nearly two thousand people, to which I regularly preached in Scotland, for the Presidency of New Jersey College. He who is instrumental in bringing into the ministry of the gospel, one able and faithful labourer, who would otherwise not have entered on the sacred work, renders a service, the benefit of which cannot be calculated.—Hence revivals of religion in colleges and academies, by which the church is always furnished with some of its most useful ministers, are peculiarly interesting to the friends of vital piety. We therefore insert in our pages, at full length, the interesting narrative, by the president of the college at Athens in Georgia, of what has taken place among the precious youth of his charge.—We have a lively participation in his feelings. The account is extracted from the *Charleston Observer.*

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FRANKLIN COLLEGE, ATHENS, (Ga.)

29th December, 1826.

To the Rev. Benjamin Gildersleeve, Editor of the "Charleston Observer."

Rev. and Dear Sir,—You, no doubt, remember that, at the annual sessions of our Synod which we lately attended, I was required publickly to give a narrative of the revival of religion which has lately appeared in this institution, as well as in this town and its vicinity. You also recollect that, after the statement was verbally made to the Synod and numerous congregation present on that occasion, it was resolved unanimously, that a narrative of the same kind should be prepared by myself, and published in some religious journal. Having lately returned home from Synod, I have chosen your recently established paper as the medium of communication, and hasten to comply with the resolution of Synod, by giving the following summary view:

On my removal to this place in May, 1819, the state of religion here was very discouraging. Not more than two families, each containing three professors of the Presbyterian communion, resided in this place; together with two females of the Baptist church, and one female of the Methodist order. These were the only professors of religion then in the village. Being required by the laws of the College to see that publick worship should be performed on every Lord's day, I generally officiated myself, except when occasionally visited by a clergyman of the Baptist or Methodist order; to either of whose preachers the College chapel was always cheerfully open. During the first six months of my residence here, it is believed that not more than thirty persons generally attended publick worship, besides the few students who were then in the College. The religious aspect and prospects of the place were gloomy indeed No church of any denomination had ever been organized in the town, although the Baptists and Methodists, each, had one, not very distant in the neighbourhood.

During the year 1820, the number of students increased, and the prospects of the institution having begun to brighten, several respectable families from various

parts of the state began to select Athens as a place of residence, for the sake of society and the education of their children. Among these were professors of religion of different denominations. Before the close of that year, a Presbyterian church was constituted and the Lord's Supper administered; in which ordinance we were joined by several Methodist brethren and sisters, who have generally united with us in such solemnities ever since.

During the two succeeding years, our little church was increased by the addition of a few respectable students and other persons who became religiously impressed by attending to the usual stated means of grace. The number of families of each denomination, who annually settled here, continued to increase until our worshipping assemblies became large and respectfully attended. A Methodist preacher of respectable talents settled here as preceptor of our female academy. He was invited to divide the Sabbath with Professor Church and myself, by preaching in the College chapel, which he often did with general acceptance. Religious harmony was well preserved; perhaps never better in any place under similar circumstances. At length the number of Methodist families, who removed into Athens, became so large as to dispose and enable them to erect a house of worship for their own use. This being done, an amicable arrangement was made betwixt the two Societies and sanctioned by the Trustees of the College, that divine service would be alternately performed in the College chapel and Methodist meeting house, twice in each month. The labours of a highly esteemed minister of the Methodist order, have been thus employed and enjoyed once in two weeks since last spring.

Ever since the summer of 1824, it has been observed that an increased attention was paid to the preaching of the gospel by a majority of the respectable members of the College, when assembled in the chapel for worship. During the last year (1825) several respectable members were added to our church by a publick profession of their faith; but no very unusual appearances occurred until early in August last.

A young man, a member of the senior class in the College, after the final examination of his class in June, had, as is usually permitted, gone to his father's in a neighbouring county, to prepare for the duty assigned to him at the then approaching commencement. While there, he was attacked with a violent fever, and a few days numbered him with the dead. Having been much beloved by his classmates as well by his other fellow-students, the unexpected intelligence of his early and sudden death produced a serious effect upon the minds of many in the College. This impression was probably improved by some very pertinent and appropriate remarks, introduced by the member of the class who had been appointed to deliver the valedictory addresses on the day of commencement, which were followed by some observations in the address to the graduates. Another young man, formerly a student of this College, who had finished his academical course here two years before, having studied law and entered on the practice of his profession, had visited the place and attended the commencement. On the next day he was confined to bed with sickness; and, after languishing three weeks, notwithstanding every attention and effort of skilful physicians, he died. As he lay in town during his illness, and was much esteemed by the students, many of them visited him, whom he addressed and admonished in terms and under circumstances so peculiarly solemn, as evidently produced impressions of much solemnity upon their minds.

On the second day after commencement, the Presbytery of Hopewell met in Athens; and on the following Sabbath, the Lord's Supper was administered in our place of worship. There was much solemn and very appropriate preaching on that occasion; and a greater degree of solemnity was observed and believed to overspread the congregation, especially the students, than at any time before. Several of them shortly afterwards were known to be under serious convictions. Prayer meetings, which had been established and attended for five years past once a week or oftener, generally by serious students and other professors of religion, became more closely and fully attended on the evening of the Sabbath and Wednesday in each week. In September, a Methodist camp-meeting, distant some miles from the College, was attended by many of the students, where, it is altogether probable, the religious impressions of a number were deepened. About a week afterwards, one who had been among the earliest subjects of conviction, obtained a comfortable hope of pardon. The seriousness in the College afterwards appeared to increase daily. Religious exercises were attended to by the serious students in their rooms during the hours by law allotted to recreation. In October, several professed a hope of pardon and acceptance; four of whom joined our church by a publick profession of their faith in Christ. The College was

n the 18th of November, for
acation. Before that period,
ı students of the College had
perienced a change of heart;
herb were then most serious-
from whom no account has
eceived here.
ɔerations of the Spirit of God
en confined to the members
ege. In this town and its
od, a goodly number of per-
ɔus ages and both sexes, have
hope of having passed from
ife since August last.—Of all,
ɔut of the College, it is known
fty have professed faith in
these twenty-nine have at-
ıselves to the Presbyterian
ublick profession; five, (and
robably more) have joined
ptist church; and a number,
ave not been able to ascer-
recision, have united them-
he Methodist church. When
return after the vacation, we
hese circumstances with more

a large proportion of those
ofessed a hope of a saving in-
hrist, were evidently under
istress of soul for a considera-
et on no occasion was there
ade in our religious meetings,
o disturb the solemnities of
rship. Nor were the usual
f college suspended, except
days, on which many serious
pressed a desire to attend
f our Methodist brethren,
within reach.
e causes which it pleased a
d to employ as instrumental
g the effects abovementioned,
d that the stated preaching of
on every Sabbath, was the
But, in addition to this and
cted death of the two young
y and August last, the follow-
were no doubt auxiliary and
th a Divine blessing, viz.
t regard to discipline in the
hose laws forbid all kinds of
and require the students to
lick worship on each Lord's

regular attendance on the
ncert of prayer, and the gene-
ce on prayer meetings, which
uted here almost six years
ave been observed generally
day evenings during the Col-
s almost ever since. In these
rofessors of all churches re-
have uniformly attended and
pplication for an effusion of
pirit upon the members of the
Literary Institution and the inhabitants of this place, with a harmony, and evidently sincere zeal, worthy of those who profess to be the followers of the Lamb.

3. The pious young men in the College, though few in number, yet were earnestly engaged in social prayer meetings, especially on Sabbath evenings, for a revival of religion in the institution. The sincerity of their profession and prayers was evinced by the modesty of their manners and the correct consistency of their general deportment.

4. As soon as it was known that several of the students had become the subjects of deep and serious impressions, much assistance was derived from the counsel and attention of ministering brethren of different denominations, who visited Athens at that season, and conversed freely and frequently with the students and young persons in the town, and united with them often in prayer both publickly and privately. In these interviews, it is confidently believed that no controversial topicks were ever introduced or touched upon; nor any points of doctrine urged except those which all true Christians agree in believing to be essential to salvation.

It is not known to the writer if any efforts have been made to make proselytes to any religious party. Several students, after obtaining what they believed to be a good hope through grace, applied to him expressing a desire to unite themselves to the church in this place of which he is regarded as the pastor. As the applicants were young and the religious opinions of their parents were either unknown, or believed to differ from his own in matters of church discipline, he uniformly advised them to defer making a publick profession of religion by joining with any church until they could consult their parents, if living. The reason assigned was this, if I had committed a child or son to a preacher of another denomination to be instructed by him in classical or scientifick studies, and that teacher should endeavour to persuade or prevail with him to forsake and renounce the church or religious opinions which I approved or had taught him; and had induced him to join his church and adopt his sentiments in religion, I should think he did not treat me well. I therefore could not do that towards another parent, without violating the rule of equity prescribed by our Saviour in Matthew vii. 12.

No student here has ever been required to attend any religious meeting or exercise, except publick worship on the Sabbath, as enjoined by the laws of the College. When the sons of parents who are

[illegible] Presbyterian church, ap[illegible] were [illegible] to join [illegible], as we were confident their [illegible]

[illegible] has now [illegible] to the resolution [illegible] South Carolina and [illegible] or supplies of a [illegible] material circumstance [illegible] have witnessed [illegible] has appeared to be [illegible] and is marvellous in [illegible] believed and believed that [illegible] attention to the doctrines [illegible] Christianity, which has [illegible] in this institution, will be [illegible] highly beneficial to [illegible] and religious. It is believed [illegible] that many of the [illegible] who have lately embraced [illegible] after concluding their academical courses, will turn their attention [illegible] study of theology and the ministry [illegible] gospel. In that event, as they will, [illegible] by their own choice, be distributed among the churches of different [illegible] as we believe they ought [illegible] a pleasing and probable conjecture that having witnessed each other's [illegible] unanimity in their early [illegible] religious course and exercises, this will greatly tend to destroy those uncharitable [illegible] which have too much prevailed and been so lamentably often exhibited from the pulpit against all other [illegible] except their own, by men professing to be ambassadors of the *Prince of* [illegible]. And as a part of them will, probably, not feel called to occupy the sacred [illegible], it will certainly not disqualify a man [illegible] being a sympathetick or skilful physician, or a sound, judicious interpreter of the laws of his country, or forming rules to regulate the intercourse and conduct of men, that he himself fears God and feels bound to keep his commandments. We do cherish a sanguine hope that it will elevate the standard of morality to a higher degree in our State—extend and enlarge the range of Christian benevolence in matters of religious opinion—and prove a source of happiness to generations yet unborn. That these hopes may be realized, I am sure is your desire, as well as that of many others, and of your friend and brother in the gospel,

M. WADDEL.

GENERAL VIEW OF MISSIONS, *under the direction of the American Board of Commissioners for Foreign Missions.*

We have engaged to give our readers, in the course of the year, a general view of Protest sions, throughout the world Missionary Herald for month, we find the followi mary view of the missic ducted by the Board, und auspices that valuable pu is made—a publication to our religious periodicals stantly and deeply indebte

The missions which are now veyed, though with great brev Bombay—in Ceylon—among t kees—the Choctaws—the Che the-Arkansas—the Osages—th in New York—at Mackinaw—s —the American Emigrants in the Sandwich Islands—in Malt —and Palestine.

*I. Bombay.**

The third of the British Pres India; about 1300 miles, trav tance, west of Calcutta. Pop the island about 200,000; of th in which the Mahratta language about 12,000,000.

Commenced in 1813. Statio bay and Mahim.

BOMBAY.—A large city on a the same name, and the capi Presidency.

Rev Allen Graves, *Missio* Graves; James Garrett, Printer rett; Mrs. Nichols, and Mrs. Fr

MAHIM.—Six miles from Bo the north part of the island.

The Rev. Samuel Newell, di 1821; the Rev. John Nichol 1824; the Rev. Edmund Fros 1825; and the Rev. Gordon H 20, 1826. The death of Mr H necessary for Mr. Graves to re Mahim to Bombay. Of course station is now vacant. The de Nichols, and the consequent his widow to Bombay, made it to relinquish the station of Tar Newell died of the cholera m Nichols of a fever, Mr. Frost of tion, and Mr. Hall of the chol Hall is in this country.

The last survey stated the printing done at the Mission Pr the three years and a half prec 31, 1823. The seventeenth Re Prudential Committee describe

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* It will be observed, that in the statistical part of this sur use is made, according to our the Report of the Prudential C printed during the previous ye

nations of the press, during the eighteen subsequent months, as follows:

"Genesis, 135 pages 8vo. *copies*	3,000
Extra copies of the first 40 pages	1,000
Astronomical and geographical tract, 64 p. 8vo.	1,500
Small catechism, second ed. 16 p. 8vo.	5,000
Acts of the Apostles, sec. ed. 88 p. 8vo.	4,000
	14,500

"The expense of these books was about $1,350. Some small circulars for the mission, and Reports for several societies were also published at the mission-press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history (10,000 copies) had been commenced. This was to be followed immediately by an English and Mahratta school-book, intended to promote morality and the true religion. The New Testament was printed in order as far as Philippians; the small epistles having also been published.

"A new fount of Nagree types had been procured from Calcutta, which would render it easy to issue school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel, accompanied by pure morality and genuine philosophy, will accomplish ere long."

A fact, stated by Mr. Hall, and published at p. 205 of our last volume, shows very strikingly, how much good may be silently effected by the numerous Christian publications issued from the press at Bombay. —The New Testament, in Mahratta, as translated by the missionaries of the Board, was carried through the press before the death of Mr. Hall.

Of the schooling system, the Report speaks as follows.

"It appears from a printed document, issued by the missionaries at the commencement of the present year, that the number of common schools under their superintendence was thirty-two, and the number of children on the list of the teachers, 1750. Of these pupils, 75 were girls, and 133 were Jewish children.—During the preceding year, 1000 pupils, as nearly as could be ascertained, had left these schools, having obtained, in general, what the natives esteem a sufficiently good education. Among those, who have left the schools in preceding years down to the date of the document here referred to, the missionaries say there "are many boys and young men, who can read with a fluency and propriety, that would put to shame a great majority of the common Brahmins." Wherever these youths are afterwards met in the country, they are among the first to solicit and read the Christian Scriptures and tracts. In not a few instances, fathers have solicited books for their little sons. The education of female children is viewed in its just light by the missionaries; and they have taken peculiar pains to break down the prejudices of the people on this subject. Considering the strength of these prejudices, much has already been done, and the way is fast preparing for a general revolution of publick opinion. Numerous and urgent applications are made for new schools; but it is necessary to decline them all, until larger funds and more labourers can be furnished."

The joint letter of the missionaries, inserted in our last volume, pp. 101, 102, together with Mr. Hall's appeal to the American churches, printed at p. 312, strongly prove, that in work preparatory to great and visible success, the mission had, in ten years, made much progress.

II. Ceylon.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar.—Length 300 miles, breadth 200.—Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, Manepy, and Kaits.

Tillipally.—Nine miles north of Jaffnapatam. Established in 1816.

Rev. Henry Woodward, *Missionary.*

Nicholas Permander, *Native Preacher*; M. Tumban, *Teacher of English*; Jordan Lodge, *Native Assistant*; Charles Hodge, *Native Superintendent of Schools.*

Batticotta.—Six miles north-west of Jaffnapatam. 1817.

Rev. Benjamin C. Meigs, *Missionary*; Rev. Daniel Poor, *Missionary and Principal of the Central School*; and their wives.

Gabriel Tissera, *Native Preacher and Teacher in the Central School*; Timothy Dwight, *Native Assistant Teacher in the Central School*; Ebenezer Porter, *Native Assistant.*

It would seem, from one of the documents received from the mission, that Samuel Worcester was also employed as a *Native Assistant Teacher.*

[illegible] a half [illegible]

[illegible] and [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] Missionary and Physician, and Mrs. Stocker.

Pendleton, [illegible] Sagwey, Mrs. Hall, Samuel Willis, [illegible]

Mayer[illegible] [illegible] and a half north-west of [illegible] 1821.

Rev. [illegible] Spalding, *Missionary*; and Mrs. Spalding.

Veersaagaaie, [illegible] *Superintendent of Schools.*

Kaire.—The residence of two zealous and faithful native brethren, who visit the neighbouring villages, and take charge of two small schools. 1824.

Peter, } *Catechists.*
David, [illegible]

During the past year, the school at Tillipally has received the boys from Panditeripo and Manepy, and now bears the name of the Central School at Batticotta. It numbers in this country [illegible] scholars. This leaves the missionary at one of the stations more at liberty to preach the Gospel. The school at Oodooville, was removed to Manepy, on account of the absence of Mr. and Mrs. Winslow at Calcutta. See vol. ii. p. 196.—The number of [illegible], of whom one-third were [illegible] of the church. The Central School at Batticotta, at the latest [illegible] pupils, of whom 22 were [illegible] of the church. A full account of this school was given at pp. 347–[illegible] volume. The difficulties [illegible] to this institution [illegible] are enumerated at [illegible] of the same volume.—Mrs. [illegible] Nov. 28th, 1825. Mrs. [illegible] Mrs. Richards, died at [illegible] the American mission, April [illegible] same year. The Report thus [illegible] the state of the schools:

"The school system of this mission is [illegible] and promises the most [illegible] results. At the commencement of the year 1824 there were 59 charity schools containing 2414 boys, and 255 girls on the list of pupils, taught by 68 [illegible]. In the boarding schools, there were 126 boys, and 31 girls; making the whole number of children under Christian instruction no less than 2824. On account of the prevalence of the cholera, a part of the schools were afterward suspended, and some for other causes. The number of scholars in the Boarding Schools was somewhat above 200 in [illegible] last; but no particular account of the other schools was then communicated.

"Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favourable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission."

With respect to female education, the following remarks are made:

"The education of females, though rapidly advancing, is attended with many difficulties, and will be thus attended for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian principle, diffused by education, by example, and by persevering labour in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity."

III. The Cherokees.

A tribe of Indians, inhabiting a tract of country included within the chartered limits of the states of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Carmel, Creekpath, Hightower, Willstown, Haweis, and Candy's Creek.

Brainerd.—One mile north of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river; consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, (Geo.,) near the road, which runs in a N. W. direction from that city to Nashville. Established in 1817.

Rev. Samuel A. Worcester, *Missionary*; John C. Elsworth, *Teacher, and Superintendent of Secular Concerns*; John Vail, *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; Luke Fernal, *Mechanic*; and their wives; Sophia Sawyer, *Teacher*.

Carmel.—In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahochee river (which is the S. E. boundary

Cherokee country,) and 62 miles
inerd. 1820.
Daniel S. Butrick, *Missionary*;
roctor, *Teacher*, Mrs. Proctor;
arker, *Farmer*, Mrs. Parker; Jo-
mmingway, *Farmer*.
CRATH.—In the chartered limits of
, four miles S. of the Tennessee
which is here the N. W. boundary
herokee country,) and 40 S.S.E.
sville. 1820.
William Potter, *Missionary*, Mrs.
Fenner Bosworth, *Farmer*, Mrs.
h; Erminia Nash.
POWER.—In the chartered limits
gia, one mile south of Hightower
d 35 miles S.S.W. of Carmel.
beth Proctor, *Teacher*.
BROWN.—In the chartered limits
ma, about 10 miles from the west-
of Georgia, and 40 miles south of
nessee river. 1823.
Ard Hoyt, and Rev. William Cham-
Missionaries; Sylvester Ellis, *Far-*
d their wives.
Huss, *Native Assistant*.
RY.—About 50 miles S. of Brain-
thin the chartered limits of Geor-
823.
Elizur Butler, *Physician and Cate-*
rs. Butler.
T's CREEK.—Within the chartered
f Tennessee, 25 miles N. E. of
d, and 10 miles S. W. of the Che-
gency on the Hiwassee. 1824.
am Holland, *Teacher and Farmer*,
lland.

various portions of Indian territory
n spoken of, as lying within cer-
es of the Union, it is proper to say
hat the conventional limits of dif-
tates, whether fixed by the states
lves, or by Congress, do not affect
ian titles to the territories in ques-
t has always been admitted by our
l authorities, as it must be by every
man, that the tribes of Indians in
America have a perfect right to the
their ancestors, now in their own
ncy, unless they or their fathers
oluntarily relinquished that right
od consideration. When we speak,
re, of Indian territory, as lying in
te of Tennessee, or the state of
, it is not intended that the Indians
esiding are subject to the laws of
ites; or that the running of a line
their country, or marking it upon
has any effect to impair their
or dispossess them of their patri-
inheritance. The only way, in
his inheritance can be alienated,
eaties fairly and honourably made,
th the full assent of the present

far as *the Indian title is rightfully* extinguished, the property falls into the hands of the national government, or of the separate states, according to stipulations now existing. The right of sovereignty will, in every case, belong to the state, within whose conventional limits the territory now lies. These remarks have appeared proper, as the right of the Indians to their own land, from the manner in which the subject has often been presented to the mind, is overlooked and forgotten."

Mrs. Dean, who left Brainerd last year, on account of declining health, died on the 21st of May last; and Mr. Dean's services, in consequence of uncertainty whether his health would allow him to resume his appropriate work, were relinquished. He is succeeded by Mr. Fernal. Mr. Hall and Mr. Frederick Elsworth have also retired from the service of the Board with their families; the former on account of the ill health of Mrs. Hall, but with the consolation of reflecting, that God has seen fit to honour his labours in a somewhat remarkable manner: the latter on account of the very precarious state of his own health, which led him to submit his case to the Committee, who gave him an honourable discharge. Mr. Manwaring, mentioned in the survey of last year as connected with the station of Carmel, withdrew from the mission after having laboured one year.

The number of pupils in the missionary schools at the above stations, is probably about 200.

The survey of this mission will be closed with a few miscellaneous extracts, of an interesting nature, from the Report.

"The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind."

"An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had great grandchildren in the school soon after its commencement, and who had evinced the

power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catherine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruit of this mission."

Carmel:—"The state of society at th place is much improved. There is com paratively little intemperance in the vic nity. Not a few instances of hopeful con version have been witnessed, and some o distinguished piety."

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church ac knowledges the receipt of the following sums for their Theological Seminary at Princ ton, N. J. during the month of January last, viz.

Of Rev. Dr. Archibald Alexander, from Rev. Joseph Sanford, the annual collection in Brooklyn (L. Is.) for the Contingent Fund - - - -	$50 0
Of Rev. John W. Scott, a quarter's rent, for do. - - - - - -	87 5
Of L. Desauque, a quarter's rent of stable back of do. - - - - -	10 0
Amount received for the Contingent Fund	147 5
Of Rev. Dr. Moses Waddel, per Joseph J. Woodward, two instalments of Rev. John R. Golding, for the Southern Professorship - - - - -	100 0
Of Rev. Dr. Samuel Miller, for the Le Roy and Banyer Scholarships - -	175 0
Of Mrs. Jane Keith, of Charleston, South Carolina, for a particular student	132 7
Total	$555 2

View of Publick Affairs.

EUROPE.

The news from Europe, during the past month, has not been very abundant, bu yet of considerable interest. It appears that in various parts of this region of th earth, mortal sickness has prevailed, for several months preceding the last account to a very unusual extent. Malignant fevers of different types, have carried many thousands to their graves, especially in Germany and the neighbouring states. Health it was believed, was beginning to return to the places which had suffered most.

BRITAIN.—Our latest advices from Britain are to the 14th of December.

If we are to judge by the general scope and spirit of the last accounts of distres and embarrassment, arising from the want of employment in Great Britain and Ire land, we must think that the suffering there, in almost every class of the community is not diminished but rather increased. Probably the augmentation may be attri buted, in part, to the season of the year—the approach of winter. Even in the king' speech, at the opening of Parliament, his Majesty admits that "the depression unde which the trade and manufactures of the country have been labouring has abated more slowly than he had thought himself warranted in anticipating;" and he consoles him self chiefly from "the patience with which sufferings have been borne," and from "firm expectation that the abatement will be progressive, and that the time is no distant, when, under the blessing of Divine Providence, the commerce and industry of the United Kingdom will have resumed their wonted activity." Parliament wa opened, in a splendid manner, with a speech of which the foregoing is a part, on the 21st of November. The speech was delivered by the King in person; but it is without exception, the emptiest thing of the kind that we remember ever to have seen: and so it has been represented by the opposition members of Parliament.—It really contains nothing that we think our readers would wish us to detail. The sub ject of the corn laws was not to be discussed, till after the recess of Parliament at the Christmas holidays. It appears that our minister, Mr. Gallatin, has frequent interview with Mr. Secretary Canning—on what subjects we know not. Great agitations still exist in Ireland, occasioned both by the pressing necessities of the people, and the controversy relative to Catholick emancipation. It appears also that there has been *falling off* in the revenue during the last year, but we believe the amount of the defi *ciency is not great.*

On the 11th of December, a message was sent by the king to both houses of Parliament, acquainting them "that his Majesty had received an earnest application from the Princess Regent of Portugal, claiming, in virtue of the ancient obligations of alliance and amity, subsisting between his Majesty and the crown of Portugal, his Majesty's aid against a hostile aggression from Spain." It is farther stated in the Royal message, that his Majesty, in concert with the king of France, had exerted himself to prevent this aggression, and had received repeated assurances from his Catholick Majesty that such aggression should not be made from his territory—That nevertheless it had been made, "under the eyes of Spanish authorities, by Portuguese regiments which had deserted into Spain, and which the Spanish government had repeatedly and solemnly engaged to disperse." After assuring Parliament that he would "leave no effort unexhausted to awaken the Spanish government to the dangerous consequences of this apparent connivance," the king concludes his message, with an expression of his entire confidence in the concurrence of his Parliament "in securing against foreign hostility, the safety and independence of the kingdom of Portugal—the oldest ally of Great Britain." It appears that measures were taken with the utmost promptitude, in both houses of Parliament, to forward the demanded succour to Portugal. In the Commons, the speech of Mr. Canning, who was out of health at the time, is represented as eloquent beyond measure. In reply to some insinuations that there had been delay in providing the necessary aid, he said—"On Saturday, the decision of the government was taken; on Sunday, we obtained the sanction of his Majesty; on Monday, we came down to Parliament; and while I have now the honour of addressing the house, British troops are on their march for Portugal." The next day, Mr. Canning, overcome, it is said, by his exertions, was taken seriously ill; and in consequence of this, Parliament, on the evening of the 13th of December, was adjourned to the 8th of February.

When military force is once arrayed, and the adverse corps are brought near to each other, war is sometimes the consequence, even when it is not wished for or expected, by the powers who send their troops to the field. If Spain were not infatuated even to madness, we should think, that in the present instance, there was no probability of a war between her and Britain; especially as France appears to be seriously engaged with Britain to prevent it. As matters stand, we know not what will happen; but, on the whole, we do not look for war. The *quid nunes*, both in London and Paris, are speculating on the subject. Some say that France is hypocritical, and has actually prompted Spain to the hostile measures she has countenanced. Others say, that Canning has got up this whole affair, to divert the British publick from the distress of the country. Suggestions of this kind, from party writers, usually deserve little regard. What foundation there is for these, must be left to time to decide. It appears that five thousand troops have been sent from England to Portugal, and we have just seen it stated, that an equal number had left Gibraltar for Lisbon. We do not, however, believe that such a force could have gone from Gibraltar; as we think it nearly equal to the whole that is stationed in that fortress in time of peace.

A tremendous storm of wind and snow had been experienced in the Highlands of Scotland, destructive alike of man and beast. In some parts of the Highlands, it is said that the snow had drifted to the depth of a hundred feet. The loss of shipping on the coast has also been great.

The convocation of the clergy of the established church of England, which is always called on the meeting of a new Parliament, but which is seldom permitted to enter on any business, did, at its meeting in November last, draw up, and present to his present Britannick Majesty, a formal address, of very serious import. The scope of it is, that the established church is put in alarming jeopardy, by the attempts of infidelity and the exertions of the Roman Catholicks: and that the Convocation appeal to his Majesty, as "under God, the Head of the church," for protection. Of this protection the king, in his answer, gives a kind of assurance—intentionally waving, as we think, any explicit pledge in regard to what is called the Catholick question. We may be allowed to express, most seriously, our sense of gratitude to God, that we belong to a church which, in no sense whatever, has an earthly sovereign for its head—which knows no other head save Him "who is given to be the Head over all things to the church, which is HIS body, the fulness of Him that filleth all in all."

FRANCE.—On the 12th of Dec. the *Session of the French Chambers* was opened at the Louvre, by a speech from the king. Unlike that of his *cousin* in Britain, this speech is pithy, and full of matter. Much of it however relates to local concerns. That in which we feel the most interest refers to the slave trade—He says—"The punishments awarded against the slave trade have failed in their efficacy, and their application may be avoided. A more complete law is necessary, and I have given

orders that a bill to that effect be laid before you." We earnestly hope that this may have been said in sincerity, and that it may not prove of a piece with the shameful duplicity, which we have thought right to expose in another part of our view. The French monarch explicitly avows his opposition to the hostile measures of Spain, and his wishes for the continuance of peace. It appears that the revenue of France in the year past has exceeded the necessary expenditures, and that the surplus will be applied to relieve the "Communes from the additional payments which they have been in the habit of granting to their Curates." A reduction of "the most burdensome taxes" is also speedily anticipated. The speech concludes, with the following sentence—"France, industrious and tranquil, will acquire new greatness, and her success in peace will not shed less splendour than her warlike virtures will do, if honour should oblige her to display them." A British ministerial paper, "The London Courier," admits that this conclusion of the French king's speech was probably added, "upon receiving intelligence of the military demonstrations made by this country."—It is curious to observe how these two rival and jealous and mighty nations, watch all the movements of each other; and even the language which is held by those in power. Canning, in his great speech, had said, that although wishing for peace, Britain had still for war "a giant's strength;" and the French monarch, it appears, intended his flourish as an off-set to the British boast.

SPAIN.—It does not appear that the Spanish government have really sanctioned the irruption into Portugal of the rebellious troops of that kingdom, that had marched into Spain. On the contrary, it appears that this government have given explicit assurances to Britain, France, and Portugal, that they would give no countenance or aid to the rebels. Even a treaty to this effect has recently been ratified between Spain and Portugal. Now, we are inclined to believe that the government of Spain have not been able to fulfil their intentions—Not that they do not most cordially hate the constitution of Portugal, and would be glad to crush it at once—But we think they must have seen that they could not contend with France and Britain, and therefore, though very reluctantly, determined to leave the Portuguese rebels to their fate; and that they have been placed in the predicament in which they find themselves, by the tide of popular opinion, which they cannot control or resist. We are countenanced in this opinion by a part of Mr. Canning's speech, in which he says, "I am persuaded there is, in the vast majority of the Spanish people, a decided love of arbitrary power—so that whether the government do or do not partake in their sentiments—do or do not stimulate their passions—it is certain this vast majority do not require its orders to excite them to action." If Ferdinand and his ministers have raised, or rather cherished a spirit, which they cannot modify or govern—which seems to be the fact—we see not but that Spain must be conquered, or be put under the absolute control of other powers, before Portugal can be quiet—We observe that new attempts are still made to root out of the country every vestige of the late constitutional spirit.

PORTUGAL.—*Chamber of Deputies.*—"In the sitting of the 4th of December, the minister for foreign affairs gave an account of the relations with foreign powers, in which he showed that the disposition of England was decidedly friendly, adding, that she alone would be sufficient to defend the nation from all its enemies; that the French government has recognised the present system of Portugal; that the instructions given by Russia, Austria, and Prussia, to their charge des affaires were satisfactory, and have been completely fulfilled by them; that in consequence of the well known intrigues of Spain, and of late events, a note has been given to the ambassador of that court to the Portuguese government, signifying to him that his functions were suspended till the conduct of his court was explained, and another to the Portuguese ambassador at Madrid, to demand satisfaction of that government, not for words, but facts relative to the said events. The minister stated verbally, that should the satisfaction required not prove what it ought to be, the English, the natural allies and sincere friends of Portugal, would take upon them to demand it; and that the government being authorized by the chambers to receive foreign troops, had already applied to England for them in consequence of the existing treaties. His excellency said that the Apostolick junta rules the cabinet of Madrid, and has unfortunately ramifications in Portugal, and must be considered as the greatest pest of monarchies, the most infamous league against monarchs and European civilization."

The foregoing account of the minister for foreign affairs in Portugal, contains an excellent summary of the state of things in that kingdom. It further appears that the Portuguese nobility are, in general, ardent in their attachment to the present constitution; and that many of them are hastening to the frontiers, to take an active part *in the military operations* against the rebels—who, after some hard fighting, have *taken the town of Braganza*, in the northern extremity of the kingdom.

IA.—The Austrian troops are about evacuating Naples; but it is expected they ain as an army of observation in the Roman states. The formalities of a mar- ıtract between Don Miguel and his niece, whose proxy acted for her, have ebrated at Vienna.

E.—The affairs of Greece, so far as we are informed, remain much as they he time of our last report. It is stated in a London paper of the 25th of No- hat "six unsuccessful attacks had been made on the Acropolis by the Turks." t there is now good reason to believe, that both England and France are negotiating with the Ottoman Porte, for the liberation of Greece—or rather, e the Sultan to relinquish his claims on that country: for we shall continue ll our fears are dispelled by unequivocal facts, that unhappy Greece will be ally liberated after all, if the settling of her affairs shall pass from her own r hands. It seems, by the last accounts, that the Sultan Mahmoud was listen- tively to the representations of Mr. Stratford Canning—only, we think, be- resources for carrying on the war are exhausted.

joice to find that vigorous exertions are being made, in various parts of our to send supplies of provisions and clothing, to the wretched population of this land.

KY.—The Grand Senior and his Divan appear to have enough to do in set- ırs with Russia, in suppressing the Janissaries, and in hearing propositions gland and France in regard to Greece. But we have no particulars of import- eport.

.—The military force of this empire is enormous. We have lately seen what to be a correct statement, that "Russia, without stripping Finland, St. Pe- h, and Moscow—without withdrawing a single man from her armies of the South, can, without difficulty, and without any new levy, in the space of two carry into Poland, from 250, to 275,000 men." The Turks and Persians have terrifick neighbour; and it may not be amiss for us to recollect that she is ming our neighbour. We have heard nothing recently of the Persian war.

ASIA.

TTA.—The commerce of Calcutta, as stated in the French papers, amounts on ge to fourteen millions of pounds sterling a year. About 600 vessels enter annually. In 1717, Calcutta was nothing but an inconsiderable little village, ed by marshes and forests: it now contains more than one hundred thousand nd extends more than two leagues along the banks of the river. The Eng- stimated at 600,000; and the whole population of the city and environs within ass of 70 miles each way, is stated at more than two millions.

AFRICA.

tter from Mr. Ashmun, to our Secretary of the navy, written at Cape Mesu- the 11th of December, 1825, but published within the last month, it appears slave trade on the coast of Africa, was then really favoured by the French go- t, and this under a digested system of hypocrisy, calculated to save appear- d prevent the charge of the infraction of those "stipulations and solemn trea- ıe government," by which France has bound herself to co-operate in putting o this abominable traffick. Such, we doubt not, has been and still is, the fact e glad to see this fact made publick. Shame sometimes operates on nations, s on individuals, to produce effects which ought to flow from better principles.

AMERICA.

s Ayres and Brazil.—The war is still carried on between these powers, but little to report, of a recent date, on which reliance can be placed. An ar- Norfolk about the middle of January, brought information that the emperor lro had himself repaired to the scene of warfare with a fleet consisting of one hip, one frigate, one sloop of war, several transports, and two thousand troops the adverse armies were likely to meet at Rio Grande, and something deci- ake place. Since this arrival there have been several rumours of advantages y the Patriots—Of the fall of Monte Video, and the possession by them of le of the Banda Oriental. But we know not how much of all this time will be true or false.

BIA.—We hope the Liberator Bolivar is likely to settle the serious distur- which for some time past have agitated this republick, and threatened civil e has as yet restored order in every place which he has visited. On the 23d nber he published *at Bogota a decree*, in which he takes to himself the extra- *powers granted to the President* of the republick, by a particular article of

the constitution. On the 25th he was to proceed by Maracaibo, to Venezuela, his native province. As yet he has fully sustained his former character, and his influence appears to be unbounded. Still it is a problem, whether he will succeed in his attempt to restore order, by peaceable means.—But our hopes are sanguine that he will.

Guatimala.—Instances of great disorder, tending to the subversion of all government and the introduction of general anarchy, have lately taken place in this republic. In the city of Quesaltenango, a conflict ensued between the troops of the government and the people of the town; in which the latter overpowered the former, drove them, cruelly murdered their chief magistrate, and went to the most deplorable excesses. The last accounts represent those who were invested with power, as likely to subdue the other party; but it seems questionable still how the disturbances will terminate. The imprisonment of a popular leader, by the President of the republic, seems to have led to these disorders, which it appears have been fomented by some foreigners.—One Gordon, said to be a natural son of Lord George Gordon, of London mob memory, is represented as a ringleader of the insurgents. It is, alas! hard to make good republicans, out of those who have been born and lived under an absolute government.

Mexico.—Commodore Porter, with the Mexican fleet under his command, put to sea not long since; and it was currently reported that he had sent a challenge to Laborde, the commander of the Spanish naval force at the Havanna, to come out and meet him. What truth there may have been in this we know not; but the present accounts from the West Indies are, that Porter's fleet is blockaded by that of Laborde, which is greatly superior in force.

United States.—Congress are occupied with a variety of important questions, which, as to the most of them, it would be useless to our readers to specify, till they are either disposed of, or nearer to an issue than they appear to be at present. The bankrupt bill, the relief bill for the revolutionary soldiery, the question in regard to retaliatory measures on British commerce, the question relative to a Breakwater at the mouth of Delaware river, the bill to abolish imprisonment for debt,—these, and several others, are of great publick interest; but what is likely to be their destiny, we are unable to decide. In legislation, there may be too much, as well as too little deliberation. We are not prepared to charge our Congress with either of these extremes; but we confess we were surprised, within a few minutes of writing this, to read in a Gazette as follows—"Mr. Benton said, that as considerably more than two-thirds of the session had now passed, while *four hundred bills* were still on the President's table for decision, besides the additional executive business which would come before the Senate, he moved that the Senate meet hereafter at 11 o'clock, which was put and carried."

There was lately a rumour of hostilities having been committed by an Indian tribe on the frontiers of Georgia; and it appears that several individuals were actually murdered by Indians. But we are glad to find that the guilty party, amounting, it is said, to no more than seven, are disowned by their tribe, and that no general violation of peace between the Indians and whites is likely to ensue. Health, peace, and plenty now seem to pervade our happy land—Will it not be an acceptable offering to Him to whom we are indebted for those blessings, that we contribute liberally to the relief of the suffering Greeks, who seem to be deprived of them all?

To Readers and Correspondents.

We think it right to explain to our readers, why they have not a portion of the Rev. Mr. Stewart's Journal in our present number. The case is this—The part of the journal immediately succeeding that which we last published, contains a description of the volcano at the foot of the mountain Mounakea, in the island of Hido—And to us, it is the most interesting description of a stupendous natural object, which we have ever read. But it will occupy about ten pages of our magazine, and must not be divided. We could not spare the necessary space from our present number, but we will not fail to take it from our next.

We have also reluctantly delayed the publication of "*Martin Luther's modest account of himself, prefixed to the edition of his Latin works, published by order of the Elector of Saxony.*" We thank our learned correspondent for his translation of this interesting piece. It shall appear ere long—we hope in our next number—And we will hold ourselves obliged for any further communications of a similar kind. We esteem *them among the most* valuable that our pages can contain.

THE

CHRISTIAN ADVOCATE.

MARCH, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVI.

(*Continued from p. 52.*)

Again—The answer before us further states that Christ humbled himself by enduring "the cursed death of the cross." This was a punishment inflicted only on malefactors of the most atrocious and degraded kind—O who can conceive of the humiliation of the Son of God, in consenting to die like slaves and thieves!—a death in which infamy and agony were united, and carried to their very extremity!

The death of the cross was called *a cursed death*, because they who endured it were separated from all good, and devoted to all evil. Christ, although sinless in himself, was separated from all happiness, and devoted to all misery, while he suffered on the accursed tree. God spared him not, but gave him up to this awful death for us all. Hear the words of inspiration, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written—'Cursed is every one that hangeth on a tree.'" Our blessed Redeemer had taken the law place of sinners, and in regard to these it was enacted—"Cursed is every one who continueth not in all things written in the book of the law to do them."

It is, I presume, known to you all, that the cross was formed by a post sunk in the ground—toward the top of which a transverse piece of wood was firmly fastened: on this the victim had his arms extended, and nails were driven through the palms of each hand to fasten them above, while, in the same manner, the feet were nailed to the post below. In this manner hung, and bled, and died, that Saviour, my dear youth, who thus suffered, for your sins and mine. Having, in these circumstances, been pierced to the heart with a spear, to insure his death, he said—"It is finished," —the great work is all accomplished—"Father, into thy hands I commend my spirit:" And "he bowed his head, and gave up the ghost."—The sun hid his face; the earth quaked; the rocks rent; the death of its Maker darkened and convulsed the universe!

This death of the Redeemer had been typified, at a very early period of the ancient Jewish church, by the brazen serpent; which Moses, by Divine command, erected on a pole in the wilderness, and to which those who had been stung by serpents, were directed to look for healing: And although the ancient saints had not those clear and definite ideas of the atoning death

of Christ which we are favoured with, yet from symbols and sacrifices they knew enough to make this the object and reliance of their faith, and they were saved by it.

I must not leave this part of the subject, till I have distinctly reminded you, that neither during the sufferings, nor at the death of Christ, was his human nature separated from his divine, as some have strangely affirmed. The natures were inseparable; though it was only in his humanity that the Saviour did or could suffer. Yet as the Divine nature gave worth and efficacy to all, if it had been separated from the human, there would have been nothing left but the sufferings of a perfect man; of no avail to take away sin, and exhibiting but a low example, comparatively, of humiliation.

Finally—The answer states that Christ was "buried and continued under the power of death for a time." Temporal death had been a part of the penalty threatened to the transgression of the first covenant, and therefore the Surety humbled himself to taste it. In that remarkable prophecy of our Saviour, which we have in the 53d chapter of Isaiah, and which seems more like a history than a prophecy, there is one passage which, but for the facts, would appear extremely obscure and almost contradictory. It is said "he made his grave with the wicked, and with the rich in his death." Or as Lowth more accurately renders it—"His grave was appointed with the wicked; but with the rich man was his tomb." How wonderfully and exactly was this prophecy accomplished!—As our Lord suffered with thieves, so, no doubt, his grave was intended and appointed by the Jews, to be with theirs. Yet the purpose of God must stand—"With the rich man was his tomb." We have only to collect and read the several accounts of the evangelists, thus connected and translated by Lowth—"There was a rich man of A thea, named Joseph, a mem the Sanhedrim, and of a res ble character, who had no sented to their counsel an He went boldly to Pilate an ged the body of Jesus; and in his own new tomb, which hewn out of the rock, near place where Jesus was cru having first wound it in fine with spices, as the manner Jews was to bury the ric great." Thus, literally, st and strikingly, was this o prophecy fulfilled: The gra Jesus was appointed with the ed—with thieves and robber after all, with the rich man tomb. How wonderful is i such prophecies do not co the Jews!—They will, whe veil shall be taken from hearts; and I think these st predictions were partly int for this very purpose.

Our Lord's body was lai new tomb, in which no or ever been laid before; that he should arise from the dead might be no room to affirm was some other possessor tomb that had risen, or be moved.

The body of our Lord s corruption. It had never tainted by a single sin. He all respects, "God's holy and his work of humiliation complete, when he yielded stroke of death and was laid tomb, he saw no corruptio remained a part of three da der the power of death; t from about three o'clock of ternoon of Friday, till afte break, on the Lord's day. was a space sufficient to r him distinctly with those w laid in the grave, and to as beyond all controversy that been dead—that his body v prived of every vital princ indication.

You learn in the cree

" descended into hell." ord here translated *hell*, is ı Greek. It means only *the the dead*—There is no rea- believe that Christ descend- the place of the damned. ful agony of the garden, the f the cross, and being num- with the dead, fully satisfy pression of the apostles' and we believe that nothing was intended by it. He the penitent malefactor— day thou shalt be with me dise"—His holy soul was in e, while his body lay in th

s have we considered the in- g subject of our Lord's hu- n. I could not forbear a of reflections as I passed Let me entreat you, in ad- to consider—

hat the humiliation of Christ ffectually to teach humility, ho profess to be his disci- Why was it necessary that of God should stoop so low? t not because our sins had s from the standing which iginally held, and had sunk in guilt, and infamy, and edness? Was it not because indispensable that he should own to the depths of our de- on, that he might raise us up em? And is this deeply de- state, that into which every f Adam is born?—Is it that h every one remains, till he vered from it, through the ce and application of the lous work which was accom- by the humiliation of Christ? ow, my dear youth, the an- o which these interrogatories ou. Believe it, the humilia- Christ, when rightly con- , will connect itself with ews of human guilt and de- nt, as are fitted to hide pride from the eyes of every hu- eing;—fitted to make him at before his God, he is a pol- abject *wretch, who is ever* out of his place, when he is out of the valley of humiliation. It was indeed an infinite condescension, for our blessed Redeemer to be in a state of humiliation; but to be in that state is no condescension in us. It is our only proper state. To claim to be in any other, is infinitely absurd, as well as sinful. O be sensible, that the very essence of sin is pride! It was the first sin, and it has been the mother sin ever since the first. Let us acknowledge, as becomes us, that we are *guilty and vile*. Let us, as sinners, take our place in the dust before our God. When there, we shall be prepared to receive the benefit of our Lord's humiliation. We shall be willing to owe our salvation entirely, to what he has done and suffered on earth and is now doing in heaven. We shall embrace him—most cordially and thankfully embrace him—as all our salvation and all our desire. We shall prove our discipleship by that lowliness of mind, and by all those acts of condescension and kindness to our fellow sinners, of which he has set us an unspeakably amiable example: and we shall find this lowliness of mind as favourable to our peace and comfort, as it is correspondent to the demands of duty—Yea, we shall find it favourable to true magnanimity, and genuine dignity of character. It marks the ingenuous return of a convinced and humble prodigal, to the love and kind reception of the best of fathers. It is lovely in the sight both of God and man; and it prepares all in whom it is found, to be raised in due time, through the aboundings of the Saviour's purchase, to a crown and a kingdom, unfading and eternal.

2. A due consideration of the humiliation of Christ, will most effectually teach us to be patient under sufferings. Was he patient and resigned, and perfectly submissive to his Father's will, when he suffered for our sins? and shall

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we be impatient and rebellious while we suffer for our own sins? For let it ever be remembered, that if we had not been sinners, suffering had never been known, either by our Saviour or by ourselves. Sin is the cause of all the suffering in the universe. The sin of man has produced whatever of pain and misery has been felt by our guilty race, and by our glorious Redeemer. He endured the awful penalty due to the guilty, without a regret or a murmur, when he stood in their place: and shall any sinner, on this side the place of torment, murmur, when he endures only a very small part of what his iniquities have deserved? With what pertinence and force is it asked in Holy Scripture—"Wherefore doth a living man complain, a man for the punishment of his sins?"

By what Christ endured in his humiliation, the sufferings of his own people have changed their character.—Their sting is extracted. They are no longer the wrathful inflictions of an incensed judge, but the wholesome, however painful discipline, of a wise, a kind, and a loving Father. Have the people of God this assurance, and can they think of what it cost their Saviour to give them this assurance, and yet can they complain? No—In the lively exercise of faith they cannot, they do not. A delicate woman, under one of the most painful operations of surgery which human nature can sustain, was observed to pass through the whole without a sigh or a groan—How could you bear it thus? was the earnest inquiry, after the operation was safely over. I thought, said she, how much more than I endured, my Saviour bore for me, and I could not find it in my heart to utter a complaint. Here, my dear children, is the blessed secret of bearing pain, and affliction of every kind, of which the ungodly world is entirely ignorant. The true believer thinks much of what his Saviour bore; thinks that it was borne for him; thinks that his own sufferings are light in the comparison; thinks that they are all inflicted by a Father's hand; thinks that they are all needed, and that infinitely more are deserved; thinks that they give him the opportunity to exercise precious graces, that shall have an abundant reward; thinks that they will all increase the bliss of heaven; thinks, in a word, that "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

3. In the humiliation of Christ, we see more strikingly and impressively than any where else, the evil of sin. We see this evil, as already observed, in all the sufferings which mankind endure—in all the painful diseases to which our race is subject; in all that man inflicts on his fellow man; in all the calamities which arise from war, and famine, and pestilence, and inundation, and earthquake; in all the mortality which has long since made the number of the dead, a thousand fold greater than the number of the living—In all this, you see the consequences and the evil of sin; and truly it is an appalling view. But if you look into the invisible world, and contemplate the state of those who have gone to the place of endless perdition; to the abodes of hopeless despair; to the inconceivable agony described in Holy Writ, by the worm that never dies, and the fire that is never quenched—by the blackness of darkness forever; by the weeping, and wailing and gnashing of teeth, of those, the smoke of whose torment ascendeth up forever and ever—When you contemplate this, you think nothing of all the sufferings of the present life.

are ready to say—here, mnation of hell," we see, t awful manner, the evil), my dear children, there er view, that is more aw- In all you have yet seen, idividual being endures beyond what he has per- d justly deserved. But your eyes to Gethsemane ary, and there see "the of God," suffering by *im-* nly, for the sins of his uffering agonies beyond conceptions—and then nceive, if you can, what ie malignity of that evil, ighteous God could not ly pardon, without these nflictions on his only be- d well beloved Son. O !—that as your sins have s sufferings, so his meri- ghteousness, wrought out nd humiliation, may save suffering without hope ut end. This leads me —

: we may learn our infinite ess to the Saviour, by con- g his humiliation. We omed to estimate our ob- to a benefactor, by consi- th the intrinsick value of nd what it cost him to be- us. Estimate in this way, ssible, the obligations we to our adored Redeemer. or angel tell, what is the he gift of eternal life, to were doomed to eternal ut such is the gift of Christ glorified spirit, that shall n "the General Assembly ch of the first born, whose re written in heaven." lividual of that whole as- ves, and will eternally and we it, to Christ, that *his* e unknown joys of heaven, f all the unknown mise- ell. And to procure for e this happy exchange of to make them the gift of fe, *their Saviour, in his* humiliation, answered a debt which none but a God could pay. "We were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without a spot—Feed the church of God—said the holy apostle—which he hath purchased with his own blood." Now, when we thus consider what an infinite benefit our blessed Lord bestows on his people, and at what an expense he procured it, do you not perceive that their indebtedness to him is strictly *inconceivable*, is literally *infinite*. He knows that we can never repay him, and he does not require it—Nay, he not only intended that what he did should be gratuitous, but he demands that we receive it as such. It is the height of arrogant and impious self-sufficiency, so much as to think of rendering to Christ an equivalent for what he has done for us, or to think of adding to it by any deeds of our own. We are to receive his gifts "without money and without price." But he does expect and demand our gratitude—He expects and demands it, as the evidence of our sense of obligation. And where is the gratitude of that human being, who hears the gospel message, and does not feel that he is indebted to the Saviour, beyond what can be uttered or imagined.

Consider then, I entreat you, in what manner you are to make known that you feel your indebtedness to your Redeemer. It is by accepting him as your only Saviour; it is by making nothing of yourselves, and every thing of him; it is by coming to him to deliver you at once from the guilt, the pollution, and the dominion of your sins; it is by devoting yourselves unreservedly to his service and glory; it is by obeying all his commandments; it is by cultivating a temper and spirit like his own, and walking as you have him for an ample; it is by adorning his

gion, and using all your means and influence to gain others to embrace it; it is by living as citizens of heaven—holding communion with your Redeemer now, and anticipating the happy period when you shall see him as he is, be in your measure like him, and dwell for ever in his presence, in the mansions which he has gone to prepare for his people. Amen.

ON THE ATONEMENT.

No. XII.

The Redeemer's Glory.

My dear Brother,—This will be the last letter on the important subject that has so long occupied our attention. It remains only to show, that, as the views of the old school reflect higher honour on the perfections and law of God, than those of the new, so they present a nobler and more scriptural tribute of praise to the great Redeemer.

The atonement, says Mr. Beman, *merely opened the door of mercy* to fallen man. The writer of Dialogues, while he admits that Christ died with an intention to save the elect, and not others, and that he satisfied publick justice, denies that he made any satisfaction to *distributive justice*, and affirms that the gift of Christ resulted from no *special love* of Jehovah to his chosen, but from that *general benevolence* in which all share, and that *common compassion* which is not denied even to the damned. Others represent the atonement as consisting in an exhibition of the evil of sin, and in a declaration of God's hatred of it and its desert of punishment; and affirm that, if not one soul were saved, the proper end of the death of Christ would be answered, and its full effect produced.

With these views of our brethren we cannot accord. They are either *erroneous* or *defective*. They detract from the honour due to the atonement of our blessed Lord; they remove it from that central and all important point in the scheme of salvation, which inspired writers have assigned to it; and they detract from it the glory of effects which it really produces. That it opened the door of hope and mercy to this wretched world is certain; but we regard it also as the *meritorious cause* of our salvation. While we admit a display of the evil of sin, of its desert of punishment, and of God's hatred of it, and of his justice, to be the result of the atonement; we maintain its *true nature* to consist in *making satisfaction* for sin. The idea that the end of the atonement would have been answered, although none of our fallen race had been saved, we reject as entirely derogatory to the wisdom of God and the merits of his Son; contending that, as an atonement carries in its nature the notion of a *satisfaction*, the salvation of all who were given to the Redeemer must certainly follow in the *manner* and *time* agreed upon in the eternal counsels of the Holy Trinity; and that to have left their salvation uncertain, as it would have reflected on Infinite Wisdom, so it would have been inconsistent with the infinite value of the price paid for their redemption. We make the atonement of Jesus Christ the procuring cause of every blessing bestowed on the church, both in this and the next world.

In my third letter (pp. 200, 201,) it was shown, that the inspired writers represent every blessing of salvation as the *fruit* of Christ's death: such as forgiveness, reconciliation, justification, peace, adoption, sanctification, and the heavenly inheritance. Now, it is plain such a representation could not be properly made, if the death of Christ merely opened the door of hope and mercy. These blessings ought, in that case, to be denominated the *fruit of Divine grace*

ONLY, and not of the atonement; but as the atonement did really merit them for sinners, they are justly represented as the fruit, at once of the death of Christ, and of Divine grace; because they really are so; and grace is justly celebrated as reigning "through *righteousness* unto eternal life, by Jesus Christ our Lord." Rom. v. 21.

An inspection of the texts cited in the letter just referred to, must convince any reflecting mind, that there is a real established connexion, between the death of the Redeemer and all the blessings of salvation. But what, it will be asked, is that connexion? In reply to this question, it may, I think, be truly affirmed, that it is the connexion which exists between *cause* and *effect*, between a *price* and a *purchase*, between a *service rendered* and a *stipulated reward*.

Let not the investigation of this question be regarded as a mere matter of curious speculation. If the scriptures speak on it we are bound to hear and learn; and it would ill become us to turn away our ears from the voice of heavenly wisdom, contenting ourselves with believing that some *general undefined* connexion subsists, between our salvation and the death of Christ. Will any say that this point belongs merely to the philosophy of Christianity? I would admonish them not to disparage by such a name, a truth which Infinite Wisdom has seen fit to teach the church. It is precisely one of those particulars, in which the knowledge of Christians transcends that of ancient saints; one that involves the glory of the Redeemer and the comfort of his people. We proceed therefore to inquire what the New Testament teaches on this question.

1. It teaches that the connexion between the death of Christ and our salvation is that *of cause and effect*. If it were not of this nature, with what *propriety could* the inspired writers attribute the cleansing of the soul from its moral pollutions to his blood? That they do so is incontrovertibly plain: "Unto him that loved us, and hath *washed us from our sins in his own blood*." But this, it will be said, is figurative language. Admitted; it has however, a *real* meaning; and what can the meaning be, except this: that, as the body is cleansed from its pollution by the application of water, so the soul is really cleansed from the pollution and guilt of sin, by the application of the Saviour's blood to it by faith. Accordingly we hear the apostle (1 John i. 7,) say, in plain language, "The blood of Jesus Christ his Son *cleanseth* us from all sin:" teaching us that his precious blood operates, *as a cause*, in purifying the soul from moral defilement, *as really* as water does in purifying the body from the pollutions of contaminating substances. The same truth is taught by the writer of the epistle to the Hebrews, chap. ix. 13, 14, where he shows the superiority of Christ's sacrifice to those typical sacrifices that were offered under the law: "For, if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works* to serve the living God?" The blood of the Levitical sacrifices were the constituted cause of ceremonial purification; and, in like manner, the blood of Christ is a more powerful cause, of real internal purification of the sinner's conscience, from the guilt and pollution of sin.

2. Between the death of Christ and the blessings of salvation, there exists *the connexion found between a price and its purchase*. That his blood is denominated a *price*, and that we are said to be bought, is asserted by inspired writers too

plainly to be denied by any acquainted with scriptural language; and some of our brethren seem willing to allow that *we* were bought with a price; but deny that any price was paid for the *blessings of salvation.* Yet from the admission of the former truth, the latter must follow as a legitimate consequence. For when a person buys a thing, that thing becomes the buyer's property. In what sense then, I ask, were we bought by Jesus Christ? Were we not his property before he paid the price? Were we not his creatures, dependent on him for existence and every thing; and had he not a perfect and sovereign right to dispose of us as he pleased? How then did he buy us? What new right did he acquire over us by his purchase? He bought us out of the hands of Divine justice, and from under the curse of the law, that he might save us; he acquired by his purchase the right of delivering us from the dominion of sin and Satan, and bestowing on us eternal life. "Father," said our Redeemer, as he was finishing the payment of the mighty price of our redemption, "the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast *given* him *power* over all flesh, *that he should give eternal life to* as many as thou hast given him." John vii. 1, 2.

Besides, as the sacred writers do, as we have proved, connect the blessings of salvation with the death of Christ as their *real meritorious cause;* and as they expressly call his death a *price;* it must follow, that the one is connected with the other, just as a thing purchased is with the price paid. And this is taught still plainer in that remarkable passage in Peter's first epistle: (chap. i. 18, 19) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, *from your vain conversation* received by tradition from your fathers; but wi *precious blood* of Christ, a lamb without blemish and spot." Now, here deliveranc vain conversation, from a and sinful life, or in other *sanctification,* is affirmed t been purchased with the bl Christ; and if this leading ing of salvation was, then follow, that all others wer purchased. Accordingly, w this asserted by the writer epistle to the Hebrews: "N by the blood of goats and but *by his own blood* he ente once into the holy place, *havi tained* ETERNAL REDEMPTION Heb. ix. 12. Eternal rede will, it is presumed, be admi this passage, to comprehend blessings of salvation; or should wish to object, they to be convinced by the 15th where the apostle goes on to "And for this cause he is t diator of the new testamen BY MEANS OF DEATH, for t demption of the transgressio were under the first testa *they which are called might the promise of the* ETERNAL IN ANCE." Here then the blessi salvation, not excepting the nal inheritance, are attribu the death of Christ as their *rious cause,* or *price paid* for See also Gal. iii. 13, 14.

It is in vain for our breth endeavour to explain awa scriptural truth, by allegin death of Christ was not a price. For if by this they me blood of Christ was not *silv gold,* they assert what no o be ignorant of, and guard a an error which none are in of adopting. But the blood manuel, though not silver no yet was a REAL *price;* infi more valuable in the sight o and acceptable to Divine j than all the treasures of e kingdoms. That the purch our salvation by this amazing

y consistent with the *reign sovereign grace* through- hole work, from begin- id, was, you will remem- a in my third letter. To ents there used to estab- itire harmony of salvation and salvation by the ess of Christ, it is not ecessary to offer any thing

connexion between the Christ and our salvation, ne as that which exists *service rendered and a reward.*

was assigned to Jesus his eternal Father. This sisted in his active and bedience, or, in other his obedience even unto we are taught by holy He himself says, "sa- d offering thou didst not ine ears hast thou open- offering and sin offering not required. Then said me: in the volume of the written of me, I delight will, O my God: yea, thy within my heart." Ps. "I came down from hea- to do mine own will, but of him that sent me." 38. Speaking of laying life, the Saviour says, mmandment have I re- om my Father." John x. d at the close of life, e his crucifixion, he said, I have glorified thee on ; I have *finished the work gavest me to do.*" His followed, not merely as a t follows an *antecedent*, but rd of a *stipulated service.* rd consisted in his being man and mediator, to the al throne, invested with dominion over the church world, over men and an- he purpose of saving un- l sinners of our race, to of divine grace. Both and apostles *inculcate* —*Ch. Adv.*

this delightful truth. "Thy throne, O God," exclaims David, while contemplating the beauty and glory of the promised Messiah, "is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou *lovest righteousness and hatest wickedness:* THEREFORE, God, thy God, *hath anointed thee with the oil of joy above thy fellows.*" Ps. xlv. 6, 7. In his prophetic view of humiliation and exaltation, the death and resurrection, the obedience and reward of Christ, Isaiah says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. THEREFORE *will I divide him a portion with the great, and he shall divide the spoil with the strong;* BECAUSE HE HATH POURED OUT HIS SOUL UNTO DEATH." Isaiah liii. 10, 12. Having recited the several steps in the humiliation of the Son of God, from his assumption of the form of a servant, to his death on the cross, the apostle Paul declares his reward: "WHEREFORE God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9, 11. And the Redeemer himself proclaims the same truth, in his solemn intercessory prayer; in which, immediately after stating the completion of his work, he prefers his claim to the promised reward: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Father, I *will* that they also whom thou hast given me, be with me where I am: that they may behold my glory

which *thou hast given me:* for thou lovedst me before the foundation of the world." John xvii. 5, 24. To this glorious reward the apostle refers, when, speaking of the Redeemer, he says, "Who, for *the joy that was set before him*, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2.

Thus are we taught to conceive of the nature of the connexion subsisting between the death of Christ and our salvation. It is that of *cause* and *effect*, that of a *price* and its *purchase*, that of a *service rendered* and a *stipulated reward*. To speak then of the atonement as *merely* opening the door of hope and mercy, is ascribing to it not half the praise due to that amazing transaction; and to assert that its end would be accomplished, although not one human soul were saved, is to derogate from the glory of HIM who died that we might live, and hung upon a cross, that we might ascend a throne. The *design*, both of the Father who gave his Son, and of the Son who gave himself, to be a sacrifice for sin, was, *to secure the salvation* of all believers, and of all who were chosen to salvation in the eternal purposes of heaven. This glorious effect must be produced, or the atonement would fail in accomplishing its grand design. But failure is impossible. "I lay down my life for the *sheep*. And other sheep I have, which are not of this fold: them also *must* I bring, and they shall hear my voice; and there shall be one fold and one shepherd." John x. 15, 16. "All that the Father giveth me *shall* come to me; and him that cometh to me, I will in no wise cast out. And this is the Father's will which hath sent me, *that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life; and *I will raise him up again at the last day.*" John vi. 37, 39, 40. Such is the scriptural connexion between the death of Christ and the salvation of believers; a connexion clearly pointed out, and strongly marked by inspired teachers. It is one of those glorious truths which we owe to divine revelation, and which we are bound by divine authority to believe, and apply to those practical purposes it is intended to subserve. It has an important bearing on a Christian's experience. It is calculated to excite his joy, and awaken his gratitude; while it points out to him the sacred fountain in which he is to wash, that he may be cleansed from all the stains of guilt, and all the pollution of sin.

The atonement we justly honour, when we conceive of it as the *procuring, meritorious cause* of salvation, and as the *infinite price* paid by the Son of God for the redemption of all his chosen people; and when we believe that the free and sovereign grace of God, as it provided, so will not fail to apply this infallible remedy, discovered by infinite wisdom, for healing the dreadful diseases produced by sin. By his obedience unto death, Christ was "made" a "perfect" High Priest; and thus, by *his blood*, "became the AUTHOR *of eternal salvation* unto all them that obey him." See Heb. v. 8, 9, and ii. 10.

Having finished the discussion, permit me now to recapitulate the several points in which the two schemes of atonement have been contrasted. In my first letter it was shown, that, notwithstanding the broad assertions of the New School about its extent, the *indefinite* is not more extensive than the *definite* atonement, either *in regard to the merit of Christ's death*, or *in reference to its application*, or *in respect to the offer of salvation*, or *in relation to the divine purpose:* and, in fact, that the views of our brethren, in this particular, have no advantage

ver over ours. In the second, and fourth letters, the doc- of the two schools was com- , in respect to the preaching gospel, and the display of nd sovereign grace, in the re- of fallen man; and it was, t, proved, that there is nothing views of the atonement, to at the general preaching of spel to all nations, and all s of mankind; nothing to a free and unrestricted offer ation to every one who hears d to assure him, that if he be- he will certainly be saved: ere is no inconsistency what- representing, as the inspired s plainly do, the blessings of on as being, at once, the *of Christ's death*, and the *of free and sovereign grace;* at if there were any difficulty matter, the attempt of our n to remove it, by asserting deemer satisfied *publick*, and *tributive* justice, is futile. mpared the views entertain- he two schools of the nature atonement, in the fifth, sixth, venth letters; where it ap- , that our doctrine accords riptural statements and re- ations on the subject; and s our brethren mistake, so, ying the *real satisfaction* y the Son of God in his cha- of *substitute* of his people, l with their sins, and sus- the penalty of the law due , they, in fact, *subvert the* TURE of the atonement, ose clear and positive tes- s of inspired writers. In aining letters I endeavour- ove, that the doctrine of the to be preferred to that of the hool; because it puts higher on the *truth*, the *justice*, and of God; because it better the *rights* and *demands* of ne law; and because it af- brighter display of the *me-* *glory* of our Lord Jesus

Committing these letters to the patronage and blessing of that Almighty Redeemer whose work I have endeavoured to illustrate, and whose glory I have attempted to magnify,

I am, dear Sir,
Yours affectionately,

FOR THE CHRISTIAN ADVOCATE.

MR. EDITOR,—Having been interested myself in the following simple, candid narrative of Luther, I have taken the pains to turn it into English. If you can make any use of it, or of any part of it, to subserve the important ends at which you aim in your useful miscellany, it is entirely at your service. And if this should be well received, I may take occasion, in an hour of leisure, to send you something more from the pen of this extraordinary man, to whom the church of Christ is so much indebted. I know, indeed, that all may have access to the *history* of this reformer; but, for myself, I would rather read a page of his own writing, than the most elegant history which can be given of him. In fact, I learn, in this way, more of the man, and of the spirit by which he was actuated. When we read his own writings, we come into a sort of contact with his person. We soon learn what judgment we ought to form of him.

I am, very respectfully,
Yours, &c. Q. S.

Windsor, Dec. 23, 1826.

MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF, PREFIXED TO THE EDITION OF HIS LATIN WORKS, PUBLISHED BY ORDER OF THE ELECTOR OF SAXONY.

(Translated from the Latin.)

For a long time, and with much resolution, I resisted the solicitations of those who wished me to publish my books, or rather, my

confused lucubrations; as well, because I was unwilling that the works of the ancients should be superseded by my novelties, and the reader be thereby hindered from reading them; as because, there is now extant, abundance of books methodically composed, among which, *the Common Places* of Philip [Melancthon] excel; by which, the theologian and bishop may be formed, both as it relates to copiousness and elegance, so that he has the opportunity of becoming powerful in preaching the doctrines of piety; especially, since the Holy Bible may now be had in almost every language. But my books were produced in no regular order, but as the occasion prompted, or rather compelled; and form so rude and undigested a chaos, that they could not easily be reduced to order, even by myself.

Influenced by these reasons it was my desire that all my books should be buried in perpetual oblivion, that there might be room for better works. But the importunate pertinacity of certain persons, who daily beset me, and represented that if I did not consent to publish them, it was most certain that after my departure others would do it; who would probably be ignorant of the occasions and circumstances which gave them birth, and thus the confusion would be greatly increased—I say the importunate perseverance of these persons so prevailed, that I at length consented to permit them to be published. To which there was added the wish, nay the command of our illustrious prince, Frederick the elector, who not only ordered the printers to prepare an edition, but compelled them to hasten the work.

And now, in the first place, I beseech the pious reader, for the sake of our Lord Jesus Christ himself, that he would peruse these writings with candour, and with much tenderness. Let him know, that I was once a monk, and a most insane papist; and when I first engaged in this cause, I was so int with error; yea, so immers doctrines of the pope, th fully prepared, as far as I to put to death, or to cons death, of all who shoul one syllable from the obe the pope. Such a Saul w even now, there are not them, whose zeal is equal I was far from being so col a defender of the pope as and such like men; who me, to engage in his cause the sake of their appetite being influenced by any cern for its success; ind this day, they appear to m cureans, to hold the pop sion. But I entered into ness conscientiously, for I under awful apprehensio last day, and from my int desired to obtain salvation

The reader will find, i writings, what great conc made to the pope, in the m ble manner, which in my la I hold to be little better t phemies; and which I now as abominable. Pious rea will pardon this error, a der, that at that time I wa rienced: and that I sto and was, in every respect, fit and unprepared to ha matters; and I call God t that not intentionally, bu dent, I was at first involve controversies.

In the year of our Lord DULGENCES made their ap or I ought rather to say, v mulged, in these regions sake of base gain. I wa preacher, a young man, a tor of theology, as it wa and I began to dissuade th and earnestly to charge th give the least heed to the tions of the preachers of ind and in doing this, I was that I should have the po patron; in the confidence I boldly made resistanc

c; for in his decretals, he had
xplicitly condemned the want
lesty in the preachers of in-
ices.

a after this I wrote two epis-
e one to Albert, archbishop of
, who was to receive one half
money arising from the sale
ılgences; the other half went
ıe coffers of the pope—a cir-
ance with which I was then en-
unacquainted: The other let-
ıs addressed to our ordinary,
ıymus, bishop of Branden-
In these I requested, that
reverend persons would re-
the audacity and blasphemy
preachers of indulgences. But
or inconsiderable brother was
mned. Finding that I was
a contempt, I published a dis-
on and two sermons on the
:t of indulgences, and soon
/ards, those resolutions in
, out of respect for the pope,
| that indulgences ought not
condemned, but that the good
| flowing from charity ought to
:ferred to them. But this was
turb the heavens, and to set
'orld on fire. I was accused
: pope. A citation to appear
ıme was sent to me, and the
: papacy rose up against me, a
ry person. These things oc-
d, A. D. 1518, about the time
Maximilian the emperor, held
iet, at which cardinal Caje-
ttended, as legate of the pope.
im, Frederick our illustrious
e, the elector of Saxony, went,
btained from him, that I should
e forced to go to Rome, but
mmediately after the dissolu-
of the diet, he would call me
e him, and take cognizance of
ause himself.

the mean time, all the Ger-
, weary of bearing the peelings,
tions, and innumerable impo-
ıs of the Romish buffoons, anx-
y waited the event of this af-
for it was a thing which no
ogian or bishop had ever be-
lared to *touch*. *The popular* voice was in my favour, because the acts of Rome, which had filled and harassed the world, were generally detested. I went, therefore, to Augusta, on foot, and poor; but supported by the elector Frederick, who gave me recommendatory letters to the senate, and to some good men of the place. I remained there three days, before I went near the cardinal, for those excellent persons to whom I was recommended, would not suffer me to go to him, until I could procure the safe conduct of Cæsar. The cardinal, however, sent for me every day to come to him, by a certain orator, and this was very unpleasant to me, as I was not permitted to comply. But on the third day, he came again, expostulating with me for not having come to the cardinal, who was ready to receive me in the most gracious manner. I replied, that I felt bound to follow the advice of those excellent persons to whom I had been recommended by the elector Frederick, and it was their counsel that I should by no means go to the cardinal, until I had a safe-conduct from the emperor; but this being obtained, I assured him that I would come without delay. He appeared to be excited, and said, "What! do you think that prince Frederick will take up arms on your account?" I answered, that I had no such wish. "Where then," said he, "will you remain?" Under heaven, I replied. "If you had the pope and cardinals in your power," said he, "what would you do to them?" I would treat them, said I, with all reverence and respect.—Upon which he moved his finger, after the Italian fashion, and said, "*Hem;*" and went off, and never came back again. On the same day, it was announced to the cardinal by the senate, that the safe-conduct of the emperor was given to me, and he was admonished not to determine any thing severe against me. To which, it is said, that he answered, "Very well; however, I my

do what my duty requires." This was the beginning of that disturbance; what followed may be learned from the ACTS which are published in the following volumes.

In this same year, Philip Melancthon was invited by prince Frederick, to teach the Greek language; without doubt, that I might have a helper in my theological labours; and what God wrought by this instrument, not in literature only, but in theology, his works sufficiently testify, however Satan and all his adherents may rage.

The following year, A.D. 1519, in the month of February, Maximilian deceased, and Frederick became by right the viceroy of the empire. The tempest, now for a while, ceased to rage, and by degrees a contempt for excommunication, or the papal thunder crept upon me; for when Eckius and Caracciolus brought the pope's bull from Rome, by which Luther was condemned, the elector was at that time at Cologne, where he had gone to receive the newly elected emperor Charles, together with the other princes of the empire. He was much displeased with these emissaries of Rome, and with great constancy and boldness reproached them for daring to excite disturbances within his government and that of his brother John; and treated them so roughly, that they departed from him with confusion and disgrace.

This prince, endued with an extraordinary sagacity, understood well the arts of Rome, and well knew how to treat them, for he possessed an exquisite discernment, and penetrated into the designs of Rome, far beyond all that they feared or hoped. Therefore, after this they made no farther attempts on the elector, and were rather now disposed to flatter and cajole him; for in this very year the *golden rose*, as they call it, was sent to him by Leo X.; but the prince despised the honour intended for him, and *even turned it into* ridicule; so that the Romanists were obliged sist also from attempts of th to deceive so wise a prince. his protection the gospel r happy progress, and was propagated. His example als erfully influenced many othe knowing that he was a mo and discerning prince, wer suaded that he would never c to cherish and defend heres retical men: which thing great detriment to the papac

In this same year, a disp was held at Leipsick, to whi KIUS challenged CARLSTAD a self; but I was unable by a ters, to obtain a safe-conduc duke George, so that I attenc as a disputant, but as a spe for I entered Leipsick und protection of the publick faith had been given to CARLSTAD what prevented my obtaining conduct, I never learned, fo no reason to believe that George was peculiarly inim me. ECKIUS came to me at t and said, he understood that clined disputing. I answere could I dispute, since I was to obtain a safe-conduct fro George. He said, "If I cann pute with *you* I will not with STAD; for I have come hither pute with *you*; what if I sho tain a safe-conduct for you you dispute with me?" Pro said I, and it shall be don went away, and in a short t safe-conduct was delivered and permission to dispute. I pursued this course, because ceived, that in this disputat could acquire great honour vour with the pope, since I l nied that he was head of the by divine right. Here the peared to be a fine field open him, not only of flattering th and meriting his favour, but whelming me with hatred an And through the whole disp he aimed at these objects; was neither able to establ

itions, nor to refute mine. er, duke George addressing and me, said, "whether he by human or divine right, *pe;*" which, unless he had newhat moved by the argu- hich I used, he never would ›ken. However, his publick tion was given to Eckius And here see, in my case, fficult it is, for men im- in errors, to emerge and into the light; especially ror is strengthened by the of the whole world, and by ıte custom; for, according roverb, "it is difficult to re- old customs, for custom is l nature." And how true is ing of Augustine, "if cus- not resisted it will become y." At that time I had read ptures much in publick and and had been for seven teacher of others; so that I nost the whole contents of le in my memory, and had, er, drunk in some begin- f the true knowledge and Christ, so as to know that we could not be justified and saved by works, but by the faith of Jesus Christ; and although I had publickly contended that the pope was not the head of the church by divine right, yet the consequence of this I did not see, namely, that the pope must necessarily be of the devil. For that which is not of God is of necessity of the devil. But I was so swallowed up by the example and title of THE HOLY CHURCH, and by long custom, that I conceded human right to the pope; which, however, if it rest not on divine authority, is a diabolical lie; for we obey parents and magistrates, not because they command it, but because it is the will of God. Hence I can more easily bear with those who are devoted to the papacy, especially if they are persons who have not had the opportunity of reading the scriptures and other books, since I myself, after I had for many years most diligently read the scriptures, still adhered tenaciously to the pope.

(*The remainder in our next.*)

Miscellaneous.

›PHY SUBSERVIENT TO RELIGION.

Essay II.

(*Continued from p.* 65.)

use of language, as the me- or conveying to successive ions a great variety of moral tions, deserves to be parti- noticed. Language was › our first parents by divine ion; and was especially fit- ›e an instrument of thought ›mmunication on religious s. Whilst this language re- substantially unchanged, it be the source of important tion. The mere process of g its words and phrases, ıot fail to intimate *various* ideas upon moral and religious subjects. Nor has this advantage been entirely lost; notwithstanding the multiplication of languages, and the changes which they have undergone. During their diversified changes, words, expressing moral and religious conceptions, continued to form a part of them; and would therefore be the occasion of suggesting these conceptions to the mind, whilst engaged in learning them. We may, then, consider language itself as a medium, by which moral conceptions are communicated through successive generations.

We have reason to believe, that many opinions prevalent among gan nations, are the remains

primitive revelation handed down by tradition; and preserved with greater or less purity among different nations. The researches of the learned have proved, that many of their notions and rites were originally derived from divine revelation and divine institutions.

What would be the precise condition of mankind, if left, from the beginning, to the exercise of their native powers and resources, without any supernatural instruction, it is perhaps impossible to determine. But so far as we can judge, it would seem, that if capable of existing at all, they would be in a condition far more ignorant and degraded, than that of any nation of barbarians that ever lived upon earth. The impossibility of making any considerable intellectual improvement without the use of language; and the difficulty of inventing language without this improvement; seem to show the necessity of divine teaching for the cultivation of the human understanding, if not for the continuance of the human race.

The written word of God is the only full and adequate source of instruction, in regard to those subjects which man, as an accountable and immortal being, is most interested in knowing. So much is the human mind blinded and perverted by the deceitfulness of sin, by the corrupt customs and maxims of the world, and by the subtle devices of Satan; that although God has furnished sufficient means of information to all men, to render them accountable for their conduct, and inexcusable in not acknowledging and worshiping him as the only true God; yet all men have not that knowledge of God and of his will which is necessary to salvation. Whatever important purposes the wisdom of God may accomplish, by those common notices of his will which he has given, in some measure, to all men; we know from scripture and universal observation, that they are not ordinarily employed as the means of saving illumination and sanctification.

Man, from his limited knowledge and power, is compelled to form his purposes according to events as they transpire; and to employ, for the accomplishment of his purposes, the means that are brought to his knowledge by unforeseen circumstances. But the case is very different with God, who knows the end from the beginning, and whose resources are infinite. Whatever purposes are accomplished by any of his works, we may be assured they were known and designed from the beginning. He does not, like man, avail himself of unforeseen events, and accidental circumstances. To him there is nothing fortuitous or contingent. All his designs are eternal and unchangeable; both in regard to ends, and the means of their accomplishment.

The constitution of the world, and the arrangements of Divine Providence, may be viewed as an elementary school of instruction, to prepare our minds for understanding divine truth as revealed in scripture. The constitution and order of nature were designed by the allwise Creator to furnish similitudes and analogies; to originate conceptions and judgments, which would admit of an easy transfer to spiritual and divine things.

Thus the relations of society, the arrangements of civil government, and, in general, the fundamental laws of the present state of things, were designed and adapted to facilitate our conceptions in relation to spiritual and eternal things. When therefore, natural things are employed in scripture to illustrate those that are spiritual, we are not to imagine that this application was suggested by the accidental similarity of some circumstances between them. We are rather to believe, that natural things were constituted with the express design of answering this, as well as the other

s of infinite wisdom. Thus lom of God is conspicuous: erial world is subservient to llectual; natural things are ent to spiritual; and tem- those that are eternal.

e remarks account in the tisfactory manner for the at the greater part of our e, in reference to intellec- jects, is derived from the of our external senses; and e greater part of our lan- in reference to spiritual and hings, is derived from natu- gs. From the natural pro- which our information is ob- the fact could not be other- lan, as he is at present con- , acquires his knowledge by d almost insensible grada- cording to the various occa- hich are presented for call- operation the powers of his anding. Our attention is ected to material and natu- gs; and the language em- in relation to them, is after- transferred, by analogy, to an intellectual and moral as soon as they become the of examination and reflec-

serves however to be par- y considered, that this pro- he mind furnishes the occa- rough want of due attention, rous errors in metaphysical oral science. Language is red from the qualities of mat- e operations of the mind, and man to divine things, without riation of meaning, which erent nature of the subject nsably requires. We are in t danger of falling into error, e ideas suggested by the li- nd primary signification of

Close attention to the pe- nature of the subject, and ution in the use of language, essary to guard us against s from this source. A num- plausible errors, in various f intellectual and moral sci-

V.—*Ch. Adv.*

ence, have no other support than an unfounded analogy. Ideas are attached to words in their secondary and figurative application, which can only belong to them in that which is primary and literal. And sometimes, through want of proper attention, words are transferred from the movements of matter to the operations of mind, and from natural to spiritual things; although in the latter applications they can have no distinct meaning whatever.

As the constitution of nature is adapted to prepare our minds for understanding moral and religious subjects, in like manner, the scriptures of the Old Testament are adapted to prepare our minds for understanding the more full revelation of divine truth contained in the New. The rites and institutions appointed before the coming of Jesus Christ, were, to those who lived during that period, types and shadows of good things to come; to us, they serve the purpose of suggesting and establishing many important principles, in relation to the sublime truths of Christianity.

Hence we may see the wisdom and goodness of God in providing those means of instruction which are best suited, or rather which are alone suited, to the nature and faculties of the human mind. On a superficial view of the subject, we are apt to conclude that it would be preferable if divine truth had been presented in a systematical form—in the manner of modern treatises of science; and not obscurely intimated by symbolical representations, and blended with numerous historical details. This conclusion, however, is precipitate and erroneous. It proceeds from inattention to the natural progress of the mind in acquiring knowledge. Modern systems of divinity may be easily intelligible, and very useful to those whose minds are already furnished with a great variety of information, derived from the scriptures and from numerous other sources. But with-

out this previous information, they could be of no immediate use. The natural progress of the mind is from particular facts to general principles. We are incapable of comprehending general truths stated in the form of abstract propositions, unless we have it in our power to illustrate and exemplify them by a recurrence to particular facts.

The institutions and historical details of the Old Testament suggest and illustrate truth by plain facts; they furnish language and originate conceptions, which enable mankind to comprehend the great doctrines of revealed religion.—These remarks are exemplified by the sacrifices offered under the former dispensations of the church. Sacrifices were appointed by divine wisdom, to prefigure and illustrate the redemption of sinners by the vicarious sufferings of the Son of God; to direct the faith of believers to his death as the expiation of their sins; and to furnish intelligible language, by which the church in every age might be able to understand the true nature and design of that grand and mysterious event. To ascertain, therefore, the true import of the death of Christ, it is our business to have recourse directly to those primeval institutions, which were divinely appointed for the express purpose of prefiguring and explaining it; making that variation in our conceptions, which the difference between the type and the antitype, the shadow and the substance, indispensably requires.

The ordinary course of events, constantly submitted to our observation, is sufficient to prepare our minds for understanding the relation of God to us, as our lawgiver and judge; the rewarder of obedience, and the avenger of sin. But the usual procedure of human affairs furnishes few, if any, justifiable instances of the judicial substitution of the innocent in the place of the guilty. To supply this defect, and to render the idea of substitution, imputation and vicarious satisfaction, perfectly familiar to the minds of men, God was pleased to ordain animal sacrifices, in which they were distinctly exhibited; and thus he prepared the world for understanding and receiving the doctrine of redemption, by the vicarious obedience and death of the Lord Jesus Christ.

The peculiar doctrines of Christianity must, of necessity, be learned exclusively from the scriptures, The constitution of nature gives us no direct information respecting the purposes of divine mercy towards the heirs of salvation, who like others, are by nature in a state of condemnation, depravity and helplessness; nor of the justification of believers through the meritorious obedience and atoning sacrifice of the Lord Jesus; nor of the sanctification of their natures by the efficacious influences of the Holy Spirit. These, and other truths essentially related to them, are made known only by supernatural divine revelation; and to this source we must trace, immediately or ultimately, all the knowledge which ever existed in the world respecting them.

One of the most important applications of analogical reasoning, is to invalidate the objections of infidelity against the doctrines of Christianity. "When objections," says Dr. Reid, "are made against the truths of religion, which may be made with equal strength against what we know to be true in the course of nature, such objections can have no weight." No logical axiom can be of more unquestionable authority. Its application may be illustrated by one or two examples. Those who deny the future punishment of the wicked, allege this doctrine to be inconsistent with the perfections of God, especially his justice and benevolence. But this objection is completely obviated by the fact, that misery is inseparably connected with transgression, so far as our observation ex-

tends. If therefore the perfections of God are not inconsistent with the sufferings of sinners in this world, what reason can be assigned why they should be inconsistent with them in the world to come? If the divine justice and benevolence do not prevent the guilty and sinful from suffering in the present state, why should it be thought that they will prevent them from suffering in a future state? It is absurd to attribute the connexion, which we observe to exist between sin and misery, to chance; or to any supposed natural tendency of things, independently of the constitution of nature which God has established, and which he carries into effect by his immediate operation. The miseries of the present life, although they may take place according to an established constitution, and according to general laws, are really the punishments annexed by divine justice to transgression. Indeed the uniformity with which they take place, according to an established constitution, is indubitable proof that they are such. And from a consideration of the uniformity and harmony of the divine dispensations so far as our knowledge extends, and that justice will be more perspicuously manifested by such an arrangement, we have no small reason to believe that in a future state, as well as in the present, punishment will appear to follow transgression by natural consequence; according to general laws and a fixed constitution.

Another example will serve, still further, to illustrate the use of the analogy of nature to vindicate the doctrines of the gospel. There are some persons who affirm it to be a dictate of reason, that a reformation of life will necessarily secure an exemption from the penalty of past transgression, and the enjoyment of future happiness, without regard to the mediation and righteousness of Jesus Christ.

But is not this *assumption utterly* irreconcilable with the ordinary course of events in this world? It is not true that reformation necessarily procures an exemption from the consequences of irregular and criminal conduct, or reinstates the offender in those advantages which he had forfeited. Such in fact is the established order of events, that the evil consequences of particular vicious practices are often experienced, long after these practices have been entirely abandoned. And if this be so in the present state, from what source of evidence can it be inferred, that the case will be different in a future state? The scriptures, most certainly, contain no promises of eternal life to any supposed repentance and reformation, which can exist detached from that faith which receives and rests upon Christ alone for salvation, as he is offered to us in the gospel.

The validity of analogical evidence arises from the admirable unity and harmony of design, which every where characterize the works of God. We find no part of the universe, submitted to our observation, entirely unlike, and insulated from every other part. An astonishing uniformity, amidst the greatest variety, appears to pervade the whole; evincing with irresistible evidence a unity of counsel and operation in the formation and government of the world.

Although the most important use of this kind of reasoning is to repel objections against truths which rest on their own distinct and appropriate evidence; it may also be employed, in a very interesting and instructive manner, to reflect light from what is known, upon what is otherwise comparatively obscure or unknown. By the analogies of those things that are submitted to our immediate examination, we are able to form conjectures, possessing in many instances a high degree of probability, in relation to those things which are not otherwise within the reach of our investiga-

tion. Many important discoveries in different branches of physical science, which have been completely verified by actual experiment and observation, were first suggested in this manner. Some of the most sublime truths in astronomy, which are now established with demonstrative evidence, had no other proof in the minds of their original discoverers, than the analogy of what they observed upon the earth. Even in the present state of knowledge, there are some opinions relating to this science, which although regarded as highly probable, if not as certain, have no other direct support.

It is still more interesting to contemplate the analogies furnished by the subjects of intellectual and moral science. From what has been already stated it appears, that our conceptions of the powers, principiples of action, and intellectual operations of all other beings, are formed analogically, from what we are conscious of in ourselves. There is no other way in which we can proceed. Our conceptions will be the best within our power, if, formed in this manner, they are varied according to the external indications of the intellectual phenomena to which they relate.

All the information which the scriptures afford respecting a future world, is conveyed in language derived by analogy from the things with which we are conversant in the present world. Besides that no other language would be intelligible, may we not believe that the present state of things was constituted to form an elementary school, to qualify our minds for the higher scenes of action and enjoyment, prepared for the righteous in a future state of existence; that points of resemblance between them will be found more numerous and striking than we are prepared at present to anticipate; and that hereafter we shall witness the full development, and perfect exercise of those great principles of intellectual and moral action, which we behold, at present, only in their incipient state?

The peculiar doctrines of the gospel have often been pronounced to be unreasonable, and contrary to reason. It is admitted that an opinion which is plainly inconsistent with the common reason of mankind, cannot be true; but before we can be justified in rejecting it on this ground, the inconsistency ought to be clearly evinced. General denunciations of this kind, as they are the usual expedient of dogmatical and superficial declaimers, will have little weight with the enlightened and judicious.

If by this objection it be meant that a belief of the doctrines of the gospel is inconsistent with the laws of our rational nature—this opinion is contradicted by the fact, that they have been believed by multitudes of the wisest and best of men in every age. They are contained substantially in the creeds and confessions of all the reformed churches; and have received the assent, and cordial approbation of immense numbers of the most enlightened and best cultivated understandings that the world ever witnessed.

But if, by this objection, it be meant that the doctrines of the gospel are inconsistent with each other; it may be readily admitted that many persons, professing to expound the doctrines of Christianity, have exhibited theories and principles inconsistent in themselves, as well as at variance with each other. This fact, however, ought not to prejudice our minds against the genuine doctrines of Christianity, as contained in the scriptures; for every subject of human knowledge has suffered the same treatment, from the hands of unskilful or interested men. Such indeed are the limited powers of the human understanding, that it is almost impossible to avoid the appearance, at least, of contradiction and inconsistency, in a long work on any

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patient and accurate investi-
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nowledge renders us inca-
of explaining. But as our in-
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vise. It would, however, be
sterous to neglect the study
Bible, or to reject it altoge-
n this account. Such a course
duct would be considered ir-
al, in regard to any other
t of inquiry; and *certainly*
ht to be *considered so, in the* highest degree, in regard to this, upon which the present hopes and eternal welfare of man essentially depend. By studying the Holy Scriptures with docility, assiduity and perseverance, we may expect, with the divine blessing, to obtain the most important advantages: difficulties will be gradually surmounted; apparent inconsistencies will disappear; obscure passages will become plain; and we shall be enabled to perceive the evidence, the harmony, and the superlative excellence of the truths that are revealed in them.

It becomes those who charge the doctrines of Christianity with being inconsistent with each other, to point out distinctly, in what the inconsistency consists; to show that what is affirmed in one proposition is denied in another. Until this be done, such vague assertions will justly be considered as indicating the want of more precise and definite argument.

But if the objection be designed to intimate that the doctrines of the gospel are contradicted by other unquestionable truths, it will then belong to them who make the objection, to show what these truths are. What facts do we witness in the constitution of nature, the dispensations of Providence, or the order of society—what principles are suggested by the phenomena either of matter or mind, which contradict the plain doctrines of scripture?

The truth is, the doctrines of the Bible are in perfect accordance with the soundest principles of modern philosophy. The systems and theories of ancient philosophers, having no better foundation than mere conjecture, exerted a pernicious influence over the minds of those Christians who embraced them, in modifying and perverting the simple doctrines of the gospel. Ecclesiastical history discovers numerous errors in religion, which are to be traced to the theories of the dif-

ferent philosophical sects, whose authority happened to prevail in the church. When hypothetical theories in philosophy are regarded as unquestionable truths, they must have an influence in modifying our religious opinions, in a greater or less degree, according as their connexion is perceived to be more or less intimate.

There is no danger, however, to be apprehended from the principles of sound and enlightened philosophy. As God is the author, both of the constitution of nature, and of the scriptures, they cannot, when fairly interpreted, be at variance with each other. When philosophy consists in hypothetical systems and fanciful theories, it is no less hostile to genuine science than to scripture. But when it confines itself to a simple statement of facts, in relation either to matter or mind, (and this alone deserves the name of philosophy,) instead of being in any degree adverse to the doctrines of revealed religion, it is adapted to afford them the most effectual support.

The friends of Christianity have often declared that its doctrines are above reason, although not contrary to it. This language, however well intended, is not very intelligible or precise. What is reason, but the capacity of the mind to discover truth, according to the distinct nature and appropriate evidence of the subject presented to our consideration? And will not this aphorism mean, when strictly interpreted, that the doctrines of Christianity are not subjects of human knowledge?

That the truths of religion are related to other things which are not revealed, and which therefore cannot be known by us, will not justify this mode of expression. The case is perfectly similar in every other branch of science. In every department of knowledge relating to actual existences, we *necessarily* believe many truths, which involve in their connexions, many things which lie beyond the reach of the human understanding. The truths revealed in scripture, and the manner in which they are revealed, correspond to the capacity of the mind, and to those powers of comprehension which are acquired by the previous exercise of reason, in relation to the various objects that solicit our attention. If this be not the case, the Bible is no revelation to us; and therefore cannot be either believed or disbelieved.

It may perhaps be said, that I have mistaken the import of the expression we are considering, and that it is designed to convey the idea, that the peculiar doctrines of Christianity must be learned exclusively from the scriptures. If this be the meaning of those who employ this phraseology, it must be admitted that their language is not very precise or accurate.

Every distinct subject of knowledge has its peculiar and appropriate evidence. Our knowledge of the operations of our own minds, is furnished by consciousness. Our knowledge of the qualities of matter, is furnished by our powers of external perception. Our knowledge of the peculiar doctrines of Christianity, is furnished by divine revelation. The exercise of reason is not to be excluded from any of these different modes of acquiring knowledge. And certainly the last requires the employment of its noblest and most exalted powers. Where shall reason, that distinguishing characteristick of our nature, find its most appropriate and honourable employment, if not in the investigation of those sublime truths, which are made known by the testimony of God, contained in his word?

The word reason, as appears from what has been said, is often used in a very vague and indefinite manner. The language of many would lead us to suppose, that it

constitutes an original capacity of judging; and affords fixed principles of belief, independently of the different sources of knowledge which are within our reach. Nothing can be farther from the truth, than such a notion. All our ideas are acquired. We have no innate principles of knowledge or judgment. Our knowledge is acquired and our judgments are formed, only by employing the various powers of reason and understanding, according to the different means of information and sources of evidence, with which the Creator has furnished us. Without facts submitted to our investigation, and evidence by which we may judge, reason can give no decision.

From the details into which we have entered, we may perceive the numerous and ample means of instruction, with which we are favoured; and their wise adaptation to the powers of the human understanding, and to the circumstances in which we are placed. No plea is afforded for ignorance or error, by their deficiency or unsuitableness. It appears however that docility, caution and application, are indispensable to the full enjoyment of the advantages which they are fitted to bestow.

It also deserves to be remarked, that in many instances, instructions relating to the same important truths, are furnished from different sources. The original dictates of the understanding, concerning the sacredness and indispensable obligation of the fundamental rules of morality, are powerfully confirmed, to the apprehension of those who are accustomed to observe the constituted connexions of events, by views of general expediency; by discovering their uniform tendency to promote both individual and publick welfare; and, on the contrary, by discovering the uniform tendency of immorality, to produce misery, both to individuals and to communities. Thus God *has in*-dicated his will, not only by the immediate emotions and judgments of the human mind, but also by the invariable connexions and tendencies which he has established. The truths of natural religion; that is, the truths relating to God and his will, which are discovered by a just interpretation of the frame and order of nature, concur, so far as they go, in a most harmonious and pleasing manner, with the truths of revealed religion. It appears therefore that, in many instances, we have the advantage of a number of witnesses; and that their testimony, when correctly understood, is always harmonious and consistent.

Our moral sentiments depend, in no inconsiderable degree, upon our connexion, especially in the early period of life, with our brethren of mankind. In childhood, our opinions on many subjects, are received implicitly upon the authority of our parents and teachers. The direction and regulation of our minds, depend very much upon them. And in mature age, very few possess independence, or obstinacy of mind, sufficient to resist the influence of prevalent opinions and customs. The system of opinions embraced by any individual, will, almost infallibly, be modified by the current opinions of the age or country in which he lives.

Admitting therefore the powerful influence of custom and education, yet we are by no means to suppose, that the moral judgments of mankind are entirely arbitrary or factitious. Such is the nature of man, and such is the uniformity in the constitution and course of things, in every period of the world, that to a certain extent, there must always be a uniformity in the moral sentiments of our race. The distinctions between right and wrong in human conduct, are so palpable, and a knowledge of them so indispensable to human welfare, that they never can be wholly lost or

perverted, by any causes compatible with the existence of the human family. A total perversion of all the rules of morality, in any community of men, must speedily effect its own cure; the innumerable disorders and miseries which must flow from such a state of things, could not fail to bring them back to some sense of reason and justice; otherwise their entire destruction would be the consequence.

OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Letter II.

Existing Evils.

Dear Sir,—According to my promise, I proceed to notice some of the evils connected with the present organization of the General Assembly.

The body itself is too large. This is the principal *evil,* and perhaps the origin of all which I mean to name. No complaints of this evil were heard until the spring of 1818, when there were one hundred and thirty-five members present in the Assembly. Previously there had been no cause of such complaints; the number had never much exceeded one hundred, and there had seldom been more than from seventy to ninety. But when the Assembly found an increase of thirty members at once, and a prospect of rapid augmentation, they took the alarm, and passed a resolution, requesting the Presbyteries to alter the ratio of representation, from six to nine ministers for every two commissioners. In the preamble to the resolution, the Assembly recognise the "great number of delegates" composing their body as the primary evil to be remedied —and an important object to be gained by the resolution was, "to facilitate the despatch of business."

Whoever is acquainted with the proceedings of publick assemblies, will need no argument to convince him that seventy or eighty members are as many as can conveniently and profitably engage in the deliberations. This is true of parliaments, congress, and legislatures—more especially is it manifest in ecclesiastical assemblies. A body of men, unwieldy from its very numbers, will always be found doubly so, when composed principally of those in habits of publick speaking, and accustomed to exert an influence almost without contradiction. It is to be expected that such men will not only deliberate and vote, but speak their sentiments on all important subjects before them, and on many occasions give utterance to their impatience of opposition. The inevitable consequences of such a state of things will be, much useless debate, confusion, and delay, in the transaction of business.

An appeal to the recollection of those who have attended all, or any one of the last seven assemblies, would furnish proof that the evil exists, and calls for some immediate remedy. It has been a common remark, widely circulated, that our delegation is too numerous.

When this subject shall be well considered, it will be found that many *evils* grow out of the large representation of which I complain.

Waste of time in the mere *political* concerns of the meeting, is not too trifling to be noticed. The organization of so large a body must necessarily occupy much time—the examination of one hundred and fifty, or two hundred commissions and choice of the officers, are tedious. Calling the roll at every opening—taking the question on every division of the house—selection of committees—and many questions of order, arising from the number and confusion of members, occupy no small part of each day.

Such loss of time must be considered an evil, when the sittings of the body are protracted to three weeks.

To all this, add the *waste of time* in *useless* debate; and no inconsiderable proportion of the hours appointed for business, from the opening to the rising of the assembly, may be reckoned as lost. It will probably be said, there may be useless debate in small as well as in large bodies; but experience proves that the same men are more inclined to protract debate in a large, than in a small assembly. The fact accords with the principles of human nature, verified in all deliberative bodies, civil or ecclesiastical.

I ought here, in justice, to add the whole time of nearly one half the members attending, as lost to the church. Some of them, it is true, may gain advantage to themselves, in health and mental culture, which they would not have gained at home, employed directly for the good of others. But it is extremely doubtful whether the loss is at all counterbalanced by any such gain.

Unnecessary expense is another *evil*, not to be forgotten in the present state of things. This was referred to by the Assembly of 1818, in the document already noticed, as one of the reasons for lessening the representation. The same consideration had its influence in the alteration of 1825. The majority of presbyteries considered this an evil, and sanctioned what was considered a remedy. Those who have access to the treasurer's account of the monies received for the commissioners' fund, will perceive that about two thousand dollars are annually paid to that fund, which probably defrays about one half the expenses of members. The whole expense is therefore more than four thousand dollars—one half of which is unnecessary. Here are two thousand dollars lost, which would enable twenty feeble *congregations* to support a pastor, on the plan pursued by the Home Missionary Society. But I need not calculate the value of such a sum, expended in missionary operations—in educating young men for the ministry—in the endowments of literary or theological institutions, to prove it too much for needless expense. Only let it be shown that one half the number would answer all the purposes, and accomplish all the business of the Assembly, as well and more expeditiously than the whole—it is then proved, that one half the expense is needlessly incurred. This I do not despair of doing. Indeed I should be surprised to find one thinking, candid man, unwilling to concede, that 85 of the hundred and seventy, composing the last Assembly, would have been as competent to transact all the business which came before them, as the whole number—and I am very sure they would have done it with more despatch.

There is another *evil* of no small magnitude, rather delicate in its character, but which ought to be noticed. It is really an *imposition* upon the hospitality of the good Philadelphians. It is certainly very creditable to the Presbyterians of that city, to make the whole Assembly welcome to all the comforts of attention, kindness and home, for many successive years. Doubtless many of those kind people will continue to entertain numbers of the Assembly with great pleasure, but it ought not to be expected of them for three successive weeks, year after year, unless the number be diminished. In fact, it is an abuse of kindness, to quarter two hundred men upon the citizens so long, without remuneration; and the thought that this is to be perpetual—a legacy to future generations—is intolerable.

It has often been remarked, that the hospitable disposition, which has been so conspicuous throughout our republick, is diminishing.

am inclined to believe the remark is founded in fact; but the Philadelphians have hitherto sustained their primitive reputation in this case. But under the present regimen, I doubt not the disposition must lessen, until it will be difficult, if not impracticable, to obtain gratuitous accommodations for so large an assembly.

Inequality of representation is often mentioned as an evil of the present system. Although the constitution prescribes an equitable ratio, it must be remembered there is, and there will be, inequality in the fractions represented—and the more we lessen the delegation on the present system, the greater will be the fractional disparity. But the principal inequality is between the near and distant presbyteries —occasioned by the difficulties and expense of travelling a great distance. The extracts and journals of the Assembly, published for the last ten years, will show this disparity. Complaints of this evil have been made on the floor of the house. It was noticed in the preamble of a resolution to alter the ratio of representation, passed in 1818. It must be admitted that this is an evil, but not of the larger magnitude; because no part of the church has yet suffered in any important interest from the disparity. Union, fellowship, supervision, and all other purposes of the body are preserved. Yet it is desirable to remove the evil, and I flatter myself it may be done.

There is an *evil* far more injurious to the reputation and influence of the Assembly—far more adverse to the interests of the church; in the *custom* of choosing commissioners, in the different presbyteries, by *rotation*.

The object of this custom is to give every minister the privilege of attending that important judicatory. It is undoubtedly important to preserve ministerial parity, but this I think is a misapplication of a good principle. There can be no invasion of this vital principle, in acknowledging that one minister is older, or more learned and discreet than another.

From this custom it often happens that more than half the ministers in the Assembly are young men, or unacquainted with the course of business; and what is worse, unacquainted with the constitutional principles of judicial proceedings.

To me it seems entirely wrong to send men to that body, for their own gratification, or instruction. Presbyteries and synods should furnish these, until the men are qualified by study and experience to deliberate and decide on the most important concerns of the church. It every year occurs, that some most difficult as well as important questions are discussed and decided in the Assembly; and it is often the fact, that a synod is more competent to decide them than the highest court; because there is more wisdom and experience in a large synod than in the General Assembly, thus organized.

The highest judicatory ought to consist of men well versed in ecclesiastical law, in judicial proceedings, and in scriptural truth; they should be intelligent, candid, judicious, business men. The court will then be competent to supervise the interests of the church and the proceedings of lower judicatories; its dignity, as a court of Jesus Christ, will be preserved, and its adjudications respected.

But in pursuance of the rotation system, the most important cases may be decided by men incompetent to investigate them, or to make an enlightened and judicious decision. Rotation in sending members to the Assembly, is about as wise as it would be in the highest civil court to supply the bench with judges, by annual rotation from members of the bar. The case is not perfectly analogous, but the ab-

of such a custom in civil would not be more mani- in the prevalent custom on in the highest ecclesi- ourt.

be said that there are al- me of the fathers in the resent—and that it is not to have one assembly, not ng much wisdom and talent. be true; but I have a right a strong case to illustrate rdity of a system: and be- the wisdom and talent of hers may be overruled by erienced majority. If such e case, still men of wisdom rience are greatly impeded deliberations, and often ly perplexed, by those who rant and inexperienced— er are fully as apt to be con- d pertinacious as the for-

tention is not, however, to a standing representa- ll the same members, but a from the most judicious rienced men. Some of the en should undoubtedly be several successive assem- t not perpetually. The de- despatch of business re- ot only men acquainted clesiastical concerns, but en who have more than twice attended that body. uld the Assembly answer purposes for which it was , and command the affec- respect of all the judicato- w. But, if I mistake not, now considered, is becom- conspicuous as the church s, and the business of the y becomes more complex ortant. For several years ortion of young men in the y has increased, while the has become more difficult, s more interesting and im- to the church.

nd, my dear sir, to no- y two or three things more as evils, before I proceed to exa- mine the remedies proposed.

Yours, &c.

Jan. 1837.

Letter III.

Existing Evils.

Dear Sir,—Bear with me until I mention two or three more of the evils connected with the present organization of the General Assembly, which call for a speedy change in the system.

Connected with the last mentioned evil, you will recognise the *complaints* of *decisions* made by the Assembly. Perhaps it is to be expected, that litigious men, interested in decisions made against their wishes, will be dissatisfied. Occasionally a lower judicatory may be unduly influenced, and wrongfully complain of the Assembly's decision. But that judicious men and whole synods should be dissatisfied, is not to be expected. It ought also to begranted, that the Assembly may err, and give occasion for complaints; but that such cases should frequently occur, ought not to be expected.

I am persuaded such cases have occurred more frequently of late years, than was formerly known. Such complaints are certainly made, studiously propagated, and widely disseminated. I will not undertake to say they are all, or a majority of them, well founded—but the fact shows a want of confidence in the Assembly among those who encourage the complaints. To me it seems most probable, under present regulations, such complaints will increase, and produce an unpleasant state of feeling toward the Assembly, in many parts of the church.

In the report of a committee on amendments to the constitution of church government, published with several resolutions sent down to the presbyteries for concurrence,

the last Assembly have sanctioned an intimation of this fact. That document warrants the conclusion, that there is an increasing dissatisfaction with the investigations and decisions of appeals and references in that body. So far as this representation is true, it discloses an evil to be deprecated—for which a remedy should be sought. Its tendency is to weaken the bond which connects the Presbyterian church.—It cannot exist beyond a certain extent, without dissolving the bond. My hope is, that no such disastrous event may take place in the Presbyterian church.

The *secular character* of the proceedings in the Assembly has been observed by some, as not corresponding with the high and sacred responsibility, under which a court of Jesus Christ should act. I allude not so much to the order of proceeding, as to the spirit of debate, and manner of deciding questions.

I am not disposed to say much on this subject, only to add, there is sometimes great want of gravity, much confusion, a contest for victory, and party interests, not allied to the church's good or obligation to Christ. The *evil* is, perhaps, inseparable from so large a body, constituted as is the General Assembly. But it is of no small magnitude, and calculated to produce disastrous results in the church.

The *growing influence of technicalities* over decisions in the Assembly, is the last *evil* which I shall mention at present. I now refer to the management and disposition of appeals and references. Not a few cases of appeal, faithfully and ably investigated in a lower court, have been reversed, or rejected, on the ground of some technical informality, which did not militate at all against the fairness or justice of the decision. I do not plead for irregularity in ecclesiastical judicatories, nor for the Assembly to sanction informality. But it is manifestly wrong to reject, or reverse a case, on which a righteous decision has been made by a lower court, only because, through ignorance, or mistake, some technical informality has occurred in the proceedings.

In all cases, tried and carried up by appeal, reference, or complaint, which have no informality on the face, manifestly to prevent a full and fair investigation, I would have the Assembly act. I would have the merits of such cases examined —substantial justice affirmed—unjust decisions reversed—and such instruction, or censure, measured to the lower court, as the character of the informality might require.

I am aware this evil is necessarily connected with several others before named. In so large a body, with so many inexperienced minds, such diversity of views, and such multiplicity of business, it often becomes necessary to resort strictly to technical rule, as the only point of agreement. I have supposed this evil furnished the governing inducement for the last Assembly's recommendation, to alter the form of government so as to stop all appeals from coming up to that court. If this be the fact, it proves the evil is seriously felt.

Thus I have enumerated the evils which appear to me the most prominent, and which seem likely to increase, as long as the present system of organizing the Assembly shall continue. I have stated them plainly, because they are obviously such as ought to be removed, and such as I think can be removed. I state them not to injure the influence or reputation of that judicatory, which I love, notwithstanding its imperfections—but as an inducement to examine more carefully, the means of rendering that body more permanently and extensively useful.

It will be my next object to examine the *remedies* which have been

proposed—some of which have been *tried*—others remain to be tested or rejected.

Yours, &c.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p. 25.*)

Saturday, July 2d.—The party for the volcano, which I mentioned some days since, set off early on Monday, the 27th ult. I was happy enough to be one of the number; and while the incidents of the excursion are fresh in my mind, I hasten to give you an account of them. Every preparation having been previously made, we left the harbour shortly after sunrise. The uncommon beauty of the morning proved a true omen of the delightful weather with which we were favoured, during the whole of our absence. The rich colouring of Mounakea in the early sun, never called forth higher or more general admiration. The brightness of the sky, the purity of the air, the freshness, sweetness, and cheerfulness of all nature, excited a buoyancy of spirit, favourable to the accomplishment of the walk of forty miles, which lay between us and the object of our journey. Lord Byron had invited Mr. Ruggles (who was also of the party) and myself, to an early cup of coffee with him, that we might all proceed together from his lodgings; but besides the inconvenience of crossing the river, it would have considerably lengthened our walk—We therefore chose to take some refreshments at home, and at an appointed signal proceeded up one side of the stream and great fish pond, while the gentlemen of the Blonde followed a path up the other. We met on a rising ground at the end of two miles, and found the company from the opposite side to consist of Lord Byron, Mr. Ball, *the first lieutenant*, Lieutenant Malden, the surveyor, Mr. Bloxam, the chaplain, Mr. A. Bloxam, the mineralogist, Mr. Davis, the surgeon, Mr. Dampier, the artist, Mr. White, a son of the Earl of Bantry, and Mr. Powel, midshipmen. Lord Beauclerck was to have been of the number, but was detained by sickness. Maro, a principal chief of Hido, had been appointed by Kaahumanu *caterer general;* and about 100 natives under his authority attended with our luggage, provisions, &c. &c. Sir Joseph, or as more familiarly styled, "*Joe Banks,*" was also in attendance, in his diversified capacity. The Regent had left nothing undone to render the trip as comfortable as her authority could make it. Neat temporary houses, for refreshment and sleeping, had been erected by her command at intervals of 12 or 15 miles, and the people of the only inhabited district through which we were to pass, had, the week before, been apprized of the journey of "*the British chief,*" with strict orders to have an abundance of pigs, fowls, taro, potatoes, &c. &c., in readiness, for the supply of his company. When assembled, we formed quite a numerous body, and from the variety of character and dress, the diversity in the burdens of the natives—*bundles, tin cases, portmanteaus, calabashes, kettles, buckets, pans,* &c. &c., with two hammocks, by way of equipage, swung on long poles, borne each by four men, (one for Lord B., in case the fatigue of walking should affect his lame leg, and the other for Mr. Bloxam,) made, while marching in single file along the narrow winding path which formed our only road, quite a grotesque and novel appearance.

For the first four miles the country was open and uneven, and beautifully sprinkled with clumps, groves, and single trees of the bread-fruit, lauala, (pandanus) and tutui or candle-tree. We

came to a wood four miles in width, the outskirts of which exhibited a rich and delightful foliage. It was composed principally of the candle-tree, whose whitish leaves and blossoms afforded a fine contrast to the dark green of the various creepers, which hung in luxuriant festoons and pendants, from their very tops to the ground—forming thick and deeply shaded bowers round their trunks. The interior was far less interesting, presenting nothing but an impenetrable thicket, on both sides of the path. This was excessively rough and fatiguing, consisting entirely of loose and pointed pieces of lava, which from their irregularity and sharpness, not only cut and tore our shoes, but constantly endangered our feet and ankles. The high brake-ginger, &c., which border and overhang the path, were filled with the rain of the night, and added greatly, from their wetness, to the unpleasantness of the walk. An hour and a half, however, saw us safely through, and refreshing ourselves in the charming groves with which the wood was here again bordered. The whole of the way, from this place to within a short distance of the volcano, was very much of one character. The path, formed entirely of black lava, so smooth in some places as to endanger falling, and still showing the configuration of the molten stream as it had rolled down the gradual descent of the mountain, led mid-way through a strip of open uncultivated country, from 3 to 5 miles wide—skirted on both sides by a ragged and stinted wood, and covered with fern, grass, and low shrubs, principally a species of the whortleberry. The fruit, of the size of a small gooseberry, and of a bright yellow colour, tinged on one side with red, was very abundant, and though of insipid taste, refreshing from its juice. There were no houses near the path, but the smoke or thatch of a cottage was occasionally observed in the edge of the wood. Far on the right and west Mouna Loa and Mounakea were distinctly visible; and at an equal distance, on the left and east, the ocean, with its horizon, from the height at which we viewed it, mingling with the sky.—We dined 13 miles from the bay, under a large candle tree, on a bed of brake, collected and spread by a party of people who had been waiting by the way side to see the "*arii nui mai Pesekani mai*—great chief from Britain." About two miles further, we came to the houses erected for our lodgings the first night. Thinking it, however, too early to lay by for the day, after witnessing a dance performed by a company from the neighbouring settlements, we hastened on, intending to sleep at the next houses, ten miles distant: but night overtaking us before we reached them, just as darkness set in, we turned aside a few rods to the ruins of two huts, the sticks only of which were remaining. The natives, however, soon covered them with fern—the leaves of tutui, &c. &c.—a quantity of which they also spread on the ground, before laying the mats which were to be our beds.—Our arrival and encampment produced quite a picturesque and lively scene—for the islanders, who are not fond of such forced marches as we had made during the day, were more anxious for repose than ourselves, and proceeded with great alacrity to make preparations for the night. The darkness, as it gathered round us, rendered more gloomy by a heavily clouded sky, made the novelty of our situation still more striking. Behind the huts in the distance, an uplifted torch of the blazing tutui nut, here and there indistinctly revealed the figures and costume of many, spreading their couches under the bushes in the open air. A large lamp suspended from the centre of our rude lodge, which was entirely open in front, presented us in *bolder relief*, seated *a la Turk* round Lord Byron, who poured out "the cup that cheers but not inebriates"—the more curious of our dusky companions, both male

, in the mean time, press-
ers round our circle, as if
'catch the manners living
." A large fire of brush-
me distance in front, ex-
objects of the fore-ground,
nger *lights and shadows.*
both sexes and all ages,
d or standing round the
ed up from the chilliness
ing air, in their large ki-
tles of white, black, green,
d red—Some smoking—
ing in, and others snatch-
he embers, a fish or pota-
r article of food—Some
ıd halloo, in answer to the
straggler just arriving—
lly taken up with the pro-
the sailors cooking our
ıd all chattering with the
of so many magpies.—By
ıe next morning, we were
l again, and shortly after
ıant Talbot—Mr. Wilson
—and Mr. M'Kea the bo-
ı their guides and attend-
ir return; they having pre-
ıree days in the same ex-
As they intended to reach
in time for dinner, they
ly long enough to say the
s in fine action, and highly
ing. At 9 o'clock we pass-
houses put up for our ac-
on on the way; and at 11
ıd arrived within three
e object of our curiosity.
last hour the scenery had
ore interesting—our path
l, occasionally, with groves
ers of trees, and fringed
ıter variety of vegetation.
the smoke from the volca-
st discovered, settling in
clouds to the south-west.
g place at this time was a
spot, commanding a full
e wide extent of country
ı we had travelled, and be-
ınd around it, the ocean,
ı the vast and almost un-
ed extent of its horizon,
erally an "illimitable sea."
h green sward, under the
ı majestick *acacia, almost*
encircled by thickets of a younger growth, afforded a refreshing couch on which to take our luncheon. Here we saw the first bed of strawberry vines, but without finding any fruit. We tarried but a few moments, and then hurried on to the grand object before us. The nearer we approached the more heavy the columns of smoke appeared, and excited to intenseness our curiosity to behold their origin. Under the influence of this excitement we hastened forward with rapid steps, regardless of the heat of a noon-day sun, and the fatigue of the walk of 36 miles, already accomplished. A few minutes before 12 o'clock, we came suddenly on the brink of a precipice, covered with shrubbery and trees, 150 or 200 feet high. Descending this by a path almost perpendicular, we crossed a plain a half mile in width, enclosed, except in the direction we were going, by the cliff behind us, and found ourselves a second time on the top of a precipice 400 feet high, also covered with bushes and trees. This, like the former, swept off to the right and left, enclosing in a semicircular form, a level space about a quarter of a mile broad, immediately beyond which lay the tremendous abyss of our search, emitting volumes of vapour and smoke; and labouring and groaning, as if in inexpressible agony, from the raging of the conflicting elements within its bosom. We stood but a moment to take this first distant glance—then hastily descended the almost perpendicular height, and crossed the plain to the very brink of the crater.—There are scenes to which description, and even painting, can do no justice; and in conveying any adequate impression of which they must ever fail. Of such, an elegant traveller rightly says, "the height, the depth, the length, the breadth, the combined aspect may all be correctly given, but the mind of the reader will remain untouched by the emotions of admiration and sublimity which the eye-witness experiences." That which here burst on our sight was emphatically of this kind; and

to behold it without singular and deep emotion, would demand a familiarity with the more terrible phenomena of nature which few have the opportunity of acquiring.—Standing at an elevation of 1500 feet, we looked into a black and horrid gulf, not less than 8 miles in circumference, so directly beneath us that in appearance we might, by a single leap, have plunged into its lowest depth. The hideous immensity itself, independent of the many frightful images embraced in it, almost caused an involuntary closing of the eyes against it. But when to the sight is added the appalling effect of the various unnatural and fearful noises—the muttering and sighing—the groaning and blowing—the every agonized struggling of the mighty action within—as a whole, it is too horrible! And for the first moment I felt like one of my friends, who, on reaching the brink, recoiled and covered his face, exclaiming, "call it weakness, or what you please, but I cannot look again." It was sufficient employment for the afternoon, simply to sit and gaze on the scene; and though some of our party strolled about, and one or two descended a short distance into the crater, the most of our number deferred all investigation till the next morning.

From what I have already said, you will perceive that this volcano differs, in one respect, from most others of which we have accounts—the crater, instead of being the truncated top of a mountain, distinguishable in every direction at a distance, is an immense chasm in an upland country, near the base of the mountain Mounakea—approached, not by ascending a cone, but by descending two vast terraces; and not visible from any point at a greater distance than half a mile—a circumstance which, no doubt, from the suddenness of the arrival, adds much to the effect of a first look from its brink.

It is probable that it was originally a cone, but assumed its present aspect, it may be centuries ago, from the falling in of the whole summit. Of this the precipices scended, which entirely enci crater, in circumferences of 20 miles, give strong evidence having unquestionably been by the sinking of the mo whose foundations had been mined by the devouring flan neath. In the same mann half of the present depth crater has, at no very remote been formed. About midwa the top, a ledge of lava, in places only a few feet, but in many rods wide, extends e round (at least as far as an ex tion has been made) forming of gallery, to which you can d in two or three places, and v far as the smoke, settling south end, will permit. Thi bears incontestable marks of once been the level of the fie now boiling in the bottom of the A subduction of lava, by some raneous channel, has since place, and sunk the abyss mar dred feet lower, to its present

The gulf below contains pr not less than 60 (56 have counted) smaller conical c many of which are in consti tion. The tops and sides of three of these are covered wi phur, of mingled shades of and green. With this exc the ledge, and every thing be are of a dismal black. The cliffs on the northern and w sides are perfectly perpend and of a red colour, every wh hibiting the seared marks of powerful ignition. Those o eastern side are less precipitou consist of entire banks of sulp a delicate and beautiful yellow south end is wholly obscured smoke, which fills that part crater, and spreads widely ov surrounding horizon.

As the darkness of the nig thered round us, new and po effect was given to the scene. after fire, which the glare o day had entirely concealed, to glimmer on the eye, with th

i of evening; and, as the dark-
ncreased, appeared in such ra-
ccession, as forcibly to remind
the hasty lighting of the lamps
ty, on the sudden approach of
my night. Two or three of
all craters nearest to us were
action, every moment casting
tones, ashes and lava, with
detonations, while the irri-
flames accompanying them
widely over the surrounding
ity, against the sides of the
and upper cliffs—richly illu-
ing the volumes of smoke at
uth end, and occasionally cast-
bright reflection on the bosom
assing cloud. The great seat
ion however seemed to be at
uthern and western end, where
hibition of ever varying fire-
was presented, surpassing in
r and sublimity all that the in-
y of art ever devised. Rivers
were seen rolling in splendid
ation among the labouring
s, and on one side a whole lake,
surface constantly flashed and
ed with the agitation of con-
g currents.

pressions of admiration and as-
ment burst momentarily from
s, and though greatly fatigued,
near midnight before we gave
ves to a sleep, often interrupt-
ring the night, to gaze on the
with renewed wonder and sur-

As I laid myself down on my
fancying that the very ground
was my pillow shook beneath
ad, the silent musings of my
were—"Great and marvellous
y works, Lord God Almighty!
y art thou to be feared, thou
of saints!"

Wednesday, the 29th, after an
breakfast, our party, excepting
snant Malden, who was ill, Mr.
ier, who remained to take a
, and Mr. Ruggles who chose
oll alone, prepared for a de-
into the crater. One of the
laces where this is practicable,
ithin a rod of the hut in which
dged. For the first 400 feet,
ath was steep, and *from the*
L. V.—*Ch. Adv.*

looseness of the stones and rocks on both sides, required caution in every movement. A slight touch was sufficient to detach these, and send them bounding downwards for hundreds of feet, to the imminent danger of any one near them. The remaining distance of about the same number of feet, was gradual and safe, the path having turned into the bed of an old channel of lava, which ran off in an inclined plane till it met the ledge before described—more than a quarter of a mile west of the place where we began the descent. By the time we arrived here, the natives acting as guides with the Messrs. Bloxam and Mr. Powell, had preceded the rest of our number too far to be overtaken, and we became two parties for the rest of the morning—the last, into which I fell, consisting of Lord Byron, Mr. Ball, Mr. Davis, Mr. White, with Lord B.'s servant and my native boy, to carry a *canteen* of water and the specimens we might collect. Before descending we had provided ourselves with long canes and poles, by which we might test the soundness of any spot before stepping on it, and immediately on reaching the ledge we found the wisdom of the precaution. This offset is formed wholly of scoria and lava, mostly burned to a cinder, and every where intersected by deep crevices and chasms, from many of which light vapour and smoke were emitted, and from others a scalding steam. The general surface is a black, glossy incrustation; retaining perfectly the innumerably diversified tortuous configurations of the lava, as it originally cooled, and so brittle as to crack and break under us like ice; while the hollow reverberations of our footsteps beneath, sufficiently assured us of the unsubstantial character of the whole mass. In some places, by thrusting our sticks down with force, large pieces would break through, disclosing deep fissures and holes, apparently without bottom. These however were generally too small to appear dangerous. The width of

this ledge is constantly diminished in a greater or less degree, by the falling of large masses from its edges into the crater; and it is not improbable that in some future convulsion of the mountain, the whole structure may yet be plunged into the abyss below.

Leaving the sulphur banks on the eastern side behind us, we directed our course along the northern side to the western cliffs. As we advanced, these became more and more perpendicular, till they presented nothing but the bare and upright face of an immense wall, from eight to ten hundred feet high, on whose surface huge stones and rocks hung—apparently so loosely as to threaten falling, at the agitation of a breath. In many places a white curling vapour issued from the sides and summit of the precipice; and in two or three places streams of clay coloured lava, like small waterfalls, extending almost from the top to the bottom, had cooled evidently at a very recent period. At almost every step, something new attracted our attention—and by stopping sometimes to look up, not without a feeling of apprehension at the enormous masses above our heads—at others to gain, by a cautious approach to the brink of the gulf, a nearer glance at the equally frightful depth below—at one time turning aside to ascertain the heat of a column of steam, and at another to secure some unique or beautiful specimen—we occupied more than two hours in proceeding the same number of miles.

At that distance from our entrance on the ledge, we came to a spot on the western side where it widened many hundred feet, and terminated on the side next the crater, not as in most other places perpendicularly, but in an immense heap of broken cakes and blocks of lava, loosely piled together as they had fallen in some convulsion of the mountain, and jutting off to the bottom in a frightful mass of ruin. Here, we had been informed, the descent into the depth of the crater could be most easily made; but being without a guide we were entirely at a loss what course to take, till we unexpectedly descried the gentlemen who had preceded us, reascending. They dissuaded us most strenuously from proceeding further; but their lively representations of the difficulty and dangers of the way only strengthened the resolution of Lord B. to go down; and knowing that the crater had been crossed at this end, we hastened on, notwithstanding the refusal of the guide to return with us. The descent was as perilous as it had been represented; but by proceeding with great caution, testing well the safety of every step before committing our weight to it, and often stopping to select the course which seemed least hazardous, in the space of about twenty minutes, by a zig-zag way we reached the bottom, without any accident of greater amount than a few scratches on the hands from the sharpness and roughness of the lava, by which we had occasionally been obliged to support ourselves. When about half-way down, we were encouraged to persevere in our undertaking, by meeting a native who had descended on the opposite side, and passed over—It was only however from the renewed assurance it gave of the practicability of the attempt; for besides being greatly fatigued, he was much cut and bruised from a fall—said the bottom was "ino-tae roa-ka wahi O debels"—"excessively bad—the place of the devil"—and he could only be prevailed on to return with us by the promise of a large reward.

It is difficult to say whether sensations of admiration or of terror predominated, on reaching the bottom of this tremendous spot. As I looked up at the gigantic wall which on every side rose to the very clouds, I felt oppressed to a most unpleasant degree by a sense of confinement. Either from the influence of imagination, or from the actual effect of the intense power of a noon-day sun beating directly on us, in

addition to the heated and sulphureous atmosphere of the volcano itself, I for some moments experienced an agitation of spirits and difficulty of respiration, that made me cast a look of wishful anxiety towards our little hut, which, at an elevation of near 1500 feet, seemed only like a bird's nest on the opposite cliff. These emotions, however, soon passed off, and we began, with great spirit and activity, the enterprise before us.

I can compare the general aspect of the bottom of the crater to nothing that will give a livelier image of it to your mind, than to the appearance the Otsego lake would present, if the ice with which it is covered in the winter, were suddenly broken up by a heavy storm, and as suddenly frozen again, while large cakes and blocks were still toppling, and dashing, and heaping against each other, with the motion of the waves. Just so rough and distorted was the black mass under our feet, only a hundred fold more terrifick—independently of the innumerable cracks, fissures, deep chasms and holes, from which sulphureous vapour, steam and smoke were exhaled, with a degree of heat that testified to the near vicinity of fire.

We had not proceeded far before our path was intersected by a chasm at least 30 feet wide, and of a greater depth than we could ascertain at the nearest distance we dare approach. The only alternative was to return, or to follow its course till it terminated, or became narrow enough to be crossed. We chose the latter, but soon met an equally formidable obstacle, in a current of smoke, so highly impregnated with a suffocating gas as not to allow of respiration. What a situation for a group of half a dozen men, totally unaware of the extent of peril to which they might be exposed! The lava on which we stood was in many places so hot, that we could not hold for a moment in our hands the pieces we knocked off for specimens—On one side lay *a gulf of unfathomable* depth—on the other an inaccessible pile of ruins—and immediately in front an oppressive and deadly vapour. While hesitating what to do, we perceived the smoke to be swept round occasionally, by an eddy of the air, in a direction opposite to that in which it most of the time settled; and watching an opportunity when our way was thus made clear, we held our breath and ran as rapidly as the dangerous character of the ground would permit, till we had gained a place beyond its ordinary course. We here unexpectedly found ourselves also delivered from the other impediment to our progress; for here the chasm abruptly ran off in a direction far from that we wished to pursue. Our escape from the vapour, however, was that which we considered the most important, and so great was our impression of the danger to which we had been exposed from it, that when we here saw our way to the opposite side open without any special obstacle before us, we felt disposed formally to return thanks to Almighty God for our deliverance. But before this was proposed, all our number, except Lord B., Mr. Davis, and myself, had gone forward so far as to be out of call; and for the time the external adoration of the Creator, from the midst of one of the most terrible of his works, was reluctantly waved.

At an inconsiderable distance from us, was one of the largest of the conical craters, whose laborious action had so greatly impressed our minds during the night, and we hastened to a nearer examination of it: so prodigious an engine I never expect again to behold. On reaching its base, we judged it to be 150 feet high—a huge, irregularly shapen, inverted funnel of lava, covered with clefts, orifices and tunnels, from which bodies of steam escaped with deafening explosion, while pale flames, ashes, stones and lava were propelled with equal force and noise from its ragged and yawning mouth. The whole formed so singularly

rifick an object, that in order to secure a hasty sketch of it, I permitted the other gentlemen to go a few yards nearer than I did, while I occupied myself with my pencil. Lord B. and his servant ascended the cone several feet, but found the heat too great to remain longer than to detach with their sticks, a piece or two of recent lava, burning hot.

So highly was our admiration excited by the scene, that we forgot the danger to which we might be exposed, should any change take place in the currents of destructive vapour, which exist in a greater or less degree in every part of the crater, till Mr. Davis, after two or three ineffectual intimations of the propriety of an immediate departure, warned us in a most decided tone, not only as a private friend, but as a professional gentleman, of the peril of our situation; assuring us that three inspirations of the air by which we might be surrounded, would prove fatal to every one of us. We felt the truth of the assertion, and notwithstanding the desire we had of visiting a similar cone covered with a beautiful incrustation of sulphur, at the distance from us of a few hundred yards only, we hastily took the speediest course from so dangerous a spot. The ascent to the ledge was not less difficult and frightful than the descent had been —and for the last few yards was almost perpendicular; but we all succeeded in safely gaining its top, not far from the path by which we had in the morning descended the upper cliff.

We reached the hut about two o'clock, nearly exhausted from fatigue, thirst and hunger; and had immediate reason to congratulate ourselves on a most narrow escape from suffering and extreme danger, if not from death. For on turning round we perceived the whole chasm to be filling with thick sulphureous smoke, and within half an hour it was so completely choked with it, that not an object below us was visible. Even where we were, in the unconfined region above, the air became so oppressive as to make us think seriously of a precipitate retreat. This continued to be the case for the greater part of the afternoon. A dead calm took place both within and without the crater, and from the diminution of noise and the various signs of action, the volcano itself seemed to be resting from its labours.

Mr. Ruggles during his morning ramble had gathered two large buckets of fine strawberries, which made a delightful dessert at our dinner. The mountains of Hawaii are the only parts of the islands on which this delicious fruit is found. A large red raspberry is also abundant on them, but even when fully ripe, it has a rough acid taste, similar to that of an unripe blackberry. The flavour of the strawberry, however, is as fine as that of the same fruit in America.

Towards evening the smoke again rolled off to the south before a fresh breeze, and every thing assumed its ordinary aspect. At this time, Lieutenant Malden, notwithstanding his indisposition, succeeded in getting sufficient data to calculate the height of the upper cliff: he made it 900 feet; agreeing with the measurement of Mr. Goodrich and Mr. Chamberlain some months before. If this be correct, it is judged that the height of the ledge cannot be less than 600 feet, making the whole depth of the crater that which I have stated in the preceding pages —1500 feet. On similar grounds, the circumference of the crater at its bottom, has been estimated at a distance of from 5 to 7 miles; and at its top from 8 to 10 miles.

Greatly to our regret, we found it would be necessary to set off on our return early the next morning—all the provisions of the natives being entirely expended. We could have passed a week here with undiminished interest, and wished to remain at least one day longer, to visit the sulphur banks, which abound with beautiful crystallizations, and to make some

researches on the summit. We would have been glad also to have added to the variety of specimens already collected—especially of the volcanick sponge and capillary volcanick glass, not found on the side of the crater where we encamped. But it was impossible; and we made preparations for an early departure. Just as these were completed, in the edge of the evening, another party from the Blonde, consisting of about a dozen midshipmen, arrived, with whom we shared our lodgings for the night.

The splendid illuminations of the preceding evening were again lighted up with the closing of the day; and after enjoying their beauty for two or three hours with renewed delight, we early sought a repose which the fatigue of the morning had rendered most desirable. The chattering of the islanders around our cabins, and the occasional sound of voices in protracted conversation among our own number had, however, hardly ceased long enough to admit of sound sleep, when the volcano again began roaring and labouring with redoubled activity. The confusion of noises was prodigiously great. In addition to all we had before heard, there was an angry muttering from the very bowels of the abyss, accompanied, at intervals, by what appeared the desperate effort of some gigantic power struggling for deliverance. These sounds were not fixed or confined to one place, but rolled from one end of the crater to the other: sometimes seeming to be immediately under us, when a sensible tremor of the ground on which we lay took place; and then again rushing to the farthest end with incalculable velocity. The whole air was filled with the tumult; and those most soundly asleep were quickly roused by it to thorough wakefulness. Lord Byron sprang up in his cot exclaiming—"We shall certainly have an eruption—such power must burst through every thing." He had scarcely ceased speaking, when a dense column of heavy black smoke was seen rising from the crater directly in front of us—the subterranean struggle at the same time ceased, and immediately after, flames burst from a large cone, near which we had been in the morning, and which then appeared to have been long inactive. Red hot stones, cinders and ashes, were also propelled to a great height with immense violence; and shortly after the molten lava came boiling up, and flowed down the sides of the cone, and over the surrounding scoria, in two beautifully curved streams, glittering with indescribable brilliance.

At the same time a whole lake of fire opened in a more distant part. This could not have been less than two miles in circumference; and its action was more horribly sublime than any thing I ever imagined to exist, even in the ideal visions of unearthly things. Its surface had all the agitation of an ocean; billow after billow tossed its monstrous bosom in the air, and occasionally those from different directions met with such violence, as in the concussion to dash the fiery spray 40 and 50 feet high. It was at once the most splendidly beautiful and dreadfully fearful of spectacles; and irresistibly turned the thoughts to that lake of fire from whence the smoke of torment ascendeth for ever and ever. No work of Him who laid the foundations of the earth, and who by his almighty power still supports them, ever brought to my mind the most awful revelations of his word, with such overwhelming impression. Truly, "*with God is terrible majesty*"—"Let all the nations say unto God, *how terrible art thou in thy works.*"

Under the name of *Pele*, this volcano, as you may have seen stated in the Missionary Herald, was one of the most distinguished and most feared of the former gods of Hawaii. Its terrifick features are well suited to the character and abode of an unpropitious demon; and few works in nature would be more likely to impose thoughts of terror on the ignorant and superstitious, and from

their destructive ravages, lead to sacrifices of propitiation and peace. It is now rapidly losing its power over the minds of the people: not one of the large number in our company, seemed to be at all apprehensive of it as a supernatural being.

After an almost sleepless night, we early turned our faces homeward, not without many "a lingering look behind," even at the very entrance of our path. It was precisely six o'clock when the last of our party left the brink. Never was there a more delightful morning. The atmosphere was perfectly clear, and the air, with the thermometer at 56° Fahrenheit, pure and bracing. A splendid assemblage of strong and beautifully contrasted colours glowed around us. The bed of the crater still covered with the broad shadow of the eastern banks, was of jetty blackness. The reflection of the early sun added a deeper redness to the western cliffs—those opposite were of a bright yellow, while the body of smoke rising between them, hung in light drapery of pearly whiteness, against the deep azure of the southern sky. Mounaroa and Mounakea, in full view in the west, were richly clothed in purple; and the long line of intervening forest, the level over which we were passing, and the precipice by which it was encircled, thickly covered with trees and shrubbery, exhibited an equally bright and lively green.

On gaining the top of the first precipice, the distant view of the crater was so strikingly beautiful, that I stopped long enough to secure a hasty sketch, though most of the gentlemen had preceded me. A copy I hope to send with this account of our excursion. We walked rapidly during the morning, and by 12 o'clock reached the houses built for our accommodation, about half way between the harbour and the volcano. We determined to spend the night here, and after a refreshing nap, washed and dressed ourselves for dinner, which we took at 4 o'clock on a bed of leaves, spread on the shaded side of one of the houses. Lord Byron's well stored liquor case still afforded an abundance of excellent cider, porter, brandy and wine, and most of the gentlemen made it an hour of great hilarity. After dinner, a native dance was again performed. We set off before daylight the next morning, and about one o'clock arrived at the bay. I was sorry to find Harriet more ill than when I left her. For the last twelve hours the family had become so much alarmed by an increase of unfavourable symptoms, as to think seriously of sending an express for me.

Monday, July 4th.—I dined with Lord B. on Saturday, when he informed me that he should sail on Wednesday of this week for Kearakekua, on the opposite side of the island. We are seriously apprehensive that Harriet will not be able to go in the Blonde. She is exceedingly feeble, and every hope of her being better, seems to be threatened. Mr. Davis called me aside on the Sabbath, and told me he thought nothing but a speedy removal to a more bracing climate could save her, and urged an immediate departure from the islands, as soon as she might gain strength to undertake a voyage. Mr. Bloxam, who lost a young and lovely wife very much in the same way, just before his leaving England, has been deeply interested in her situation. After a short visit to-day, during which he was particularly affected by her appearance, he sent home an Album belonging to H., with the following lines, written on returning to his lodgings. I am sorry to say to the friends who love her tenderly, but from whom she is removed too far to receive their sympathy and their special prayers, that they only express the general sentiment, as to her present state.

"Hark—they whisper—angels say
Sister spirit, come away."

"Hark! from realms of rest above
Steals the hymn of peace and love:—
As the enfranchis'd spirit flies
To her home in yonder skies,

which Eden never knew,
er untrod pathway thro'!
—ransom'd spirit, come!
eek thy native home!
he Spirit bids thee—here
lls the parting tear:
hy wings for speedy flight
ealms of love and light."

—

On board the Blonde.
Wednesday 6th, 11 o'clock, P. M.

iet was carried from her bed
arge, which brought us off at
k this afternoon, and is now
reposing in the after cabin,
n the noise of the ship. Mr.
s and his family are also on
and the two queens with their
When we came on board we
xpected to proceed to the
d of the island for 8 or 10
but when Lord Byron saw
ry ill Harriet is, partly that she
meet her children as soon as
e, and partly on account of a
he has received respecting a
al squadron, he an hour since
ined to bear away directly for
This is joyful tidings to us,
had much reason to fear that
uld not have survived to see
nru by the other route. We
rerwhelmed by the kindness
ectionate attention of Lord B.
insisted on our occupying his
rivate accommodations, that
y be as free as possible from
inconvenience of shipboard.
avis, who manifests deep soli-
for H., on hearing of the de-
ation to proceed immediately
u, said to her—"In his lord-
adam, you have really found
ier—he is one of the kindest
n." He has our warm grati-

lay, 8th, 10 o'clock at night.—
re still on board the Blonde.
h we cleared the harbour early
day morning, we made little
ss till in the evening, owing to
n. During the night and to-
owever, we have had a delight-
eeze. The brightness of the
the beauty of the sea—the
and romantick scenery of
and Morakoi, *along the wind-*
ward sides of which we have been coasting—the stateliness of the frigate as she ploughed the deep, with the strains of musick swelling on the breeze, would all have tended to excite cheerfulness and pleasure, but for the extreme illness of H. She has scarce spoken to-day, and I have watched by her sofa, fearing to leave her for a moment, lest on returning I should find her sleeping the sleep of death. She is exceedingly low, and we scarce know how she can bear the fatigue of landing. Two hours more of daylight would have brought us to an anchor at Honoruru, but not being able to double Diamond Hill before dark, we *wore ship* after sunset, and are now standing off land till midnight.

—

Mission House at Oahu,
Saturday night, July 9th.

We passed Diamond Hill this morning at sunrise, and shortly after came to an anchor. Soon after breakfast, the barge came along side to carry us on shore. H. was removed to the deck, and lowered to the boat (where a mattress and cot were ready to receive her) in an arm-chair. Sir Geo. Ayre and Mr. Bloxam accompanied us. On reaching the shore we met Mr. Bingham, Charley and Betsey. They were greatly rejoiced at our arrival, but sadly disappointed in seeing H. so ill: they had hoped to have found her greatly benefited by the voyage. The crew of the barge carried her in her cot to Mr. Bingham's cottage—where she was safely placed in her own room, less exhausted than we had feared she would be. It was thought advisable that she should take an apartment at the Mission House, on account of the greater quietude of the upper rooms—every part of Mr. B.'s residence being exposed to the noise of the ground floor. She was accordingly, at 4 o'clock, removed to the apartment we occupied during our visit to Oahu last summer. The meeting with the children in good health, &c. has produced an excitement of spirits which

makes her appear better this evening. I myself have been greatly refreshed and comforted, not only by the same circumstances, but more especially by large communications from America, including the packets and letters accompanying the kind remembrance of our Otsego friends, sent to Boston in October. Harriet was not able, however, to hear one syllable from any of the letters. We thank you all for your remembrance, and trust, as long as we dwell on these distant and degraded shores, we shall continue to be cheered and animated in the same way.

Tuesday, July 12th.—The report from the Spanish main has hastened the departure of the Blonde. Yesterday some of the gentlemen, who did not expect to be on shore again, paid us a farewell visit. Among others, Lieutenants Ball and Talbot, and Mr. Wilson the purser, all of whom requested permission to say farewell to Harriet. This morning I met Lord B., Mr. Davis, and Mr. Bloxam at breakfast at Mr. Bingham's, after which they came over to express to Mrs. S. the interest they felt in her situation, and leave their best wishes for her recovery. Immeditely afterwards, they went to the point where the captain's gig was waiting. Gratitude for their very polite and unwearied attentions, led me to accompany them to the beach, where, with affection and sincere regret, I gave them the parting hand for the last time in this world. In the course of an hour the frigate got under weigh, under a salute from the fort, and early in the afternoon she had faded from our sight forever.

CHARLES SAMUEL STEWART.

Review.

TWO DISCOURSES ON THE NATURE OF SIN; *delivered before the students of Yale College, July 30th, 1826. By Eleazar T. Fitch. New Haven. Printed and published by Treadway and Adams.* 1826. *pp.* 46. 8*vo.*

These discourses claim the attention of THE CHRISTIAN ADVOCATE, not only because they contain a discussion of one of the most important doctrines of revelation; but also, because they are understood to convey the sentiments, not merely of the writer, but of the *school* from which they proceed. The publick cannot be too vigilant in regard to the doctrines taught in our colleges and theological schools, for these are fountains from which many streams issue; and erroneous opinions inculcated in them, will be widely diffused through the community.

Mr. Fitch is understood to be the professor of Theology in Yale College; and has it as a part of his duty, to preach to the students, statedly, on the Sabbath: and it appears, that these sermons were prepared as a part of the regular course of instruction, that they were both delivered on the same day, and were published at the solicitation of the Theological students of the college. Whether these discourses afford a fair specimen of the professor's usual style of preaching in the chapel of Yale, we cannot say; but if such be the fact, every judicious and enlightened friend of religion must regret, that the large number of young men under the care of that institution, should not be supplied with instruction better calculated to make them sound and sincere Christians. For our own part, we must say, that we have seldom read discourses less adapted to be useful to young men, in a course of academical education.

The text selected as the foundation of the doctrine inculcated in these discourses, appears to us to stand in a very unfortunate place, for one who aims to overthrow the orthodox doctrine of original sin. It

part of that famous passage
i this doctrine is more clear-
led, than in any other part of
e; and the very next words
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nderstood by all orthodox
itators, to inculcate the opi-
ich professor Fitch endea-
ith all his might to overthrow
rtheless, death reigned from
Moses, even over them that
sinned after the similitude
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s relating to infants, and as
ng clear proof, that sin was
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professor has given himself
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a part of these sermons,
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done better than to give a
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aken.

whether the preacher of these
es is right or wrong in his
, he has certainly subjected
to criticism, as a sermonizer;
superstructure is much broad-
the foundation. The text
leclares "*that sin is not im-*
here there is no law;" but
rine which the preacher says
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s, "*that sin, in every form*
ance, is reducible to the act
ral agent, in which he vio-
known rule of duty." Now,
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the professor able to esta-
truth from other parts of
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rinciples, (which with him
o be the preferable method
stigating truth,) still he can
educe this doctrine from this
V.—*Ch. Adv.*

text; and he had no warrant from the apostle to construct such a proposition from the words.

The text, moreover, does not declare that all sin consists in *acts*, and nothing else. It says not a word about *acts*. If the law may extend beyond acts, to principles, as most theologians have heretofore believed, then sin may be imputed where there are no *acts*. The plain doctrine of the text is one that all agree in holding—that where there is no law there is no sin: but this determines nothing respecting the nature of sin—nothing in regard to the point whether it must necessarily consist of nothing but *acts*.

There is also great want of clearness and accuracy in the professor's definition of the kind of acts, in which sin consists. "There are," says he, "certain powers and properties essential to constitute a being a moral agent, capable of willing in a manner that is morally right or that is morally wrong. Now it is of such an agent in the actual exercises of his will; in the volitions, choices, or preferences, which he makes, that I predicate either sin or holiness." Is there then no degree of sin in those desires and inclinations, in a moral agent, which do not result in choice or volition? Suppose a man feels a covetous desire for another's wealth, but better principles counteract it, so that the mind never forms a volition to do any thing dishonest; yet is not the least inclination of this kind sinful? A man may feel a secret envy towards his brother working in his breast, and inclining him to detraction, but if brotherly love prevail, or that he does not choose to defame him, is the envy of which he was conscious not sinful? If it is, then the definition is inaccurate or very obscure. If all our sinful acts are confined to volitions, preferences, and choices, then the deep humiliation of many Christians, on account of the evils which they suppose to exist in other acts, is founded in error. And the obscurity is not removed

by the quotation which the preacher makes from president Edwards.

But the author seems to us to have failed, still more in the illustration of the nature of sin, than in its definition; especially as it relates to sins of *omission*. These, according to him, "are those acts of the moral agent, which employ him in ways that differ from the positive requirements of duty." To call sins of omission *acts*, seems to us not a little strange. We had supposed that there was no act in bare omission; and that the fault of the agent consisted in *not acting*. The professor passes very hastily over this point. Indeed, if he had paused long enough to take an impartial view of the subject, he must have perceived that the admission of any such thing as sins of *omission*, was fatal to his whole hypothesis. He ought, in consistency, to have denied the propriety of the distinction between sins of *omission* and sins of *commission*; for surely, all unlawful *acts* are sins of *commission*. But let us look at this subject a little. The divine law requires men to love God with all the heart; now if men omit, or fail to love God, is not this omission a sin? Is it not the radical sin of our nature? Here, then, is a sin, and a great sin, without an *act*. Its nature consists in failing to act as the law requires. And it will not do to attempt to evade this, by saying that the sin really consists in loving something else, as the world for instance, more than God; for whether there be inordinate love to another object or not, it is plain that we cannot disobey the law of God more directly and essentially, than by neglecting to perform the chief duty which it requires. Grant that this is always attended, as Mr. F. endeavours to show, with positive acts of transgression; still the *omission* is itself sin, and the radical sin; not consisting in *acts*, but in the *defect* of such acts as are required. How then can that proposition be true, which traces all sin to *acts?* A just view of this *single point is, in our opinion*, sufficient to overthrow the primary proposition of the professor.

He is equally unfortunate in his attempt to illustrate the distinction between sins of *ignorance* and sins of *knowledge*; for as before he confounded all distinction between sins of commission and omission; so here he does the same, as it relates to sins of *ignorance* and sins of *knowledge*. Indeed, he could not do otherwise, in conformity with his main proposition; for there he makes sin to be "the act of a moral agent, in which he violates a KNOWN rule of duty." What place, then, we ask, is there for sins of ignorance? We have been accustomed to think that knowledge and ignorance are the exact opposites of each other. But yet Mr. F. wishes to be considered as not denying this distinction. His words are, "Nor do I in this deny the distinction between what are popularly called sins of ignorance and sins of knowledge. For in either case a known obligation is violated, to constitute the sin of the act; but the obligation in the one case does not, and in the other does, arise from the knowledge of the specific law. For instance; sins of ignorance are those acts in which the moral agent transgresses the known obligation to acquaint himself with laws that were applicable, or some known general obligation of morality, from which he might have inferred the given law; while those of knowledge are the acts in which he violates the obligation which arises from a knowledge of the given published law itself." Now, if we understand the writer, (for it must be confessed there is much obscurity in this passage) the *whole* sin of a man who sins through ignorance, consists in his neglect or refusal to make himself acquainted with the laws by which he was bound—Whatever other acts he may perpetrate, however atrocious, in consequence of his ignorance, they have nothing of the nature of sin. Indeed Mr. F. can have no other meaning, unless he will contradict himself; for, according to him, in every form and instance, sin is "a violation

nown rule of duty." Where,
the difference between these
asses of sins? for in either
s he says, "a known obliga-
violated." What is said
he obligation arising in the
se from a knowledge of the
law, and in the other from
lifferent kind of knowledge,
free to confess, is unintelligi-
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wing of the author, each vio-
known law; and the ignorant
violates no law but that which
im to use diligence to know
s under which he is placed.
to his acts committed through
norance, there is no sin in
owever flagrant and injurious
ay be in themselves, since
e not committed against a
specifick law. But is this a
doctrine? Is it safe? Is it
al? Take an example from
w Testament. Paul, while a
e, verily thought that he ought
nany things contrary to the
of Jesus. While in this
ignorance, he persecuted the
ns even unto death, and
them to blaspheme the name
st—to be dragged to prison
ath. In all these acts, did
mmit sin? Yes; according
uthor, in not making himself
ted with his obligation; but
e acts of persecution, blas-
and murder, there was no
ll, for "sin is the violation of
a rule of duty." But what-
r theological professor may
nl entertained a very differ-
w of this subject. He ac-
lges that he was *a blasphemer, persecutor, and injurious*—
t he was *the chief of sinners.*
ould be very reluctant to
the professor of theology in
ollege with such an opinion
ne here stated, if it did not
is an inevitable consequence
heory: but, in our apprehen-
s main proposition clearly
the objectionable doctrine,
his illustrations go to con-

But let us now attend to the proofs which the writer adduces, to confirm the proposition which he has laid down in the beginning of his discourses.

"The first proof which I allege, on this subject, (page 6,)" says he, "is the *operation of our consciences.*

"The conscience manifests itself in the feeling of obligation we experience, which precedes, attends, and follows our actions. Its very decisions respecting guilt, consequently, are resolvable into a strong perception of our own personal obligations which we have violated: and no accusation of conscience, therefore, can ever arise, except on the ground of our having violated a known obligation. I have never felt a compunction of conscience in my own case but on such grounds; and as men are constituted alike, I assume it as a fact that no others ever have."

There is something extremely vague and unsatisfactory in this argument; for the dictates of conscience in different men, are exceedingly diverse, according to the education which they have received, and the knowledge of the divine law which they possess. If the appeal is made to the great majority of men, the argument will prove too much—It will go to establish the opinion, that there is no sin in human volitions, which are followed by no external acts of transgression: For such is the blind and stupid condition of by far the greatest part of mankind, that their conscience never condemns them for mere exercises of the mind, which result in no action; and it may be doubted whether this is not the fact in regard to a large majority even of those who have been educated in Christian countries. But it is probable, that the appeal is made to those only whose minds are enlightened. Indeed, the learned professor seems to think it unnecessary to travel farther for proof than to his own breast. "I have never felt a compunction of conscience," says he, "in my own case, but on such grounds; and as men are constituted alike, I assume it as a fact that no others ever have."

We scarcely know what name to

give to this argument. It might be called a new kind of *argumentum ad hominem;* an argument that must be convincing of course to the man who uses it, but which cannot possibly have the least influence on any other man, whose feelings do not correspond with those of the professor. It has the advantage of being short and always ready for use, but labours under the disadvantage of many other arguments, that they can be turned with all their force against him who employs them. If another man should say, I have felt strong moral disapprobation of myself for possessing *a nature* so evil, that it gives rise to innumerable evil thoughts, and as all men are constituted alike, I assume it as a fact, that all others have experienced the same—would not his argument be valid against the theory defended in these discourses? But perhaps the professor would say, that no man ever was conscious of such a feeling. Here we are at issue with him. We will not presume to set up our experience in opposition to that of the respectable writer, but we will undertake to produce hundreds of judicious and upright men, who will avow what has been stated above, as their daily experience. Now, whose conscience is correct in its decisions, in regard to this point, is a thing not to be determined by any one man's experience; no, not even by that of a professor of theology. This first argument therefore is, beyond all controversy, inconclusive, until the important fact in question is settled. Or, to say the least, however it may affect others, it cannot possibly have any weight with us, and with others whose minds are constituted like ours, and who are conscious of a moral disapprobation of depraved *principles* in the mind; meaning by principles, something antecedent to our volitions, and from which they take their character. If we are wrong in our judgment of this matter, we suffer a great deal of unnecessary pain and humiliation, from which the professor must be entirely exempt; but we cannot help it.—This is our candid opinion, after the most careful examination of our own hearts. We admit, indeed, that sin in the heart previously to action, is latent, and that while it remains so, we can have no direct consciousness of it. But when, by a succession of evil acts it betrays itself, we are as certain of its existence as of the acts of which we are conscious; and we have no more doubt about the depravity of the principle than of the acts which proceed from it: just as when from a concealed fountain, poisonous streams issue, we are assured that the fountain itself is poisoned; or when we find bitter and unwholesome fruit produced by a tree, although the nature of the tree is hidden from us, yet by its fruit we know that it is evil.—This last is our Saviour's own illustration, "The *tree* is known by his fruit."

Considering, then, that the consciences of men differ according to their understanding of the law of God, we cannot but think, that it was useless, in a case of this kind, to make an appeal to conscience: it ought to have been made at once to the law. Here, and not in the feelings of this or that man, is the standard of rectitude.—To all arguments from this quarter we will listen with profound reverence.

We feel ourselves, therefore, under no obligations to consider the other positive assertions respecting the operations of conscience, contained in this part of his proof, for we consider the professor as still giving us his own experience, and taking it for granted that all must agree with him in his facts; whereas we have declared our utter dissent, and expect to have a large majority of the most serious and enlightened Christians agreeing with us. We may therefore well dismiss this first argument as of no validity. It is in truth just as forcible, as if the preacher had said, "In my judgment the thing is so, and as all minds are constituted alike, I shall assume it as a fact, that no man ever had any other opinion."

The second argument in support

of the general proposition is, an appeal *to the universal sentiments of men.*

On this we have only two short observations to make. The first is, that it seems to us to be the same argument as the former, only expressed in different words. Where lies the difference between appealing to the consciences of men, and appealing to their sentiments on moral subjects?

Our other observation is, if the ground assumed in this argument be correct, there neither is, nor can be, any dispute on the subject. If the universal sentiments of men are in favour of Professor Fitch's doctrine, then *we* are of the same opinion with him. But we beg leave to enter a dissent, at least in favour of ourselves and a few others—we suspect more than a few. And we may well do this, since the professor has given us no proof of the fact, but briefly says, "And that it is their united conviction, that sin is resolvable into that which I have stated, I refer to the grounds on which they justify themselves in accusing others of blame-worthiness, and in awarding punishments." All that remains of this paragraph has nothing to do with the point in dispute. But if there are found persons who blame others for having an evil nature and evil principles, and who think them deserving of punishment for this evil, then the argument, as before, can have no force until this point is settled.

(*To be concluded in our next.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of February last, viz.

Of James S. Green, Esq. from Rev. Dr. Thomas M'Auley, one instalment of Timothy Hedges, Esq. of New York, on Rev. Mr. Russell's paper, for the New York and New Jersey Professorship, - - - - - - - - $20 00

Of the Newville Mite Society of Cumberland county, (Penn.) for the Oriental and Biblical Literature Professorship, - - - - - - - - - 12 25

Total, $32 25

View of Publick Affairs.

EUROPE.

But little intelligence has reached us from Europe during the last month. But we rejoice to learn that the general peace of Europe is not, from present appearances, likely to be disturbed; and that there seems to be a prospect that the sufferings of the Greeks are drawing to a close.

BRITAIN.—The latest dates that we have seen from Britain, are of the 17th of January, from Liverpool. Parliament was still in recess, and the suffering throughout the nation was much as it had been for some months preceding—in some places a little altered for the better, and in others rather for the worse—on the whole, if there was any amelioration, it was scarcely perceptible. The king had addressed a letter to the Archbishops of Canterbury and York, requesting that charity sermons might be preached in all the churches, and contributions taken up throughout their diocesses, for the relief of the poor, in the manufacturing districts. Information had been received of the arrival of the British troops sent to Lisbon, and of their welcome reception there. It also appears that considerable reinforcements were expected from Gibraltar and the Mediterranean, so as to make the whole British force in Portugal, 10,000 men, in addition to those sent from England. The death of the Duke of York, which was in rumour in the former part of the last month, is confirmed by the last arrivals. By these arrivals it is also announced, that the independence of Greece has been formally demanded *from the Porte, by* the three great powers of Britain, France, and

Russia. War was also talked of with America. For what cause is not stated; but we suppose, on account of our controversy in relation to trading with her colonies. But this we regard as altogether idle.

A census, made by the Roman Catholick clergy of Ireland, states the population of that Island at near nine millions, of which it is said that seven millions are Catholicks. The Roman Catholick orator, O'Connor, made a flaming speech at a publick meeting in Dublin, in December last, which has been published in the British papers, and republished here.

FRANCE.—We have seen French dates as recent as the 1st of January. It would seem that the French are disposed to co-operate cordially with England, in endeavouring to terminate the Spanish aggressions on Portugal, and that the other great European powers, avowedly at least, condemn the hostile measures of Spain; and recognise the propriety of the British interference for the protection of their ancient ally. There is indeed a party in France that would wish to support Spain, but its influence is entirely overruled. Mr. Canning's famous speech in the British Parliament, relative to the Portuguese expedition, contained some things which were highly offensive to a number of the members in both the French chambers; and severe recriminatory speeches were pronounced, in discussing the answer which was to be returned to the royal speech at the opening, and of which we gave an account last month. Eventually, nevertheless, the reply of the chambers was the echo of what had come from the throne. Probably, however, this would not have been the fact, if Mr. Canning had not made what has been termed "a new edition" of his speech, in which he suppressed, or modified, all the offensive parts—It appears, indeed, that he delivered one speech to the British Parliament, and wrote another for the French chambers. Very earnest debates had taken place relative to the passage of a law for regulating the press.—We regret to learn from the French papers that our nation's friend, General Lafayette, has been called to mourn the death of his son-in-law.

The King of France has recently issued a severe edict against the slave-trade. Merchants, insurers, supercargoes, captains, &c. engaged in this trade, are to be banished the kingdom, and to pay a fine equal to the value of the ship and cargo concerned.

SPAIN.—Never, we believe, was a court more embarrassed, than that of Spain has been for some time past. With the best inclination in the world to make war on Portugal, and urged, and even driven to it by the slavery-loving and priest-ridden population of the country, still the king and his counsellors dare not declare war. On the contrary, they assure England and France that they will preserve peace, and make reparation for the aggressions already committed; and this, we believe, through fear of the consequences of a refusal, they have been, and still are, labouring to do—but it is labouring against the current both of their own inclination and the wishes and demands of their party, who loudly call for war, and threaten the throne itself, if the call be refused. Britain, backed by France, has given in her ultimatum, in a most decisive tone, and demanded an immediate answer. The answer is favourably made, but hostile dispositions and operations continue. We must wait for the issue, which we think is doubtful. But we see no indications of support to Spain, from any other power, if she goes to war. Perhaps it is her destiny to be conquered into a better temper, or to be deprived of all capacity to do mischief.

PORTUGAL.—The session of the Portuguese Cortes closed on the 23d of December. The new Cortes were to meet on the 2d of January. The Princess Regent was indisposed and unable to address the Cortes on their dissolution, but the Minister of the Interior assured the members of the good condition of the country. Vigorous and spirited measures, prompted by British counsels and aided by British arms, were in operation to subdue the rebels in the northern part of the kingdom. Some hard fighting had taken place between small corps of the contending armies; but no very important advantages had been gained on either side. The British forces had not reached the scene of action.

GREECE and TURKEY.—A letter from Napoli, of the date of Oct. 15th, 1826, from our countryman, S. G. Howe, has been published within the past month, giving a detailed account of Grecian affairs at the time of writing. The amount of the whole is, that Athens was then the principal seat of the war; that the Acropolis or citadel was still in possession of the Greeks, and manfully defended; that the existing plan of the Greeks for the relief of Athens, was to intercept all supplies going to the Turkish army, and that this they were likely to effect; that Ibrahim Pacha was too weak to effect any thing further in the Morea, without reinforcements from Egypt; that in some late attempts to extend his conquests, he lost 400 men, and was obliged to fall back on Tripolitza, where he was at the time of writing; that the recent naval operations, had been on the whole favourable to the Greeks; that the Alexandrian fleet, by

which reinforcements were to be sent to Ibrahim Pacha, was not ready for sea; that Lord Cochrane was earnestly expected, as one of his vessels had arrived; that the national assembly was speedily to meet at Paros; and that there was good reason to believe that a settlement would be effected between the Porte and the Greeks, by means of English and Russian mediation. This last intimation is calculated to render more credible the accounts by the last arrivals, that a settlement has been actually effected, on the united demand of Britain, France, and Russia.

ASIA.

PERSIA.—The London *Courier* of Dec. 30th contains the following article:

Defeat of the Persians.—Despatches were received this morning by Government, dated Trabree, October 3d. They announce that a division of the Persian army, detached by his highness the Prince Regent, under the command of his eldest son, Mahomed Meerza, and his uncle, Ameer Khan, was defeated with severe loss, on the 26th September, near the village of Shampkar, five turseekhs north-west of Georgia.

The battle was fought on the banks of the Yezan, a second stream of which divided the contending armies. The Russian force amounted to about 6000 infantry and 3000 cavalry, with a proportionate number of guns; that of the Persians to 5000 infantry and 5000 irregular horse, with six field pieces.

After some hard fighting the Persians were compelled to retire in the utmost confusion; and it is supposed that nearly the whole of their infantry were either killed or taken prisoners.

Three field pieces fell into the hands of the Russians, and Ameer Khan was killed by a Cossack, when in the act of rallying his troops. The young prince, Mahomed Meerza, was taken prisoner by a Cossack, but was afterwards rescued, and borne away in triumph by one of his surdars.

BURMAH.—The state equipage of the Burmese Emperor fell into the hands of the British in their late military operations in Burmah, and has lately been sold at auction in London. We have seen a most interesting letter from Mrs. Judson, in which she gives a particular account of the imprisonment and sufferings of her husband, Dr. Price, and herself, and more satisfactory information relative to the nature of the Burmese government and mode of warfare than we had seen before.

JAVA.—A rebellion of the natives in the island of Java against the Dutch government, has existed for a considerable time past, and now appears to wear a very formidable aspect. A letter received in England, dated Oct. 30, 1826, says—

"The rebellion is not put down, and I do not perceive any progress making to accomplish so desirable a purpose. The restored Sultan gets no adherents, and the Dutch forces in the interior accomplish nothing but marches and counter-marches.—Gloomy indeed are the affairs of Netherland India. It will require at least forty millions of guilders more, ere the troubles will be ended."

Later accounts are still more unfavourable. They represent the native troops so successful, as to threaten to drive the Dutch out of the island; or at least to confine their influence to Batavia and its environs.

AFRICA.

The American Colonization Society in Washington city, have received letters from Liberia of as late a date as the 6th of Dec. ult. conveying authentick intelligence of the prosperity and extension of the colony. The African Repository for January gives an interesting account of the adjourned annual meeting of the society, held in the hall of the House of Representatives, on the 20th of that month. It also contains the eloquent speeches delivered on that occasion by Mr. Knapp, of Boston, and Mr. Secretary Clay, as well as much interesting intelligence relative to the general concerns of the Society. We feel constrained to recommend to our friends the patronizing of the African Repository. It not only comprises details of the proceedings of the society, and full statements of the concerns of the Colony, but communicates much useful information in relation to Africa in general.

AMERICA.

BRAZIL.—It appears that the empress of Brazil, the consort of Don Pedro I., died at Rio Janeiro, on the 10th of December last. The emperor was absent with his army. We have heard nothing of importance recently, of the state of the war between Buenos Ayres and Brazil. There is a rumour afloat, which we wish may prove true, that peace has been made between these powers, through the mediation of Britain.

COLOMBIA.—The Liberator Bolivar seems likely to settle the unhappy and ill-bo dissentions which, during his absence from Colombia, broke out, and threatene plunge that extended Republick into all the miseries of civil war. He has appare restored peace and order in every part of the country which he has yet visited. I mains to be seen whether order and contentment will be permanent. When heard from, in the latter part of January, he was in Caraccas, and was received t with the same enthusiasm as in other places. He appears to have justified the ceedings of Paez; and for this we profess ourselves unable to account. He is cl with absolute power; and if he shall effect a union of parties and tranquillis country, and then resign his power, we know not in what manner his patriotism fame could receive an addition to their lustre.

MEXICO.—It appears that the Mexicans are divided into two parties, who have ra themselves under two orders of Free-Masons, one denominated the *Scottish*, an other *Yorkists*; that to the former belong those who, in our revolutionary times should have denominated *Tories*, and to the latter, *Whigs*. Both parties are merous, but the latter are likely to prevail. But the country cannot be in a se state, while these parties are as strong and hostile as they are at present.

We have no news from the Congress of *Tacubaya*—Commodore Porter is at *Key* with a part of his fleet—not, it is said, blockaded; as he affirms that he can g sea when he pleases, without a rencontre with the Spanish fleet of Laborde, if should be his choice. It is said that he is waiting for a reinforcement, which h pects shortly.

The province of Texas has declared itself "free and independent of the U States of Mexico," and has assumed the name of the "Republick of Fredonia." national Congress was to assemble at Nacogdoches, on the first Monday of Febr to form a constitution. The Indians, who are very numerous in that region, a presented as friendly to the new republicans, and hostile to the Mexicans.—Th ter, however, seem determined, by military force, to put an end to this new r lick. What will be the issue is very uncertain.

UNITED STATES.—Our Congress have once more put a negative on the attem frame a bankrupt law for the Union. The bill to impose an additional impost o ported woollen goods is also likely to be negatived in the Senate, after passin House of Representatives. Much time has lately been consumed in the Repres tive's Hall, in a debate relative to the power of the Secretary of State, to ap printers to publish the laws, in the several states of the Union. When our na legislature sat in Philadelphia, many years ago, a gentleman somewhat given to s on observing the hurry of Congress, and its sitting all night at the close of the se made a remark which we have often thought on since. "Congress, (said he) ar other delaying sinners—They leave almost every thing to be done at the last; then every thing must be done in a hurry, much is ill done, and much is left al ther undone."

The committee of inquiry into the official conduct of the present Vice Presi when Secretary of War, have made a report, clearing that officer from every ch or just imputation of improper conduct, in the discharge of his official duties.

*** We have in our present number omitted several heads or titles which us appear in our miscellany, and of course the articles appropriate to them—Not be such articles were not fully at our command, but solely because the whole of our p for the present month, seemed to be imperiously demanded for the publications we have inserted. We shall, however, very rarely depart from our establishe rangement; and indeed it has been with extreme reluctance that we have done a single instance.—"Travels in Europe for Health," and "Transatlantick Rec tions, No. IX." in our next.—"REBECCA'S" inquiry will also be resolved in wha appear in our next number.—To the notices on our cover we solicit, with resp earnestness, the attention of all our subscribers.

ERRATUM IN OUR LAST NUMBER.

Page 96, line 11 from bottom, for *island* read *district*.

THE

CHRISTIAN ADVOCATE.

APRIL, 1827.

Religious Communications.

RES ON THE SHORTER CATE-SM OF THE WESTMINSTER AS-BLY OF DIVINES—ADDRESSED OUTH.

LECTURE XXVII.

The Exaltation of Christ.

e are now to enter on the im-nt subject of Christ's exalta-. It is thus stated in the cate-. "Christ's exaltation con-n in his rising again from the on the third day, in his ascend-g into heaven, in sitting at the hand of God the Father, and ning to judge the world at the ay."

hen we speak of the exaltation rist, you are not to understand that any new glory was con-on his divine nature—that npossible; for as God, his glo-s infinite and unchangeable. his glory, as we have seen, clipsed and hidden, while he ed our nature, and appeared world in the form of a ser-

His exaltation, therefore, rly and strictly consists in *a estation in the human nature,* for a time had veiled the di-*of the same glory which he had lly possessed as the Son of* This we are taught in his intercessory prayer—"And O Father, glorify thou me with own self, *with the glory which* . V.—*Ch. Adv.*

I had with thee, before the world was."

It was with a manifest, and most impressive propriety that this exaltation should succeed immediately to his humiliation. Such is the representation of Scripture. "He humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus it was that the Sun of righteousness, on passing from under the dark cloud of his humiliation and suffering, shone and astonished with the most striking and glorious lustre. The ignominy of the cross was thus wiped away; and God who raised him from the dead and gave him glory, gave to his people also, the evidence, that when their reliance and expectations are placed on him, their faith and hope shall be in God.

Let us now consider the several particulars of our Redeemer's exaltation, as they are stated in the answer before us.

1. He "rose again from the dead on the third day."

We have already had occasion to

T

observe, that it was a part only of three days, during which our Redeemer lay in the grave. The time of his continuance there indeed, was not equal even to the space of two whole days. Yet as our Lord was in the tomb a part of three days, and it was customary with the Jews and agreeable to the language of Scripture, to represent an event as extending through all the days on which any part of it took place, there was a complete fulfilment, according to the then current use of language, of the declaration, that "the Son of man should be three days and three nights in the heart of the earth." Our Redeemer was put to death on the eve of the Jewish Sabbath, Friday afternoon, and rose very early on the morning of the first day of the week, called from this circumstance, *the Lord's day;* and which, from the age of the apostles till the present time, the great mass of Christians have observed as a day of sacred rest, in place of the Jewish Sabbath—The reason and propriety of this will be explained, if we are spared to discuss the fourth commandment.

In the mean time, let us give a few moments of our most engaged attention, to that essential article of a Christian's faith and hope, the resurrection of Christ. That this was an event to take place in the person of the Messiah, was prefigured to Abraham, in his receiving his son Isaac, as it were from the dead. It was foretold to the fathers, as is expressly affirmed by the apostle Paul in his discourse to the Jews at Antioch in Pisidia, who quotes a passage from the second psalm, in proof of the fact. Acts xiii. 33. Our Lord himself, not only alluded to it on several occasions, but told his disciples of it in the most explicit terms. Mark ix. 31.—"He taught his disciples and said unto them—The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day." Again he said, "*After I am risen,* I will go before you into Galilee." The Jews, therefore, attempted to discredit the resurrection of Christ; and modern infidels still attempt the same thing; knowing that if they succeed in this, they unsettle at once the whole Christian system. On the other hand, the advocates of Christianity defend this point, as the citadel of their faith. Nay, if this one point be maintained, the Christian religion is indisputably established as of divine authority. Sherlock has written an able little work, entitled "The Trial of the Witnesses," in which he has examined the evidence of our Lord's resurrection, on the strict principles and forms of taking testimony in the English courts of law; and has shown, that on those principles, and agreeably to that procedure, an upright judge and jury would be obliged to pronounce that Christ had indubitably risen from the dead. But the ablest piece on this subject, with which I am acquainted, is the production of Gilbert West. It is known to all who read their Bibles carefully, that the accounts given of the resurrection of Christ by the different evangelists, seem, at first view, to be hardly consistent with each other. Now, it is said that West had doubted or disbelieved the truth of revelation, and that he first gave his attention to this subject, with a view to prove that the historians had contradicted each other, and therefore that the fact which they all asserted, was unworthy of credit: that, however, on examining and comparing the evangelists, critically and closely, he found there was no contradiction: that, on the contrary, he perceived there was the most perfect harmony, and that the variety in their accounts was only a palpable proof that they did not write in concert, but, like honest witnesses, each told the facts which he knew, in his own way: in a word, that on a careful comparison

cts of the case they all went to
1 the same point, by various,
concordant and incontestable
s. In whatever way he was
, he has certainly settled this
eyond reasonable controversy
ise you all to read the two
have mentioned—The trial
Witnesses, and West on the
ction.

nmary of the evidence of our
resurrection may be given
t rests on testimony; the
ıy both of angels and of men.
gels testified to the women
me to the sepulchre, that he
t there, but was risen, as he
l them. The apostles all as-
he truth of his resurrection,
most of them laid down their
1 attestation of this fact.
ınanimously declared that
aised him up, on the third
d showed him openly, not to
people, but to witnesses
before of God; even to us,
ter, who did eat and drink
m after he rose from the
This testimony, at the risk
vas delivered before that very
im who had put our Lord to
and by that very disciple (as
ath of the rest) who had be-
ied him.

Lord often appeared to his
s after his resurrection, and
em such proofs of his iden-
no mortal could rationally
ve or doubt. He not only
l drank with them, showed
e print of the nails in his
nd feet, and of the spear in
, and made the unbelieving
examine with his hands as
his eyes, the scars of his
; but what was still more
ocal, if possible, he adverted
he had told them before his
nd to things which only he
y could possibly know. At
e he showed himself to no
m five hundred brethren.—
ained forty days on earth,
his appearing frequently, and
ing familiarly and freely with
ciples, *they might have the* fullest conviction and satisfaction as to his resurrection, and that he might also instruct them in the nature of his kingdom, and in the manner in which it was to be extended, established, and governed.

It was surely one of the most contemptible artifices ever practised—and no doubt it was practised because a better could not be devised—which the chief priests and elders of the Jews employed, when they bribed the Roman soldiers to say, that his disciples came by night, and stole him away while they slept. The soldiers would never have said this, had they not been secured against punishment from the governor, if he should hear it: For in saying it, every one confessed himself guilty of a capital crime; because the Roman discipline made it death, in all cases, for a sentinel to sleep on his post. Beside, the thing, in itself, was both incredible and self contradictory—Incredible, that they should sleep through the great earthquake which accompanied the rolling away of the stone by the angel; and self contradictory, because, if they were asleep, they could not possibly know that his disciples had taken him away. But something must be said: and this was the best that his enemies could find to say.

You will remember, my children, that Christ rose from the dead as *a publick person*, representing all his spiritual seed, and as claiming in their behalf a complete discharge from the penalty of the divine law. Having fully paid the debt for which he was committed to the prison of the tomb, justice required that he, the surety, should be discharged, and that no further demand should be made on those for whom he answered. His resurrection was the declaration of God, that justice was fully satisfied; and it is to be regarded as the divine assurance to every believer, that, for his surety's sake, all his sins shall certainly be remitted.

It is a most delightful theme of meditation, to dwell on the res

rection of Christ. It were well to think of it, especially on the morning of every Lord's day—To think of the completion of the work of redemption, when, like a mighty conqueror of sin, death, the grave, and hell, the Redeemer rose triumphant over all; giving to his believing people the most precious pledge of their acquittal from condemnation, of their protection from all those spiritual enemies over which he triumphed, and of their own glorious resurrection in the last day—when their bodies shall be made like unto his own glorious body, and dwell forever in his blissful presence.

(*To be continued.*)

MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF.

(*Continued from p.* 111.)

The golden rose, already mentioned, was sent to the elector, by MILTITZ, who treated much with me respecting a reconciliation with the pope. He had brought with him seventy handbills,* in order that he might set up one in each town and village on his return to Rome, if the elector should deliver me up to him, as the pope requested. But he let out the secret in conversation with me; for he said, "O Martin, I had supposed that you were an old theologian, who managed these disputations sitting by your fire-side; but I now find that you are strong, and in the vigour of life. If I had twenty-five thousand armed men, I do not believe that I should be able to take you to Rome; for through the whole of my long journey I explored the sentiments of the people, and I found that where there was one in favour of the pope, there were three against him." And what was ridiculous enough, when at the inns, he inquired of the women and maids, what they thought of the *Roman seat*. They knowing nothing of the meaning of the term, and supposing that he was speaking of common domestick seats, answered—what do we know of the kind of seats they have at Rome, whether they are of wood or of stone?

He begged of me that I would study the things which make for peace, and promised that he would use his influence with the pope, that he should do the same. I answered him, that I was most ready to do every thing which I could do with a safe conscience, and without compromitting the truth, to promote peace, of which I was most earnestly desirous: and I assured him that I had not entered voluntarily into these contentions, but had been compelled by necessity to act the part which I had done; and that I did not think that I had exposed myself to any just censure.

Before his departure, he called before him John Tetzel, the first author of this tragedy, and so scourged him with reproofs and threats, that he actually broke the spirit of a man who had before been terrible to every body, and was a declaimer who could not be intimidated; but from this time, he pined away, worn out with grief and dejection. When I knew his situation, I addressed to him a kind letter of consolation, and exhorted him to keep up his spirits, and not suffer himself to be disturbed on account of what had happened to me. He died, however, wounded in conscience, and full of indignation against the pope.

If the archbishop of Mentz had listened to my remonstrance; or if the pope had not so raged against me, and condemned me without a hearing:—If he had adopted the same course which the emperor Charles pursued afterwards, though then too late:—If he had taken effectual measures to repress the audacity of Tetzel, the affair would never have eventuated in such a

* *Brevia Apostolica.* Milner says he brought 70 soldiers.

umult. The original fault ıubtedly in the Archbishop, his wisdom and cunning himself; for his design uppress my doctrine, and he money gained by the ndulgences. But soon all and endeavours were found ain. The LORD watched e events, and had resolved the people. If they had d in taking my life, it ıt have answered their pur- leed, I am persuaded that have been worse for them ow is, and some of their erning men are convinced ıth of what I say.

s same year, (1519) I re- o the interpretation of the but thinking that I should more experienced in this if I should first expound tles to the Romans, Gala- l Hebrews, I undertook in res to go over these books ture. Above all, I was ith a wonderful ardour to nd Paul's Epistle to the

But before this time, my .d been entirely unsuccess- owing to the existence of d about the heart, but to e phrase in the beginning ıistle, *the righteousness of evealed from heaven:* for I s word *righteousness;* the g I had been taught of the ıness or justice of God, t it was either *formal* or that is, the attribute by ɔd is just in himself, or by .e punishes the wicked. ɔugh I had lived an irre- ɔle life as a monk, yet my ce was ill at ease; nor lace confidence in my own *ons;* therefore, as I said, I ove, yea I hated God, con- ıs clothed with vindicatory and if not with secret blas- yet certainly with great ng, I opposed myself to ying within myself, "as if ɔt enough *to doom* miscra- ble sinners to eternal perdition on account of original and actual sin against the law, does he now add to their misery in the gospel, by there revealing his justice also?" In this manner did I rage, goaded by a guilty conscience. However, I applied myself most earnestly to find out what the apostle meant by these words. And whilst day and night I was occupied in studying this passage, with the context, God had compassion on me; for now I began to perceive, that by the word *righteousness*, in this place, was meant, *that* by which a merciful God by faith justifies the sinner; for it is immediately added, "as it is written, *the just shall live by faith;*" and this is the righteousness which is revealed in the gospel. Upon this, I seemed to myself to have become a new man, and to have entered, with open gates, into paradise itself. Henceforth, the whole scripture appeared to me in a new light. Immediately I ran over the whole Bible, as far as my memory enabled me, collecting all the passages which were analogous to this, or in which there was a similar form of expression; such as *the work of God*, for what he works in us;—*the power of God*, for the strength communicated to us;—*the wisdom of God*, for the wisdom with which we are endued; and so, of *the salvation of God, the glory of God*, &c. Now, by how much I hated the phrase *righteousness of God* before, by so much did I now love and extol it, as the sweetest of all words to me; so that that passage of Paul was to me like the gate of heaven.

Afterwards, I read Augustine's treatise concerning THE LETTER AND SPIRIT, where, beyond my hope, I found that he interpreted *the righteousness of God* in the same way, as being that with which God endues us when he justifies us. And although the view which he takes of the subject is imperfect, and although he does not cle

explain the subject of imputation, yet I was rejoiced to find him teaching, that *the righteousness of God* was that by which we are justified.

Having now received fresh strength and courage, I betook myself again to expounding the Psalms, and the work would have grown into a large commentary, had I not been interrupted by a summons from the Emperor Charles V. to meet the diet about to convene at Worms, the following year; by which I was compelled to relinquish the work which I had undertaken.

I have given this narrative, good reader, that if you should think of reading these *opuscula* of mine, you may be mindful that I am one of those whose proficiency has arisen from writing and teaching, and not of those who, without effort, suddenly become great: who without labour, without trials, without experience, as it were, with one glance, exhaust the whole meaning of the scriptures.

The controversy concerning indulgences went on through the years 1520 and 1521. Afterwards followed the Sacramentarian and Anabaptist disputes, concerning which I may have occasion to speak in another place.

Reader, farewell in the Lord, pray for the increase of the word, and against Satan, who is malignant and powerful, and now also most furious and cruel, knowing that he has but a short time, and that the kingdom of the pope is in danger. And may God confirm in us that which he hath wrought, and perfect in us the work which he hath begun, to his own glory. Amen.

March 5th, A. D. 1545.

EXTRACTS FROM MASON'S REMAINS.

It signifies nothing to say we will not change our *religion*, if our religion change not *us*.

If a man lives and dies a mere professor, it had been better for him if he had lived and died a mere heathen.

The duty of religion flows from a principle of religion.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light, as a wicked man the name of a Christian.

It is our main business in this world to secure an interest in the next.

A desire of happiness is natural; a desire of holiness is supernatural.

If God hath done that good *for us* which he hath denied *to the world*, we ought to do that service *for him* which is denied him *by the world*.

If we are willing, God will help us; if sincere, God will accept us.

A serious remembrance of God, is the fountain of obedience to God.

If you forget God when you are young, God may forget you when you are old.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, and depravity, and prejudice of the heart by nature, he wonders that any should enter upon them.

Make your calling sure, and your election is sure.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

Four things a Christian should especially labour after, *viz.* to be *humble* and *thankful*, *watchful* and *cheerful*.

Miscellaneous.

ATIONS ON THE GENERAL AS-
LY OF THE PRESBYTERIAN
ICH.

Letter IV.

Remedies Proposed.

Sir,—I propose now to exa-
ome of the means employed
en, or remove the evils men-
in my last two letters.
ral expedients have been
l by the General Assembly
itate the despatch of business.
not call in question their
. The rules and regulations
house I approve, but these
ver remove, nor correct the
hich I have named. They
ot designed for remedies, but
ent, as long as might be, the
ty of remedial measures.
ening the representation from
eries, is the only remedy,
as been tried. The history
ial is this:—In 1819, the As-
consisted of about one hun-
d thirty members; when the re-
om a majority of presbyteries
d the proposed alteration in
io of representation, from *six*
. It was supposed that this
e would reduce the Assembly
rd. This expectation was not
d. The next Assembly con-
of more than one hundred
rs. Since that time the in-
has been constant, and at the
f six years, we find one hun-
d seventy-two members. But
medy is to be still further
another alteration has ob-
and *twelve* instead of *nine* is
nber for every ministerial de-
Let us now suppose the effect
alteration shall be proportion-
hat of the former amendment,
t Assembly will then consist of
ne hundred and forty members
ger number than the Assembly
, which proposed the altera-
the ratio *from six to nine.*
But it is not probable the effect will be proportionate, for two reasons. The number of Presbyteries entitled, according to the last statistical report, to but one minister in the Assembly, was *thirty-one;* whereas in the former case there were only *six*—the difference, in Presbyteries not affected by the change, is as *thirty-one* to *six.* There may be three or four more large presbyteries affected by the present, than by the former change; but this will not counterbalance the other disproportion. In the next place, the number of presbyteries has so multiplied, that one minister and one elder from each would give us a larger Assembly next spring than we had last. It is rational to suppose that, with the increasing facilities of intercourse and travelling, the nearer we approximate to the smallest representation, the less will be the proportionate failure of members to attend.

It is therefore most clear, that the new ratio of representation can be no remedy for the evils. If any one doubts this, let him recollect that, by the last statistical report, *two hundred and sixty* are entitled to seats in the next Assembly. But we know there are already three new Presbyteries, beside large accessions of members to those before existing. On examining the report it will be further seen, that fifteen presbyteries lacked only from one to three members, to entitle each of them to two additional representatives. It is the result of a fair calculation that the whole Presbyterian church will, next spring, be entitled to *two hundred and eighty, or ninety* members, in her highest court.

Suppose the remedy be carried still further, and only one minister and one elder be admitted from each presbytery, it would not remedy the evils. We have already the materials for *one hundred* presbyteries, beside the prospect of rapid increase.

Apply the remedy in its utmost extent, and more than *two hundred* seats may be claimed in that house, before 1830. But this would render the delegation very unequal, and invade a radical principle of our constitution, which gives to large and small presbyteries a proportionate representation. This principle I should very much dislike to lose, and am disposed to resist every encroachment upon its integrity. Why should a remedy be applied which has no efficacy?

A judicial commission, with powers to try all appeals, complaints, and references sent up to the Assembly, has been mentioned. This would be an expedient to relieve the house from a troublesome part of its business—leave the greater number to transact other concerns—and secure, quite as certainly, wisdom and justice in the decision.

On this expedient, it is obvious to remark, that it will either invade the principles of the constitution, or every case must be passed upon by the whole house, after it has been reported by the commission. In the latter form, it would save no time, and ordinarily relieve the house from no perplexity. To answer any of the proposed ends, the expedient must remove the investigation, and of course the decision, from the house; and yet have the confidence of the parties, and of the church.

I think the spirit of prophecy is not needed, to foresee great dissatisfaction with such a course. It is the right of every man who is aggrieved, to submit his case to the highest court. This right ought not to be invaded. But I need not discuss this part of the subject—such an expedient would be unwise and anti-presbyterial.

To terminate all appeals and complaints in the synods, is an expedient proposed by the last Assembly.

To this I have *three objections*. The *first* is, that it invades "*the radical principles*" of Presbyterianism. *An organized* court of *review* and *control*, before which no *appe* be carried, and no *complain* sented, would be a strange an The expedient contravenes the highest objects of the Ass and strikes at the vital princi its jurisdiction. It is true will be left the review of syn records, but this is not a fu efficient control. Document parties are forbidden to come the court—no complaint m heard unless incorporated wi records. Even in such cas error cannot be corrected—records are always deficient in the whole explanation of a cas never embody arguments from lips. Beside, the synod beco party, and is present whil other is prohibited—this is un

Every court of review an trol should have the best mean all necessary means to ascert whole case.—But I need not this view of the course—it pretended to be introduced or byterial principles—the Ass considered it an *expedient* to dy some existing evils. I enemy to *expediency*, whic mits to *law*, or does not viola statute principles; but against expedient to violate wholesom vital principles, I must protes

My *second* objection is, *its t cy to weaken the influence* Assembly, as *a bond of unio fellowship*.

Prohibit a man, a session presbytery, from seeking redr the highest judicatory of the c and you take away one of the s est reasons of attachment and r for that body. It seems to m surd to call upon individual courts to cherish, support and a judicatory, which they ma approach for the correctio wrongs done them. I may ne injured; but tell me, if I am, may not seek redress from th catory which I must suppor obey, and you lessen my resp that court.

What is the object of the G

mbly? is a question will soon choed through the land. Is it ake laws for the church? No; uthority is only ministerial. suppose it were to legislate— ds, according to the proposed ure, can make laws as well as nblies, if they can judge and ate better. Every argument in ir of the expedient is as good he entire abolition of the As- ly, as for the proposed mea-

Is the object to supervise the eedings of Synods? Synods are apable of terminating all other rvision, as that of appeals and plaints. Consequently you do not me to respect the Assembly in ideration of any ability, or ne- ty implied in this.

it to give the whole church rledge of her religious state? a synod is certainly competent ublish its own report, and send all the other synods.

it to superintend theological naries? May not this be done nods quite as well as by the As- ly; since a theological professor, may be unjustly censured by a bytery, or synod, cannot appeal ne Assembly? No, my dear sir, ve not more confidence in a sy- than I have in the General As- ly; therefore I would not ter- ate the most important business church court in a synod.

the object to preserve *purity* loctrine, and the *peace* of the le church? Why prohibit an ap- for those very objects? Why ent the influence and authority he whole church from bearing these vital interests? *Expe- cy* is the reason given. But we it to look well, before we sacri- principle to an expedient. Will church be satisfied, I think not. hing should ever be done to ken the attachment of the church ier Assembly—nothing to pro- sectional feelings and interests. ly *third* objection is, that its *ob- cannot be attained*—and the ex- ent will only serve to *perplex* os. V.—*Ch. Adv.*

the Assembly, and increase dissatisfaction in the church.

Every case, in which a synod is not perfectly unanimous, will come up by protest. If every document in the case, both of testimony and records, from all the courts below, be not spread on the minutes, it must be ordered up, which will occasion one year's delay. If the whole volumes of documents are registered in the synod book, they must be read, the whole case investigated, opposed by the minority protesting, and defended by the majority. Such course will inevitably occasion more loss of time, and more perplexity, than appeals and complaints regularly brought up—and it is no difficult problem to solve, whether the parties, or the church, will be better satisfied.

To make the measure effective, you must shut out the possibility of getting the case before the Assembly. Cast as many difficulties in the way as you will, the litigious appellant and the aggrieved judicatory are not prevented the approach. You cannot make the way so difficult that they will not occupy it, to your greater annoyance. Possibility of access is enough to set aside the contemplated effect of the expedient.

But suppose it should stop the cases from coming before the Assembly, it would not remedy the evils which I have named. Those evils do not arise out of appeals and complaints—of course stopping them will neither remove, nor essentially diminish, the difficulties. All that the measure can promise, is to lessen the time of the Assembly's sessions—and even that I do not believe it can accomplish. Yours, truly, &c.

Feb. 22. 1827.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 69.)

London, Aug. 29th, 1820.

My Dear Friend,—It was not my

U

intention to say a word to you concerning the noted objects of curiosity which London offers to the attention of strangers—as the Tower, the Monument, St. Paul's, &c. &c., which have been so abundantly described by others, whose leisure for observation, and powers of description, so far surpass what has fallen to my lot. But I cannot resist the impulse I feel, to tell you something of that consecrated place, Westminster Abbey; a place consecrated to the ashes and memorials of the "mighty dead;" surpassing in interest every other place of the kind which is, or perhaps has been, on the face of our globe. The building itself—once a Roman Catholick church, before the Reformation—without reference to its contents, is a great curiosity. It would be esteemed an immense edifice, did not the vastness and magnificence of St. Paul's Cathedral cast it so far into the back ground. Its exterior indicates great age, and so much has it suffered by the dilapidations of time, that a renovation has become absolutely necessary.—And it is at this time undergoing repair that will, when executed, make it appear quite new. As far as this repair has progressed, an exact copy of its ancient figure and ornament is preserved. On entering, one cannot help a feeling of awe, as if approaching the presence of those, whom learning, nobility, or great achievements, had elevated to a kind of semi-deity. A guide, for the compensation of an English shilling, takes you from object to object, and hurries over a brief explanation of all he shows you. But his hurrying from object to object, impatient to get through his task, soon made me impatient of his haste; so that I often chose to forego his explanation, and linger behind the group that followed him, that I might view particular objects with more leisure. It is indeed a place to moralize on faded greatness. Here you see wax figures, bearing, it is said, a correct likeness of many of the ancient kings and queens of England, and dressed in the identical clothes they wore, before the grave had devoured them. And to be sure, the grotesque fashion of dress, and cumber of ornament, leaves no ground to regret that fashion, in its fickleness, has deviated far from what it was in the days of Elizabeth. With no small excitement I gazed on the figure of this princess; a little old woman, whose withered countenance and weasoned arms and hands, form an astonishing contrast to the ideas of masculine greatness I had been accustomed to form of her, from reading her history. A figure of Lord Nelson, dressed also in the clothes he wore, attracted my attention, still more than that of any of the crowned heads of ancient times. Very few monarchs in British history will continue to receive from Englishmen, half the devotion that will be offered to the memory of this naval hero. While looking upon his figure, decorated with the insignia of those honours which his grateful country has bestowed upon him, I could not help thinking—what has become of his immortal soul! What has been its reception, passing from the triumph of victory, to the tribunal of judgment, where the highest grade of military merit makes no compensation for a destitution of faith, and the absence of the love of God from the heart! If biography speak truth in his case, how hopeless, on Christian principle, must be the fate of his lordship. Who would not enter the eternal world in the capacity of the least of the regenerated ones, rather than in that of the hero of Trafalgar? "Let me die the death of the righteous;" and let me keep constantly in view, as an effectual damper to the ambition which sacrifices the hopes of the Christian to worldly grandeur, that tremendous day, "when many that are last shall be first, and the first last."

My curiosity in viewing the contents of this wonderful church, dedicated much less to the worship of Deity than to the homage of the great and noble of past ages, has

robbed of more than half its
cation, by the preparations for
ronation of his present majes-
ich fill the greater part of it.
ave no doubt been informed,
is ceremony was to have taken
some time ago. It has been
ned until after the trial of the
, which is just now taking
The object of the old mo-
(old in years, but especially
stitution, though a young king)
btain a divorce; and thus es-
he sad mortification of having
ted wife crowned along with
In the middle of the church a
platform is erected, of rough
, and at each side, seats of the
rise one behind another, like a
y, to the sides of the house.
the spectators, whose privilege
be, on this august occasion, to
y them—covered as they will
e with the finest carpeting—
ave full opportunity to see the
spectacle. The coronation
are really a curiosity. They
mple rush-bottomed arm chairs,
very rudest construction, with-
lish, stained a red colour with
kind of paint. They must
een formed at the time when
hairs were first getting into use
kings, and when plebeians had
three-legged stools. As re-
f antiquity, which indicate the
ss of the arts, they are very
us articles. I have had the
r of sitting in one of them,
resume the advantages I have
d therefrom, may equal what
of my predecessors have en-
, when their accounts of gain
ss have been fairly balanced.
e trial of Queen Charlotte is
ne object which at this moment
to engross all London, and I
se I may say all England; and
to a degree entirely beyond
I would have supposed any
of the kind could have effect-
It fills every newspaper I see,
s the leading topick of conver-
n in every company. It has
l such a ferment in the minds
e *populace, as requires the* strong arm of military force to re-strain from breaking out into violent outrage. It is indeed a bitter sarcasm on monarchical government, and a stigma on the good sense of the nation, that a whole people should be thrown into such a ferment, by the disgraceful squabbles of one man with his wife; both of whom, it is acknowledged on all hands, rank with the very lowest in the community, in point of moral respectability. It is enough to make every American hug his republicanism, and rejoice for his country; where I fondly hope the monarchy of publick opinion would, before long, compel such august personages as have created this disturbance, to find their level, very far below the high stations they occupy here.

The trial had been suspended for a while, until a fresh cargo of witnesses should be imported from Italy; and these having arrived, it has been again resumed, with increased interest. The apartment where the House of Lords meet, before whom the trial is pending, is small, and the regulation is, that every peer has the privilege of introducing two friends, and no more. Of course, as there are so many whose claims take precedence of mine, with this honourable body, I have had no admittance. Indeed it has been with some effort I obtained a stand within sufficient distance to see the house, at the time of adjournment, and to witness the occurrences of that occasion. To keep off the crowd, double rows of post and rail fence are run quite across the street, both above and below Parliament house, so as to enclose a large vacant space in front. Between the ranges of this fence, on both sides, a file of infantry with fixed bayonets are stationed. And within the enclosed portion of street, in front of the house, a strong corps of reserve are posted. Accompanied by a mercantile friend, I repaired to the place nearly an hour before 4 P. M., which we were told was the usual hour of adjournment.

such was the gorge of human beings in the street, for a great distance, that we did not think it safe to venture among them, farther than to be just in sight of the house. Here we found an opportunity of stationing ourselves on an elevated step, with our backs to the wall, which enabled us to see over the heads of the crowd. It was not long until the whole street above us, became equally crowded with the distance intervening between us and the Parliament house. Such an immense mass of human beings collected into one place, I never saw before. It served to give a person an idea of the vast population of London; but surely it is little credit to their good sense and sober habits, that an occasion so trivial, should call them together in such quantity. The sole object was to see the queen, and do homage to her as she passed. We had waited nearly three hours, until my patience was completely exhausted, when the huzzaing and hubbub near the house, gave notice that her majesty had made her appearance. With no small effort, the military, with the point of the bayonet, cleared a passage for her up the street, past where we stood. Her carriage showed great splendour. It was drawn by six horses, which with the postillions, three in number, glittered in gold lace. The falling top was down, so as to allow the gazing multitude a full view of her person. She sat alone, on the hind seat, while a maid of honour sat facing her on the seat before. She was dressed in plain mourning, as the whole nation is, for old George the Third. Her appearance was that of a rather lusty, good looking woman, verging towards fifty, without any thing remarkable about her. Loud, repeated "huzzas for the queen," thundered along the street as she passed up, while white handkerchiefs and flags waved from the crowded windows and balconies, on each side. Her countenance expressed complacent smiles; but surely her heart must have been wrung with inward bitterness.

Shortly after the queen, the lords followed, some in carriages, and some on horseback, making their way through the crowd at a very slow gait. The friends of her majesty were greeted with loud cheers; while groans, hisses, and insulting grimace, were plentifully bestowed upon her enemies. I was not a little amused, to observe the perfect sang froid with which it was all received on the part of their lordships. They moved along, without indicating by any change of feature, that they so much as noticed what was taking place around them. The king, since the commencement of the trial, has kept close at his palace at Windsor, about twenty miles distant from London. It is generally believed he would not be safe from insult, and perhaps something worse, from the enraged mob, should he make his appearance in the city. Such is the interest taken in this trial, and such the avidity of the publick mind to know its progress, that to gratify it, the printers, by an astonishing effort, have the testimony of every day published in the evening papers of the same. The mass of testimony already taken, filed as I have seen it in some of the papers, is sufficient to make a large octavo volume. It is an amount of brothel abomination, utterly surpassing any thing I have ever seen in print. The sober part of the community lament exceedingly, as well they may, its exposure to the publick eye, on account of the corrupting effect it is calculated to have. If only a moiety of it is true, her majesty must be a character of uncommon baseness. Yet it appears as if the popular favour towards her rose, in proportion as the testimony against her increased, both in quantity and malignity. The populace regard her as a persecuted woman. The whole testimony against her being that of foreigners, is considered a mass of hired perjury; of course its abun-

nd blackness is proof, in imation, not of her guilt, but alignity of her persecutors. it is alleged with acknowtruth, that she cannot be n the particular criminality ich she is charged, than her nsort. And the publick mind it the depravity and cruelty rt, in pursuing her for crimes se than his own, and crimes strong temptation to which elled her, by casting her off, after having married her. form favour, too, extended to he very time of his derange- the part of the old king, is rful support to her cause. y high estimation in which ory of old George the Third mong all classes, altogether s me. From no quarter have any thing but the voice of Among the religious comit appears to be a unanimous nt, that he is a saint in hea- e *good old king* is his usual ion.

ublick mind is at this time ent ferment. Political par- very high; and the licens of the press quite sure. It appears to equal any at ever existed on our side Atlantick. I have seen a t publication, entitled "A t the Peers," in which the les, hereditary distinctions, e salaries from government in the House of Lords, are with all the roughness of emocracy is capable. Did I w the rude shocks which the government has resisted, I e ready to apprehend things be fast verging to a crisis, t result in revolution. The nt in the publick mind is y very great. But the most ging item in the whole asaffairs is, the hold which infias on the community—very hink, beyond what exists in ed States. I have observed, d in large letters, over the a printing *office, in a publick* street, "*The Office of the Republican and Deist.*" The conspirators lately executed for an attempt to massacre the ministers, were notoriously of this description. After their condemnation, some of them expressed great contrition, and gladly received the visits of such clergy as called on them. Thesselwood, their chief, remained obdurate to the last. On the scaffold, it is said, he remarked to one of his associates, "we shall soon know the grand secret;" alluding either to the being of a God or the truth of revelation.

To-morrow I expect to bid adieu to London,—certainly with some regret, to leave so soon a place where there is so much to be seen and heard. But I suppose it would be still more so, after a month's sojourn. I have been informed that the medicinal waters of Cheltenham are very much of the same kind with those of Bagnieres, from which I derived so much benefit, and that the place itself is very inviting; and health being my paramount object, I have concluded to spend some time there on my way to Liverpool, from which I count upon sailing by the beginning of October.

Sincerely, yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

*No. IX.**

"Forsan et hæc olim meminisse juvabit."

It is well known that the Province of Ulster is the strong hold of Presbyterianism in Ireland. This is easily accounted for, from the fact of its propinquity to the coast of Scotland, from which country the forefathers of the present race emigrated. Belfast, the capital of this province, a place of some notoriety, is beautifully situated on Carrickfergus Bay.

* This number ought to have been published before the last—an accident prevented it. We therefore still affix to it No. IX.—EDIT.

This town has rendered itself prominent in the days that are gone, for its active resistance of arbitrary power; and it still retains its character for a devotedness to freedom. No part of Ireland stands higher in the rank of literary eminence, or has done more for the civil and literary illumination of the country, than this northern metropolis. Its merchants are, generally speaking, men of literary acquirements, and consequently patrons of the arts and sciences. In fact, so devotedly are they attached to mental improvement, and so liberal and princely are they in its encouragement, that this place has been not unjustly designated as the Athens of the island. But notwithstanding this, such is the liberality of their politics, and their independence of character, that they are constantly under the suspicion of the administration. As illustrative of this, I will give you a short history of the *Belfast Academical Institution*—for they have never been able to procure for it the appellation of a *college*.

It is matter of history, that both English and Papal episcopacy have long had collegiate institutions in Ireland, liberally, if not lavishly endowed—while Presbyterians had to repair to another kingdom, to seek an education which could not be afforded them in their own. The inhabitants of Belfast, ever alive to the literary wants of their country, had long thought of the necessity of supplying this great want; and in fact, the sentiment which prevailed throughout the whole province of Ulster, seconded and stimulated their feelings. It was supposed by many, and hoped by all, that the English government, which had been liberal even to prodigality, upon the same subject to its own church, and which extended this liberality to a sect which it denominates "the whore of Babylon," and for the downfall of which it prays—would foster an institution for the Presbyterians also. This supposition was strengthened by the fact, that an Irishman, and the *son of* a Presbyterian elder, was at that time, prime minister of state, and prime confidant of royalty. Under these auspices, and with this expectation, the inhabitants of Belfast, with a liberality of pocket only commensurate with the liberality of their political sentiments, erected a magnificent brick building, as part of a large and extended plan, for the purposes of a collegiate establishment.

After they had thus erected a building, and in part made provision for professors, they modestly asked the assistance of the government, in a work which they found too great for their own strength. On this application, the administration, with reluctance granted them the paltry pittance of £1500 annually. But as if they repented doing at all what they did with reluctance, they soon found an excuse to recal it; and this excuse was a *toast*, complimentary to the United States of America; which was given by one of the under teachers of the institution, at a dinner, on St. Patrick's day. This *rebellious toast* soon found its way to the cabinet of the prime minister; and immediately the board of managers of the Belfast Academical Institution, were officially informed, that his majesty's government could not countenance, much less support, such a nursery of republicanism and rebellion, and that it must recal the grant unless—unless what? Why, unless they would resign into their hands the direction of it!—That is, that the Presbyterians, after erecting splendid buildings, and partly endowing them, should give them into the hands of Episcopalians. This they rejected with contempt, and the annuity was withdrawn. But this was not all. Lord Castlereagh, in his anxiety to crush the institution, endeavoured to prevent the Presbyterian Synod of Ulster giving it their patronage; and to accomplish this nefarious design, engaged as a tool and coadjutor, his old political friend, the Rev. Dr. Black, of the city of Londonderry—a man of gigantic powers of mind, and who had long been

among his brethren. Their
rts were to be directed, at
meeting of Synod, against
riety of choosing a professor
gy for the institution. The
oon arrived when the Synod
neet, and the great question
ight forward; when the Head
hurch raised up another Da-
not only succeeded in tri-
tly carrying the point at
ut in fact, dethroned Dr.
and took possession of his
d influence. So decided and
us was the Synod in this af-
but a single individual voted
e Doctor and the prime
; and he was one of those
ights that are contented to
ites to bodies of greater mag-

From this time Dr. Black
posed to labour under a pri-
of intellect, until he put an
is mortal existence, by throw-
self over the Derry bridge
ugh Foyle. Poor man, he
quently, before this sad ca-
e, heard saying to himself, as
ted his room—"Dr. Black
wrong. Had the *whole* Sy-
d against him, I should have
him right, and the Synod
but when the only fool in the
ody saw as he saw, and voted
ted, he must be wrong." It
a short time after this, when
, as if in meditation, along the
nd picturesque bridge which
the Foyle, at Derry, the Doc-
lenly stopt, pulled off his sur-
at, handed it to a boy who
moment was passing, and
into the swelling flood. The
d boy ran to the brink, and
the body rise—and sink, to
more.

Black and Lord Castlereagh
d and intimate friends, and in
ion of many, were coadjutors
ading poor Ireland. They
mmenced their political ca-
the side of liberty, went over
r to the side of tyranny, lived
r on terms of great intimacy,
e than all, in death were not
d; for it *is a singular and* a melancholy coincidence, that they both died deranged, and by their own hands.

Poor Ireland, what a splendid misery she is destined to bear! At the time when the whole Presbyterian population of Ireland asked the English government to assist them in endowing a literary institution, they had every thing apparently in their favour. An Irishman was prime minister.—An Irishman was generalissimo of her armies, reaping laurels enough to have covered the nakedness of his beggared birth-place.—An Irishman was viceroy of India, reigning with a splendour which nothing but distance prevented from eclipsing the brilliancy even of his Britannick Majesty; and to complete this Irish galaxy, the House of Commons, without contest or dispute, bestowed the palm of eloquence upon an Irish orator; and yet Ireland could not keep this little pittance—So true it is, that a "house divided against itself cannot stand."

Notwithstanding, however, all this opposition, Belfast has supported its institution to this day; and, in point of literary standing, it is second to none of its age and experience. Its plan is unique and comprehensive, including within it a common school, a high school, and university; yet so incorporated together, that they are inseparable parts of a whole. A boy may go in there, hardly able to read, and come out a linguist, or a naturalist, or a chymist, or a mathematician, or a logician, or a moralist. At the date of these recollections, its faculty numbered eight professors, independently of head masters and tutors, and some of these men of eminent and profound talents. Its chemical and natural philosophy chair, was filled by Dr. Knight; and the elegant and accomplished Dr. John Young, presided with honour to himself, and to the institution, in the department of Ethics. The well-known and profound philologist, Nelson, was professor of Greek and Hebrew; while Mr. Thompson, destined, if his health and life are pre-

served, to become one of the first mathematicians of the age, presided in the department of mathematics, and its kindred sciences. Since the period referred to, this Institution has suffered the inestimable loss of the great philologist, Dr. Nelson, a man who bade fair to give his country a splendid name, in that walk of science. While paying this little tribute to the memory of a great scholar, my mind turns almost instinctively to his name-sake and countryman, the present professor of languages in Rutgers College, New Brunswick—a man, cast in a similar mould, pursuing the same path, and travelling it too, with the same gigantick strides. In fact, when I first looked upon Dr. Nelson, of Brunswick, I soon found, by his mental vigour and acumen, that he was a representative, not only in name, and country, and pursuits, but in talents and erudition also, to the lamented professor of languages in the Belfast Academical Institution.—I trust that no sinister motive may be attributed to an obscure and anonymous Remembrancer, for noticing, with so much freedom, a living character, belonging to a neighbouring and flourishing college. It has been prompted solely by the singular coincidence of name, and country, and pursuits, and talents, with a great man, whose laurels are now waving over his cold grave: together with the warm and unfeigned pleasure which I have, to know that *such* a representative of *such* a man, is now labouring for the character of American literature, and the prosperity and honour of the American church.

A HINT TO LAY-CORRESPONDENTS.

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Sir—Through a former number of your Miscellany was addressed "a Hint to *Booksellers*." Of the writer of that article I know nothing; but the hint he gives needs not the sanction of a name, or of a title, and in further elucidation of the principles it contains, I design to give "a Hint to *Lay-correspondents*."

Perhaps I cannot put over my remarks the superscription "disinterested;" yet I believe I am not in a mood to complain, or to stir up improper feelings in others; and if the evil I wish removed be of no great magnitude, it admits of easy remedy.

As, in all cases, every man is obligated to do the greatest amount of good possible in his circumstances and with his talents, so is he specially bound to improve his *professional* opportunities of usefulness; and every thing is to be regretted which tends to limit his influence in this respect. I need not argue with my reader on the advantages of epistolary correspondence, when properly conducted. Those especially, who are in a peculiar state of mind, may be not a little benefited by the well-timed remarks of an absent ministerial acquaintance. In this way, a minister may "be instant out of season," and that minister is hardly heedful of the apostolick injunction, who is not desirous to improve, to the spiritual benefit of his friends, any special dispensations of Providence or of grace, that may be allotted to them. Others, it is true, may be equally useful in this way; but I choose to confine my remarks to ministers, for a reason assigned in 1 Pet. v. 1, as also because, for the most part, they are better qualified for this duty, and are likely to be more successful, in a matter apparently growing out of their professional character. Let the reader distinctly understand that we claim no compensation for these collateral services: nay, we account the man unfit for the sacred office, who is unwilling to bestir himself in duty, except in view of some earthly remuneration. A man, called of God to this office, will prefer it, in the most impoverishing circumstances, to any other post, however lucrative. He yields him-

ing sacrifice to God, and is
to encounter any difficulty
:nse in his master's service.
e sacrifices which he ought to
g to make, others ought not to
g, and have no right, to ex-
a minister write frequently
:ases, he must subject him-
ıo inconsiderable expense,
ıe answers to his communi-
be post-paid. The hint is
ıcoming—"Let Lay-corres-
ı, in these circumstances,
entire expense."
:onfirmation of the foregoing
ş, we observe—
s an axiom in morals, that
y benefited ought to bear
en. Every man is doubtless
by the discharge of duty.
privilege, as well as a duty,
ɔd to all men as we have op-
ɣ. Those who water others
watered in return: and that
is not likely to be a ser-
correspondent to others,
ot richly repaid in his own
But as the good of others is
primary object, they cer-
ıght to bear the expense.
e are led to the same con-
ıy analogy.
indeed are to be pitied, who
the ministerial office as a
ɔfession, and whose prompt-
:iple to the discharge of its
s not the love of Christ.
ay preach Christ to others,
ıselves, if not renewed, will
: castaways. Yet a minister
ospel is a professional cha-
nd entitled to the same pro-
immunities as others. *His*
ınal employment so coalesces
: ordinary duties and kind-
'life, that we lose sight of him
essional man. So far, this is
our mind, and promotive, we
f his usefulness: but at the
ne, we would not have you
, brethren, that in other pro-
V.—*Ch. Adv.*

fessions, gratuitous counsel is the *utmost* ever looked for.

Finally. Do you not desire an *increase* of ministerial usefulness?

You will not deny that many have been useful by correspondence, nor that many besides might be useful in the same way. Do you blame ministers for negligence in this particular? Look at Rom. 2d chap. 1st verse, and 2d clause. The revenues of the clergy, for the most part, in this country, are very limited: and, even aside from the manifest injustice of being subject to an additional expense for every additional duty, most of the ministers of the gospel dare not engage in extensive correspondence. How easily might this hindrance be removed, and the field of ministerial usefulness be enlarged! The expense, though considerable when convergent on him, would not be felt if distributed among his correspondents, agreeably to the hint already given. The indirect efforts of a minister might then spread over as wide a surface, and be productive of as healthful an influence, as his direct annunciations of gospel truth.

The delinquency alluded to, is owing, I believe, in a great measure, to inadvertence. The minds of our Lay-brethren merely need to be stirred up, by way of *remembrance*, on this particular: and should the hint now given, remove to any extent the barrier, and rouse useful epistolary talent out of its present *forced* dormancy, the writer of this article will have the requital he mainly seeks.

May ministers every where, and their people, be each others living and approving epistle, in the day when the secrets of all hearts shall be manifested by Jesus Christ.

The foregoing remarks, in a great measure, preclude the necessity of subscribing myself

A Clergyman.

Reviews.

FITCH'S DISCOURSES ON THE NATURE OF SIN.

(*Concluded from p.* 136.)

But we come to the third argument, which in all reason ought to have been the first; and which, if substantiated, was the only one that was necessary.

"I appeal again," says the writer, (p. 8th) "to *the views of God*, as expressed in his *law*, his *judgment*, and his direct *testimony*."

As this is the kind of evidence to which we feel disposed implicitly to submit, we have, with some solicitude, examined what Professor Fitch has written, to see whether the scriptures do indeed pronounce a decisive sentence in his favour. But we can truly say we have found nothing of that import. The Professor may be said to have run away with the argument, rather than to have set it before our eyes in a clear light. Let it be distinctly kept in view, that there is no question whether *actual* sin consists essentially in wrong exercise of mind; in this all are agreed. Therefore, if ever so many texts are adduced, in which such exercises are required, or in which contrary exercises are denounced as sinful, nothing is proved which any one is disposed to deny. The single point in debate is, whether that *nature of the soul* from which a continual succession of evil thoughts proceeds, is sinful? Here, he denies, and we affirm. Now, the sum and substance of what he produces in proof from scripture, is, that the law of God commands nothing else but voluntary actions, and forbids nothing else, therefore sin consists in nothing else. "*Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.*"

In answer, we observe, that the law of God in requiring our love, does virtually require that state, or temper, or disposition of the soul, from which love proceeds, as a stream from its fountain—Where there is a uniform failure of those exercises of love which the law requires, not only is there a fault in the deficiency of holy acts, but in that state, or nature of the soul, which is the cause of this defect. And as we understand the scriptures, this corruption of heart, which is antecedent to its acts, and is the source of their evil, is often spoken of in the word of God. The professor does, indeed, insist, that when the scriptures speak of an *evil heart*, they mean nothing more than the sinful volitions of the heart, independently of their cause. But we have nothing for this interpretation of such expressions, but his own assertion. We think otherwise; and will endeavour to prove, that there are texts of scripture which do not admit of this interpretation. It is somewhat remarkable, that in neither of these discourses, is there any mention of those passages of scripture, which have commonly been adduced to prove the doctrine of inherent depravity. That remarkable passage in the 51st Psalm, is one to which we refer: *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Now, unless in the first moment of existence when conceived in the womb, there be an exercise of volition, in which the embryo, as a moral agent, violates a known rule of duty, these words can never be reconciled with Professor F.'s theory—He will be under the necessity of resorting to the old, forced construction of the Pelagians.

Again, in Job, it is said, *Who can bring a clean thing out of an unclean? not one.* And Ephes. xi. 3. *And were* BY NATURE *the children of wrath even as others.* What the author has learnedly written, in one of his notes, in explanation of the

word καρδία, does by no means satisfy us, that the common understanding of that word, according to which it signifies the seat of the affections, is not the true one. It is so generally admitted, that a succession of thoughts or volitions, good or evil, must have a principle, or source from which they originate, that it is commonly assumed as a self-evident truth: And we do not perceive, that the author of these discourses denies this principle. He is not one of those who think that our thoughts have no cause of their existence in the soul itself. This he admits; but denies that there is any moral evil in this cause, however sinful its effects may be. We shall have occasion again to return to this point. On the present argument we would only observe further, that what has already been mentioned, respecting sins of omission, is itself a sufficient answer to all that is said on this part of the subject, and proves conclusively that all sin does not consist in *acts*, for the root of all sin is the *omission* of loving God.

The fourth and last argument of the preacher is, "An appeal (p. 12) to the *absurdity* of supposing that any thing else should constitute a ground of blame, in the subjects of moral government; and the *reasonableness* of taking this view."

"For," says he, "what other view can we take that leads not to *absurdity?* For, sin *must* lie, either in the *consequences* of wrong choices of the agent, or in the *causes* of them, or else in the *wrong choices themselves*. But sin cannot lie simply in the *consequences* of wrong choices, that they occasion evil to others. For although it may be true that sin does in most cases occasion evil to others, yet the sin itself is distinct from the evil flowing from it, nor does it essentially consist in its actually occasioning evil to others. For, ravenous beasts may occasion evil to others by their conduct, as well as men; and among men, it may be that, the worst sins in them may be prevented from actually bringing evil on others, and their best conduct, on the other hand, (as in the administration of salutary correction,) may occasion it in a high degree.

"Nor can it lie in the *causes* that influence an agent *to sinful choices*. I mean any cause which precedes in the order of nature, and renders certain the sinful determinations and choices of the agent. For although a previous choice, which was wrong, may influence an agent in making a present wrong choice, yet to make a present sin consist in its being occasioned by a previous choice which was wrong, would equally require us to make the sin of that previous choice itself, to lie, not in itself, but in some previous sinful choice of the agent which influenced him to it; and so on, till we come to the first choice or act of will in the series, which could have no act of will preceding it to constitute it sin,—so that on this position there could be no such thing as sin, in the whole series of acts from first to last. Besides, many things influence an agent to a present determination of evil, aside from previous determinations: things which are wholly out of his own being, and pertain wholly to the agency of others: and to make his sin lie in such a cause of his determinations, and not in his determinations themselves, would be to make that pertain to his being which did not pertain to his being."

As to the consequences of *wrong choices*, we have nothing to do with them now. What we assert and what Professor F. denies, is, that the causes of sinful choices, which exist in the disposition, or temper of the soul itself, are sinful. We have not been able to see that he has made it appear, that any absurdity is consequent on this opinion. What is said about one choice being influenced by a previous one, is nothing to the purpose. The common belief of men is, that the cause of evil choices is a moral corruption existing in the soul; and we do not see a single word in the amplification of this argument, which goes to show that there is any absurdity in such a supposition. Indeed, to our apprehension, the absurdity lies all on the other side. To maintain, that there is a cause existing in the soul from which all sinful volitions proceed, and yet, that this principle has no moral evil in it, bears very much the appearance of a palpable absurdity. It seems to us like saying, that there is something, or rather every thing, in an effect, which was not in its cause; which is the same as to say that

there is an effect without a cause. Or it is like the assertion that if a vessel contain poison, yet there is nothing evil in it, unless the contents be put in motion.

The point of difference between Professor F. and us, is not, whether the posterity of Adam have undergone a change in consequence of his fall. This, indeed, he seems reluctant to grant in the body of his discourses, but in the notes appended, he plainly recognises the fact, that there is an "effect on their constitution, which renders their sinning certain." There is then a corruption of the constitution of man. Somehow or other, his soul has suffered injury. This is admitted. The soul is so injured that the sinning of every man who comes into the world is certain; and it is also certain, that left to himself, he will do nothing else but sin. This depravity, Professor F. and those who agree with him, assert, is not of a moral nature—is not sinful. If it be not moral, then, to use the language of this school, it is *physical*. The true state of man by nature, therefore, according to this theory, is, that he inherits from Adam, a *physical defect*, which is the certain cause of his sinning, but which has in itself nothing of the nature of sin. The heart is diseased, but there is no evil in the disease, until it puts forth acts; and although the disease of the heart is the sole cause of the evil of the actions, yet the heart which produces these streams of moral evil, partakes not at all of that malignity which it communicates. While the thoughts and volitions which it sends forth are abominable and deserving of eternal death, the source itself is pure, and entirely free from fault. If men can please themselves with such philosophy and theology as this, they are welcome to all the honour and gratification which their peculiar notions may obtain for them. But what is not a little surprising, they establish that very *physical depravity* of which they are so much afraid. Adam has "entailed upon his posterity *the causes* of sin, mortality, and condemnation."—(p. 43.)

But after all, this is the labouring point in the new system; and the Professor seems exceedingly unwilling to come to an explanation of what constitutes this necessity of sinning, in all Adam's posterity: and upon a second reading of what he says, we are doubtful whether or not he makes this inherited cause of sinning, to be internal or external. "Do you ask," says he, "how Adam could occasion a moral certainty, applying to every instance of his posterity? I may reply, that if I cannot tell how, it may yet be true; for there are many instances of moral certainty which I know to be in fact founded on their proper causes, but cannot exactly state how they are." We are the more disposed to doubt, whether we have understood the writer correctly on this point, because in a pamphlet, on human depravity, published in the city of New York, and believed to be from the same school, the writer explicitly denies that the soul of man has suffered any injury by the fall; and asserts that the certainty of sinning (which he also admits) is owing entirely to the state of temptation to which man is exposed. Now, this is honestly speaking out. When a man avows such opinions as these, we know where to place him. He may still profess to be orthodox, and may associate with the orthodox; but if this is not barefaced Pelagianism, then Pelagius was no Pelagian. But Professor F. is extremely cautious here. He endeavours to keep this point out of view, by raising a mist about it. He asks a question, and then flies off with a vague, unsatisfactory reply. Now to us it seems to be a cardinal point, to know where this cause lies. If it be internal, then an internal remedy is needed; if it exist in outward circumstances, then it will be sufficient to seek to have these changed. This is certainly a point which ought not to be left in the dark. Men, it seems, are under a moral certainty

, and doing nothing else
long as they are left to
; but why so? Where is
? Is there any defect in
, which lays us under this
sity? We really need in-
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us no satisfaction. He
re are many instances of
ainty which I know to be
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ious men did not involve
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r could persuade them-
t such a theory as we are
idering, would have any
to remove the objections
made to the scriptural
f original sin. The doc-
he imputation of Adam's
rejected as unreasonable
hteous—And what then?
, in consequence of being
n of Adam, are born in a
herent depravity; and for
vity, which is visited on
no other reason but be-
r first father was depraved,
doomed to everlasting mi-
requires little discernment
t this scheme removes no
or if it seem to remove
stitutes another far more
. Hence this scheme of in-
ravity is rejected by some,
theory is invented. Men,
do not inherit from Adam
y kind, either imputed or
but only "*the causes*" of
ality, and condemnation.
he difficulties about origi-
is supposed, are removed
There is in fact no such
ery good: but how is it
t all men sin as soon as
capable of moral action?
anation is, that they have
n them from Adam, "*the*
sin, mortality, and con-
." And will the cavilling
t be satisfied with this?
ill say immediately—"It
ul evasion. You tell me
t a *sinner by inheritance*
from Adam, but assure me that the *causes* of sin are entailed upon me—causes, so certain in their operation, that not one of all the millions of Adam's race ever escaped the pollution." And truly, as far as the righteousness of God is concerned, it is not of the least consequence, whether this powerful cause be external or internal. In the upshot, it all amounts to the same thing. Man is under a moral necessity of becoming a sinner; and for this sin, the causes of which are entailed upon him, he must die. What is there in the imputation of the first man's sin, more unreasonable or unrighteous than this?

We will now consider this doctrine in its bearings on other doctrines connected with it; and we will make our remarks short, leaving it to the reader to fill up the outline.

1. According to this theory, which makes all sin to consist in *wrong choices*, and all holiness in right choices, it was impossible that man should have been created in the moral image of God, or in a state of holiness; for man must have had an existence before he could choose, and choosing was his own act, therefore he could not have been created in a holy state, but must have formed the holiness of his own character, by right choices. The causes of holiness, however, might have been created in him, or with him.

2. This theory is a complete denial of the doctrine of original sin, in all its parts, both imputed and inherent. We can scarcely acquit the reverend Professor of some want of candour, in what he writes about original sin, in one of his inferences, (see p. 27) where he says—"The subject may assist us in making a right explanation of original sin,"—and that "nothing can in truth be called original sin, but his first moral choice or preference being evil." But Professor F. knows as well as any one, that there never existed a heretick who denied original sin, according to this definition. For as

all men sin, there must be a *first* sin. Pelagius, if this be a correct definition, held the doctrine of original sin, as fully as Augustine; and much more *correctly*, if we receive this theory. But let men deal fairly with their readers—If they reject an old doctrine, let them not retain the name, as a blind to impose on the ignorant and unwary.

There is; indeed, one scheme on which original sin may consist with this new theory, and that is the opinion, that man is a moral agent in the womb, and puts forth *wrong choices* in the first moment of his conception: but Professor F. has excluded himself from the benefit of this theory, by his definition of sin, that it is "the violation of a known law;" for it will scarcely be contended that the newly formed *homunculus* has the knowledge of law; it might as well be supposed that he was a great philosopher, and understood all the laws of nature.

It was matter of surprise, therefore, to find the learned Professor, in one of his notes, (p. 45) hesitating, whether this might not be the true doctrine; at least refusing to express any opinion, and very formally recounting the reasons, *pro* and *con*. Unhappily, for him, however, he had prejudged the cause already. Whoever can adopt this theory, he cannot, while he maintains the fundamental proposition of his whole system. The conclusion is evident, therefore, that this theory subverts the doctrine of original sin, *in toto*.

3. If furnishes no reason why infants are subject to suffering and death. They are treated as sinners, while they are perfectly innocent. Let the advocates of this opinion exercise all their ingenuity to invent some more plausible reason for this procedure of the Divine government, than did Pelagius. If they can satisfactorily remove this difficulty from their system, we shall be disposed to think more favourably of it. But we are persuaded that this single fact will forever be fatal *to every system*, which denies that infants have sin imputed t
And the Professor has not e
ticed this difficulty; perh
judged it best to keep it out

4. But if infants have no
have no need of redemption.
died only for sinners, therefo
infants that die before they
moral agents, have no part
death of Christ; but are s
saved it all, without a M
which is in direct contradi
the scriptures, and the perpe
lief of the universal church.

5. On this principle, infant
die before they commit sin,
need of regeneration by th
Spirit. They are not pollut
sin, and why should they be
rated?

6. According to this theor
is no meaning in baptism as
to infants. This sacrament, u
edly is an emblem of the cl
of the sin-polluted soul, by th
ing of regeneration. Pelag
not more gravelled by any o
made to his doctrine, than by

7. It is difficult to say wh
neration is, in adult sinners,
ing to this theory. Undoubt
must remove the cause of e
tions, or *wrong choices;* bu
that cause is does not appear
is a defect in the soul itself,
must be a new creation of th
as to its physical powers; ba
this is a strange notion of re
tion. But if the cause of the
choice is without us, then the
need of any operation on th
but merely a change of exter
cumstances. The writer on
depravity, mentioned above,
the supernatural agency of th
necessary, to give force to
and render them effectual; t
any supernatural agency sh
deemed necessary upon his
we cannot understand. Wh
soul is in itself perfectly fre
depravity, except what exist
acts, there seems to be no ma
necessity for any Divine pow
exerted. All that is necessa
present sufficient motives to

ling, and this can be effected
nal instruction, by means of
l, without any supernatural

this doctrine be true, then
no more sin in the worst
ing, when not engaged in
tion, than in the best. Judas
when asleep, had no more
y in his heart, than the be-
hn; or even than there was
potless human soul of Jesus

cording to this doctrine, it
t appear how there can be
things as moral habits.
wo principles are assumed
discourses which have no
on in truth; the first is, that
se the soul itself to be stain-
inherent depravity, is to
epravity a *physical thing*.
truth is, moral principles can
the soul, when not exercised,
rell as intellectual faculties.
by *physical*, be understood
ich is natural, then native
y is physical; but if by it be
omething which is opposed
is *moral*, then the assump-
alse.
ther principle assumed with-
ndation in these discourses,
if one choice be wrong, all
low it will be so, according
ltimate law of our constitu-
The author's words are—
s it is an ultimate fact, that
al choice or preference of a
nd or forbidden object does,
ccasion the certainty of a
d train of evil choices by
t, the total depravity of the
e original choice or first in-
of the will to evil, sustains
the acts of the agent, as
other, the relation of a pri-
fluential cause of their being
29.) This is a new philo-
the human mind; that if a
gent make one wrong choice,
matter of constitutional ne-
that all consecutive acts
be evil also. It seems to
n invented for the occasion,
in harmonizing *the new sys-*
tem; for thus, without any inherent principle of evil, total depravity can be accounted for. But this new dogma is contrary to all experience, and therefore ought to be rejected as false.

Finally, we close our examination of these discourses, by expressing our regret, that Professor Fitch has published on this subject so hastily. We are informed that he is yet a young man, and we think therefore that it would have been wise in him, to have revolved this theory in his mind, and to have discussed it with his friends, for half a score of years to come; for it is no very easy matter for a professor of theology to retract an opinion which he has once published to the world. Honour, interest, consistency, all are pledged, to go on defending what has once been uttered, *ex cathedra*. Few men have the magnanimity, or shall we call it humility, of an Augustine, a Luther, or a Baxter, to retract and refute their own errors.

We must also express our surprise and grief, that on the very spot, where we had supposed the sound theology of President Edwards had taken deeper root than any where else in the world, there should be promulgated, by men called orthodox, a system subversive of the radical principles of that great and good man!

A DISSERTATION ON THE MARRIAGE OF A MAN WITH HIS SISTER IN LAW. *By John H. Livingston, D.D. S.T.P. New Brunswick. Printed by Deare & Myer.* 1826. *pp.* 179; *octavo.*

THE DOCTRINE OF INCEST STATED; *with an examination of the question, Whether a Man may Marry his deceased Wife's Sister; in a Letter to a Clergyman of the Presbyterian Church; by Domesticus. Second edition, pp.* 48; *octavo.*

THE ARGUMENT OF DOMESTICUS, ON *the question, Whether a Man may*

Marry his deceased Wife's Sister, considered in a Letter to a Clergyman of the Reformed Dutch Church. By Clericus. New York, W. E. Dean, Printer, 1827. *pp.* 25; *octavo.*

REMARKS ON THE LETTER OF DOMESTICUS, *containing the Doctrine of Incest stated; with an examination of the question, Whether a Man may Marry his deceased Wife's Sister. By Veritas. New York. Published by G. & C. Carvil,* 1827. *pp.* 40. 8*vo.*

ECCLESIASTICAL PROCEEDINGS, IN THE CASE OF MR. DONALD M'CRIMMON. *By Colin M'Iver, V. D. M. pp.* 42. 8*vo.*

CONSIDERATIONS *on the proposed erasure of Sect.* 4, *Chap.* XXIV. *of the Presbyterian Confession of Faith, which asserts, that "The man may not marry any of his wife's kindred, nearer in blood than he may of his own; nor the woman of her husband's kindred, nearer in blood than of her own." By Ezra Styles Ely, D. D.*

The subject of these publications is one which has for us no attractions; and as many folios as this review exhibits titles of pamphlets might have been published, in relation to it, without any notice from us, if the General Assembly of the Presbyterian Church had not seen meet to make an order, which seemed to call our attention to it as a matter of duty. In the discharge of this duty, unpleasant as we have found it, we have not only pretty carefully perused all the publications mentioned at the head of this article, but a good deal more. We knew that in the time of Henry VIII. of England, who had married his brother's widow, all the learning of Europe was put in requisition to throw light on this subject. We therefore, among other things, looked over Hume's* History of England, to revive our recollections; and w it may not be amiss to lay bef readers a few quotations fro historian, and afterwards to c a historical view of the subje very general kind however) fi period of the Reformation present time.

It will be recollected tha Julius had granted a dispe to Henry to marry the wife deceased brother; and that l cessor, Clement, could never vailed on to disannul the mar Not, it was sufficiently evide any conscientious scruples which he appears never to ha much troubled, but altogeth political considerations.

"Henry," says Hume, "affirm his scruples arose entirely from reflection; and that, on consul confessor the Bishop of Lincoln, l the prelate possessed with th doubts and difficulties. The ki self being so great a casuist an next proceeded to examine the more carefully by his own learn study; and having recourse to of Aquine, he observed that th brated doctor, whose authority w in the church, and absolute with l treated of that very case, and pressly declared against the lawfu such marriages.* The prohibitio Thomas, contained in Levitic among the rest that of marrying ther's widow, are moral, etern founded on a divine sanction; and the pope may dispense with the the church, the laws of God ca set aside by authority less th which enacted them. The Archb Canterbury was then applied to; was required to consult his br All the prelates of England,

* Hume is a writer whom, on certain subjects, we should never quote as an authority. If we recollect rightly, it was the celebrated Charles Fox who Hume and Gibbon, "that the first king, and both hated a priest, so that they were never to be trustec a king or a priest was the subject. the prejudices of Hume do not ap have had influence in what he rec a historian, on the topick under co tion. When he takes occasion to his own views, he shows, as us total disregard of revelation. I historical statements are the less suspected, because they contrav own opinions.

* Burnet, Fiddes.

Bishop of Rochester, unanimously
d, under their hand and seal, that
emed the king's marriage unlaw-

ae in the course of his narra-
ofesses to examine "the ques-
f Henry's marriage with Ca-
, by the principles of sound
phy, exempt from superstiand declares that "it seemed
ble to much difficulty." After
g into a detail of reasons to
hat the king's scruples were
ssary, he adds—

, in opposition to these reasons,
ny more which might be collect-
ry had custom and precedent on
; the principle by which men are
wholly governed in their actions
inions. The marrying of a browidow was so unusual, that no
stance of it could be found in any
or record of any Christian nation;
ugh the popes were accustomed
ase with more essential precepts
lity, and even permitted marriages
other prohibited degrees, such as
f uncle and niece, the imagina-
men were not yet reconciled to
rticular exercise of his authority.
l universities of Europe, therefore,
t hesitation, as well as without in-
or reward,† gave verdict in the
favour; not only those of France,
Orleans, Bourges, Toulouse, Anwhich might be supposed to lie
he influence of their prince, ally
y; but also those of Italy, Venice,
, Padua; even Bologna itself,
under the immediate jurisdiction
nent. Oxford alone,‡ and Cam-
§ made some difficulty; because
niversities, alarmed at the progress
eranism, and dreading a defection
e holy see, scrupled to give their
n to measures whose consequences
ared would prove fatal to the an-
eligion. Their opinion, however,
nable to that of the other univerf Europe, was at last obtained;
e king, in order to give more
to all these authorities, engaged
ility to write a letter to the pope,
nending his cause to the holy
and threatening him with the
ngerous consequences in case of

rnet, vol i. p. 38. Stowe, p. 548
rbert. Burnet.
ood, Hist. and Ant. Ox. lib 1 p.

rnet, vol. 1 p. 6

a denial of justice.* The convocation too, both of Canterbury and York, pronounced the king's marriage invalid, irregular, and contrary to the law of God, with which no human power had authority to dispense."†

Another quotation and we shall have nearly done with Mr. Hume. Speaking of the Parliament which sat in 1532, he says—

"It is remarkable that one Temse ventured this session to move, that the house should address the king to take back the queen, and stop the prosecution of his divorce. This motion made the king send for Audley the speaker; and explain to him the scruples with which his conscience had long been burdened; scruples, he said, which had proceeded from no wanton appetite, which had arisen after the fervours of youth were past, and which were confirmed by the concurring sentiments of all the learned societies in Europe. Except in Spain and Portugal, he added, it was never heard of that any man had espoused two sisters; but he himself had the misfortune, he believed, to be the first Christian man that had ever married his brother's widow."‡

All who are acquainted with the character of Henry VIII. know that when he wished to get rid of a wife —and he had not less than four that he did wish to get rid of—he was never at a loss for means to accomplish his purpose. Death or divorce, as the one or the other might seem most expedient at the time, was speedily made the instrument to dissever the marriage bond, by which the reckless tyrant was bound to his unhappy consort. The opinions and the professed feelings of such a man, when standing by themselves, would certainly with us stand for nothing. They stand for nothing in the present case, farther than as they corresponded with those of abler and better men; although the Eighth Henry of England had, questionless, more talent and more learning than one monarch of a thousand. But what he said to the speaker of the House of Commons, as given in the

* Rymer, vol. xiv. 405. Burnet, vol. 1 p. 95.

† Rymer, vol. xiv. p. 456, 472.

last quotation, was as he declared, and as is confirmed by a preceding quotation, the fair result of reports and decisions from the most learned universities and individuals of Europe, in his case. We wish that the last quoted sentence from Hume may be particularly noted; because it contains what we believe to be the exact truth, and for the sake of which our whole reference to this case has been made. It has been made to show what was the state of publick opinion, in regard to the subject before us, throughout the whole of Christendom, at the period of the Protestant reformation. It was known then, as it is known now, that in ancient Persia and Egypt, pagan princes, esteeming it a degradation to marry either with their own subjects or with the royal families of other nations, had espoused their nearest relatives; and that Vortigern, king of South Britain, while Britain was yet Pagan, had married his own daughter. But this heathenish and abominable incest, and all approximation to it, had always, and with entire unanimity, been regarded with horror by all Christians, from the earliest days of the church up to that time. At one period, indeed, the church had gone far to the other extreme, and made it incest to marry within the seventh degree, either of consanguinity or affinity. But to marry within the fourth was, as Henry asserted, unheard of; except that in Spain and Portugal* there had been some instances of a man espousing

* The abject subjection of Spain and Portugal to Romish superstition and papal authority, beyond any other countries of Europe, is well known. Portugal has long exhibited the most disgusting examples of incestuous marriages. Near the close of the 17th century, the very case occurred for which John the Baptist reproved Herod. We have the following record, in relation to Alphonso, King of Portugal, and his brother, Don Peter. "Alphonso's wife having transferred her affections to Don Peter, a circumstance which had led her to induce her husband to submit to the resignation [of his crown], their marriage having been declared null by the chapter of Lisbon, and the regent having gained a papal dispen the consent of the states, m lady who had been his brot On the death of Alphonso, succeeded by the title of Pete *ticle Portugal, in New Edinb clopædia.* "Joseph, who died having left no sons, was succee daughter Mary, whom he ha by dispensation from the Pop Peter, her uncle, with a view c ing the crown from falling into family."—*Ibid.* "The Prince the son of that incestuous m wedded to his aunt."—*Buck' cal Dictionary, Article Incest.* have not only an uncle ma niece, but a nephew marryin The late contract of marriag Don Miguel and his niece, th of the Emperor of Brazil, show incest is still as fashionable Portugal.

ters. This however had al done by a dispensation Pope, whose power was no nied and disregarded by Pr but in this matter seems been much questioned, even staunch Romanists—That could not legalize the m two brothers with the sam was the very case, on which of learning and religion t Europe had been given ag

Let us now see how th has been viewed by the w of European Protestan since the separation from mish church. As speedil ticable, after the reform Protestant churches sever up and published Formu Articles, of their Faith. lection of these, which made, and published in I being just now at hand, ourselves of the labours o nerable man, lately deces published, about ten yea the work whose title stan the head of this review. found learning, fervent p scrupulous conscientiousn Livingston, afford an amp for the verity and accura statements. After show

not only the early fathers of the Christian church, both Greek and Latin, in the works which they published as individuals, but also in the decrees of several ecclesiastical councils formed under their influence, were unanimous in condemning as incestuous, marriages within the usually prohibited degrees; and that the Romish church, agreeably to what we have already seen, had ever done the same, he adds—

"Among the celebrated reformers there was not a dissenting voice. They were explicit and unanimous upon the subject.* Zuinglius, in a letter to Grineus, enlarges upon four points, asserting —1. That although civil magistrates should tolerate such marriages, yet no power on earth can render void the law of God. 2. That the apostles made no new law respecting marriage, under the gospel, but left this article as they found it. 3. That marrying within near degrees was abhorred by the Greeks and other civilized heathen. And, 4. That such marriages, being against the law of God, ought to be dissolved.

"The sentiments of Calvin may be satisfactorily gathered from two of his letters. One is supposed, from the closing paragraph, to have been written to Grineus. Of the other, it is uncertain to whom it was addressed. They are both to be found in the collection of his epistles. In the first he writes: 'It must be maintained that the prohibition, respecting sisters in law, is one of those, which time nor place can never abrogate. It proceeds from the very fountain of nature, and is founded upon the general principle of all laws, which is perpetual and inviolable.—When the emperor Claudius obtained the sanction of the senate to remove the opprobrium of his incestuous marriage with Agrippina, there was none found to imitate his example, excepting only one liberated slave. I mention this to show how inviolable the law of nature is, even among profane nations.—Let the examples drawn from the heathen, if in virtue and modesty they should appear to exceed us, make us ashamed.—Indeed to me, this single admonition of Paul is sufficient: 'Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.'

"In the other letter, Calvin says: 'It is sufficiently known in what degrees of *consanguinity*, God in his law forbids marriage.—What relates to the degrees of *affinity* is equally obvious. There are some who dispute, or rather cavil, whether it is not lawful for a man to take the sister of his deceased wife; and they seize, as a pretext, upon the words, Levit. xviii. 18. *during her life time.* But their error is refuted by the very words of that text. Because what is there condemned by Moses, is not for incest, but for cruelty to the wife. That text actually respects polygamy.'

"Ecolampadius, in a letter dated 1531, asserted: 'That the law in Leviticus did bind all mankind; and that the law in Deuteronomy respecting a brother's marrying his sister-in-law was a dispensation of God to his own law, which dispensation belonged only to the Jews.'—Similar citations might be made from the writings of Beza, Bullinger, Ursinus, Musculus, and others, who were eminent for their profound erudition and exemplary piety, in the reformed cantons of Switzerland, in Geneva, and on the Rhine. * * *

"All the Protestant churches have uniformly considered, and unequivocally maintained, a marriage with a sister-in-law to be incestuous. A few documents respecting the principal denominations, will abundantly illustrate and confirm this assertion.

The sentiments of the Lutheran church are accurately expressed by those celebrated divines, who, in the name of their church, replied to the inquiry, made by Henry VIII., whether it was lawful for a man to marry his sister-in-law? In their famous Letter, they prove the law of Levit. xviii. to be of universal obligation, and adopt the most forcible language in reprobating such marriages. They close by saying; 'It is manifest, and cannot be denied, that the law of Levit. xviii. prohibits a marriage with a sister-in-law—this is to be considered as a divine, a natural, and a moral law, against which no other law may be enacted, or established. Agreeably to this, the whole church has always retained this law, and judged such marriages to be incestuous. Agreeably to this also, the decrees of synods, the

* "Melancthon, with his characteristic modesty, declined to give his opinion upon the question, when requested by Henry VIII., from which, it has been suggested that he differed from his brethren in this article. But as he afterwards joined with the Lutheran divines in their decision upon that subject, he cannot be considered to have maintained opposite sentiments.—A similar conclusion may perhaps also *apply to Bucer.*

brated opinions of the most holy fathers, and even the civil laws, prohibit such marriages, and pronounce them to be incestuous. Wherefore we also judge that this law is to be preserved in all the churches, as a divine, a natural, and a moral law; nor will we dispense with, or permit in our churches, that such marriages shall be contracted; and this doctrine we can, and as God shall enable us, we will resolutely defend.'

"In an exposition of the *Augsburg confession of faith*, by a learned Danish divine, the opinion of the Lutheran church respecting this article, is thus expressed, 'whoever is inclined and resolved to enter into the matrimonial state, ought to begin in the fear of God; and to look out for a person who is not nearly related to him, either *in blood* or *by marriage*—see Levit. xviii. and xx., and here, let it be observed, that where a man is forbidden to marry any near of kin, there the female is understood to be equally prohibited, in the same degree of relation, although the woman be not mentioned. So Levit. xviii. 14, *thou shalt not approach thy father's brother's wife*, includes also the mother's brother's wife. So consequently, no woman may take *her sister's husband*, for the relation of a brother's wife and of a sister's husband are exactly in the same degrees.'

"A celebrated Lutheran civilian says, 'wherever a marriage is contracted within a degree prohibited by the divine law; for instance, if a man should marry the sister of his deceased wife, there such marriage is incestuous, and ought not to be deemed a legitimate union, but stigmatised as an impure mixture. It cannot be palliated by any dispensation, but ought to be rescinded; and the contracting parties, notwithstanding they may plead ignorance, should be punished by the magistrate. Human laws may not contravene the divine authority, nor can an inferior magistrate dispense with the precepts of the supreme Lawgiver.' *F. Balduin. Lib.* iv. *cap.* 13. *de cas. cons.*

"The Church of England has always most strictly adhered to the table of prohibited marriages, agreeably to Lev. xviii. as published by authority and found in most of the English editions of the Bible. Among other degrees forbidden in the male branch, is art. 17. 'A man may not marry his *wife's sister*;' in the female, art. 18. 'a woman may not marry her *sister's husband*.' That every marriage within these prohibited degrees, will, by the canon law of England, subject the parties to severe penalties, and to immediate excommunication from the church, is well known. * * * *

"The Church of Scotland appears to have been so deeply impressed with a conviction of the enormous evil of incest that she has introduced the subject even into her confession of faith, and fixed the principles of prohibited degrees, in language the most intelligible and decided. * * * * *

"The Church of Scotland adopted the standards established by the Westminster assembly of divines. What that assembly judged of Levit. xviii. 18, may be ascertained from the remarks made upon that text, by those learned men who were appointed by *the committee for religion* to make annotations upon the Bible.—'Verse 18. *To her sister.* This is to be understood, not of *two sisters*, one after another to wife, the latter upon the death of the former, for the marriage of a brother's wife is forbidden before, verse 16, and by consequence a woman must not marry *her sister's husband*; and so two sisters are already forbidden to be married to one man, verse 16; wherefore, this verse 18, is a prohibition of polygamy, that is, of having more wives than one at once, and the reason sheweth it, that the one may not be *a vexation* to the other—The word *sister* in a general acceptation may be applied to any woman, as the word *brother* to any man, Gen. xix. 7. And it is to be noted, that it is sometimes applied to things, which in propriety of speech, come not under such a title or denomination; as the wings of the beast, Ezek. i. 9, are said to touch *a woman to her sister*, as the Hebrew phraseth it, see Exod. xxvi. 3.'

"The construction which the Reformed Dutch Church puts upon Levit. xviii., verse 16, is evident from the marginal notes, which the translators, who were appointed by the national synod of Dortrecht held 1618 and 1619, have annexed to that text.

"'From this law it necessarily follows, that a woman who has been married with one brother, may not, after his death, marry with the other brother; and upon the same principle, a man who has been married to one sister, may not after her death, marry the other sister.'—See their note upon verse 18.

"It consequently can by no means, from this be concluded, that the husband, *after the death* of his wife, may marry her sister.'

The Reformed Church is established by law in Holland, and is consequently the National Church. Her canons are therefore recognised by the civil government, and made the laws of the state.

Dr. L. then inserts at length, the canon which relates to marriages, in which the prohibited degrees are particularly specified, and within

which, whoever marries shall, it is said, be "declared infamous, and subjected to corporal punishment and fine." We cannot afford room for this extended canon, but we will insert the note with which Dr. L. concludes this part of his dissertation.

"The writer of this dissertation recollects, that while in Europe, he received information by letters, of a member of the church having married the sister of his deceased wife; a case which was the first that was recollected to have happened in America, and which excited great uneasiness. The informed communicated this to an eminent minister, (Professor H.) and asked him, how the Church of Holland would proceed in such a case? To which he replied: "It is a case which cannot happen in Holland. It is forbidden by the canons of the church, and by the civil laws of the state. Any minister who knowingly solemnised such a marriage would be instantly deposed; the incestuous connexion would be declared null and void; and the parties severely punished."

We have now seen that from the very origin of the Christian church to the present hour, European Christendom, Protestant as well as Popish, has, with entire unanimity, condemned all marriages within the fourth degree either of affinity or consanguinity; and also that the penalties inflicted for incestuous marriages, both by church and state, remain in full force. We have likewise incidentally seen that the laws or usages of the more refined heathen nations, have commonly been in conformity with the same rule. It should likewise be particularly noted, that in regard to the interpretation of Lev. xviii. 18, there appear to have been, in almost every age of the church, a few individuals, who have *questioned*, whether there is not here an intimation that after the decease of a wife, a man might lawfully marry her sister. But we are not aware of more than one* instance of a man, of any note in the European church, who has expressed a *clear opinion* that this verse contains an allowance of such a marriage; and nothing is more evident than that all *leaning* of individuals towards such an interpretation, has been withstood by an overwhelming majority of the most learned and pious commentators, as well as by all the publick formularies and canons of the different churches—It may be added, that the Jewish commentators have agreed with the Christian in this interpretation. Dr. Livingston (p. 119) says—"The sister of a deceased wife is, without any possible exemption, absolutely and forever prohibited—In this sense the ancient Jews understood the law. They knew they were unconditionally forbidden to marry the sister of a deceased wife. The law is unequivocal, and as it regards the Jews, its meaning cannot be controverted. The only question to be decided is, whether this law is ceremonial and peculiar to Israel; or whether it is moral and of universal obligation? That it cannot be ceremonial is evident, from its possessing none of the properties of a ceremonial law. That it is a moral law is certain—from its essential connexion, in its object and scope, with the seventh precept of the Decalogue—from its express reference to the law of nature, and coincidence with that very law which the wicked inhabitants of Canaan had trangressed; and from its being the only written law in the whole Bible, upon the subject of incest; the only standard by which the Christian church can ascertain the crime, and agreeably to which, by proper discipline, she can preserve her purity by excommunicating such criminals."

From the historical review then, thus far taken, it appears that if the Presbyterian Church shall remove from her Confession of Faith the section which has been referred to the presbyteries, and thereby sanction, as she of course will, the doctrine that "a man may marry some of his wife's kindred nearer in blood than he may of his own, and a woman some of

* Dr. Adam Clark: See his Commentary on Lev. xviii. 18. *But he gives a mere dictum, without any argument.*

her husband's kindred nearer in blood than her own," she will set her opinion in direct opposition to the opinion of all Christian churches in Europe from the time of the Apostles; and to all the most approved commentators of scripture, to all Jewish usage, and to all the best heathen* moralists and jurists. We do not say that this is absolutely decisive of the question in controversy. But we do say, that the Presbyterian church ought to be well aware of the ground on which she treads in this business. We do say that the presbyteries of this denomination ought, from a regard both to conscience and character, to be entirely satisfied that the word of God will clearly bear them out in repealing, if they do repeal, that part of their constitution, which is submitted to them for consideration.

Let us now trace the history of this business in our own country, and particularly in the church which at present is most immediately concerned. The eighty-six presbyteries, now under the care of the General Assembly, sprang from a single one, consisting of five or six ministers, which was formed in Philadelphia, A. D. 1706. In ten years, the number of members had so much increased, and the places of their residence were so widely distant from each other, that it became expedient to form four Presbyteries out of one. This was accordingly done, and the first Synod of this church met in Philadelphia in the autumn of 1717. At this very first Synod a record was made in relation to the subject before us, of which the following is an exact copy—"The affair of Andrew Van Dyke, that was referred from the Presbytery of New Castle to the Synod, came under consideration; and a considerable time being spent in discoursing upon it, it was determined, nemine contradicente, that his marriage with his brother's wife or widow, was incestuous or unlawful; and their living together as the consequence of that marriage is incestuous and unlawful, and that so long as they live together, they be debarred from all sealing ordinances; and that Mr. Wotherspoon make intimation hereof to his congregation, in what time and manner he shall think convenient." As nothing afterwards appears on the synodical records in reference to this case, there is reason to believe that Van Dyke and his wife lived and died in a state of exclusion "from all sealing ordinances." We remark, in passing, that the above record shows that one statement made by Dr. Ely, in the little pamphlet under review, is not exactly correct. He says, (page 11)—"Some would erase from the Confession the words in question, because they have been the constant occasion of controversy in the church; and the highest judicatory of the Presbyterian church in the United States has *never* been able to satisfy itself, that the marriage of a deceased wife's sister is positively forbidden in the Bible." It was not indeed in regard to a wife's sister, but to a brother's wife, that the above decision was made; yet we have no reason to believe that the Synod that made the decision, and which was then "the highest judicatory of the Presbyterian church in the United States," did not regard these cases as perfectly parallel. So they unquestionably did regard them, and without a single dissenting voice, they pronounced the case before them one of such gross incest, as to preclude the parties from all sealing ordinances, while the unlawful connexion should continue. We ought however in candour to mention, that we suspect the book of records which contains the minute we have exhibited, has never been in possession of Dr. Ely, and that he did not know

* An Arabian writer, cited by Pocock, says—"Turpissimum eorum quæ faciebant, (Arabes tempore ignorantiæ) erat hoc, quod vir duas sorores et patris sui uxorem, valut successor, assumeret." See Poole's Synopsis, on Lev. xviii. 16, where several other quotations, of similar *import, from* heathen writers, Greek and *Latin, are given.*

existence of this minute—The on specified appears to have very salutary effect. It pred, for a considerable number of , a "constant controversy in hurch," which Dr. Ely justly as having existed since that

The book from which we taken the foregoing extract, con- the records of the Synod to the f the year 1726—and there is aring this time (the space of nine) a single indication that any case of the kind had ever dis- d the peace of the church. The of synodical records from 1727 57, both years inclusive, is most ppily lost, we fear beyond the of recovery. It was during period, in the year 1741, that de and lamentable rent took in the Synod of Philadelphia. rival and hostile synods were d, one retaining the name of ynod of Philadelphia, and the assuming that of the Synod of York. They united again in ear 1758, under the title, or ap- tion, of The Synod of New York Philadelphia; and so remained he formation of the General mbly, which met for the first in 1789. The book which con- d the proceedings of the Synod iladelphia before the separation 1726 to 1741) and during the ation (from 1741 to 1758) is which is lost.—The Synod book e Synod of New York, during separation, is preserved. But ugh from the loss of records we ot state with certainty how , or how little, the Synod had with questions relative to un- l marriages for the space of than thirty years, it seems pro- , from what we afterwards meet that the decision in the case of Dyke governed the churches gh the whole of that period. years after the union of the ls, that is in the year 1760, we he subsequent minutes in regard s subject. They are in the fol- g words—"The case of con- ce concerning a *man's having* married his half-brother's widow, was brought under consideration, and several members offered their thoughts on it. But the further consideration was deferred till the afternoon.—The case of the marriage resumed. After some farther conversation on this point, agreed that Messrs. Samuel Finley, James Finley, Blair, Miller, Kittletas, and Gilbert Tennant, be a committee to bring in a sum of what they can find in scripture and the English law on that point, against Monday's afternoon; and also on a second case from Donegal Presbytery, where a brother's and sister's relicts married together; and on a third case, of a man's marrying two sisters, one after the other's death.—The case of conscience resumed, and the committee appointed to examine what the English and Levitical laws have determined in this affair, brought in their report. Voted that the consideration of the above affair be deferred until next Synod, and that it be recommended to the several members to examine the affair more thoroughly before that time, and give their sentiments on it." In the following year, 1761, we have this minute in relation to the preceding cases—"The cases of conscience respecting marriage were resumed, and after the most mature deliberation, the Synod judge as follows;—That as the Levitical law, enforced also by the civil laws of the land, is the only rule by which we are to judge of marriages, whoever marry within the degrees of prohibited consanguinity or affinity forbidden therein, act unlawfully, and have no right to the distinguishing privileges of the churches; and as the marriages in question appear to be within the prohibited degrees, they are to be accounted unlawful, and the persons suspended from special communion, while they continue in this relation." Here let it be carefully noted, that the marriage of a deceased wife's sister, as well as that of a man with his deceased brother's widow, had been submitted to the consideration of the Synod; and that after

solemn deliberation, and the report of the ablest committee that could be selected, and the private inquiries and researches of the members for a whole year, and "the most mature deliberation" of a second synod, both these kinds of marriages are declared "to be unlawful, and that the persons contracting them are to be suspended from special communion, while they continue in this relation." Surely it ought not to be asserted that the highest judicatory of the Presbyterian church, has never been able to satisfy itself that the marriage of a deceased wife's sister is positively forbidden in the Bible. The highest judicature of this church was perfectly satisfied on this subject, for more than half a century. But here again we ought to acquit Dr. Ely of known misrepresentation—We are persuaded he was not acquainted with this decision. His quotations are all made from acts of the General Assembly, which certainly are of a different complexion from those of the old synod—the synod which formed and sanctioned the present constitution of the Presbyterian church. Yet in no instance, let it be remembered, has the General Assembly failed to frown, and sometimes very severely, on these marriages. We did intend to trace this subject through all the records of the General Synod, and General Assembly. But we find that the execution of that purpose would extend our review beyond all reasonable bounds. The truth is, that in the Presbyterian church, discipline in regard to unlawful marriages has gradually been relaxed, and that this relaxation has been, in a great measure, owing to the manner in which the General Assembly has treated the subject—till in some parts of the church no discipline at all is exercised, and the General Assembly itself, has at last submitted it to the Presbyteries to decide whether the constitutional article shall not be repealed.

To what is this to be attributed? To the gradual increase of light, and the removal of superstition—say the advocates for curtailing the Confession of Faith. To a growing deterioration of morals, and a criminal relaxation of church discipline, and the repeal or non execution of the laws against incest—answer those who would preserve the constitution in its integrity. We profess to belong to the latter class; and thus we come into collision with the authors of the two pamphlets, to which are attached the signatures of Clericus and Veritas. These pamphlets, in reply to Domesticus, are written in a neat style, and with good temper.

We have said that our opinions are in collision with those of these writers; but this is true only to a certain extent. They wish the canons of the church,* which relate to unlawful marriages to be repealed or altered; we wish that they should remain exactly as they are. But we entirely agree with them in thinking that the ground is utterly untenable, on which Domesticus contends against an alteration in the Confession of Faith of the Presbyterian church. We think that he has deeply injured the cause which he professes to defend; and we propose to quote from Clericus and Veritas in proof of this fact. So far then as these writers state considerations to show that we must take our authority for the prohibition of incestuous marriages from the Levitical code, and not, as Domesticus would have it, from "general expediency"—so far as they expose the weakness and futility of all his reasoning in support of his strange hypothesis—so far as they condemn his extravagance of assertion and expression—so far their

* These writers, it appears, both belong to the communion of the Dutch church, before the General Synod of which the very same question is now pending, as before the General Assembly of the Presbyterian Church.

ients and ours are in perfect lance; and we only regret lomesticus has put it in their to urge against what we a a good cause, the indiscreet sions of one of its advocates. at we have to say, therefore, osition to Clericus and Veri- ay be brought within a nar- mpass; for by far the larger f their pamphlets is employed posing what is inconclusive jectionable in the publication ch they reply. If we rightly iend these writers, they wish nons of the Dutch church and nfession of the Presbyterian i to be altered, in regard to ful marriages—simply and because they think that these s and this Confession, as they tand, cannot be supported by vitical code, nor by any other ural authority. We have ho- and carefully endeavoured erstand them, and if we do, iole of what they say on the i of the question in contro- comes in the result to this— are by no means to reject viii. chapter of Leviticus as ning merely a temporary en- nt for the Jews, but to regard furnishing, on the subject of ful marriages, the law of the tian church: and yet we are) infer from the 16th verse t chapter, that a man is for- n to marry the sister of his de- l wife, but rather to consider 8th verse as intimating that he

Now we have already seen, hile there have been in eve- e of the Christian church a ndividuals, some of them, we , learned and pious, who rather leaned to this inter- ion of the 16th and 18th s of the xviii. chapter of Le- s than decisively adopted it, ie collected and overwhelming t of piety and learning have al- been decisively in favour of her interpretation; and nearly hole, even *of those who lean to* L. V.—*Ch. Adv.*

the opposite side, have admitted that our's is the safest construction for practice; the best calculated to preserve the purity of the church from contamination, and the consciences of its members from uneasy doubts and suspicions. Nay, C. and V. themselves disclaim expressly the imputation of pleading for these marriages, as generally expedient; or indeed of being advocates for them at all—They only wish the rules of the church to be so modified that, for the present, some slight punishment may be inflicted for the violation of existing prejudices; and Clericus says, expressly, (page 17), "In a few years the prejudice will probably subside: publick opinion may change; and it may *appear expedient* to dispense even with *this slight discipline.*" How these writers are to show that they are consistent with themselves, in the different parts of their pamphlets, we are glad to think is not a task which we are called to undertake.

But let us see what reasons they assign for the interpretation they would give to the 16th and 18th verses of Lev. xviii. And here we wish it may be well noted that they do not even pretend to allege any new argument, from the meaning of the texts in the original, or from the context of the verses—they do not even recite much that has heretofore been said by others, in favour of their opinion. What they do say, in the way of argument, has been said and answered a hundred times, before they were born. Their whole plea, so far as it is properly their own, rests on the increased light of the present age, on classing the opinions of their opponents with those in favour of religious persecution and witchcraft, and on the fact that persons of great piety and worth have actually contracted such marriages as we judge to be unlawful. Now we really think that we might fairly urge that much of all this is *gratis dictum*, and that the

rest is set aside by a fundamental principle of dialectick, which says, *a particulari ad generale non valet consequentia*—You shall not draw a general conclusion from particular cases. What has the increased light of the present age to do with the subject, if the present age has not thrown a single ray of new light on the texts of scripture in controversy? Such we affirm to be the fact; and Clericus and Veritas themselves do not profess to show the contrary. And what have religious persecution and witchcraft to do with the question, if there is no similarity between them and the case in hand. Clericus has only intimated, he has not even attempted to prove, that there is a similarity. We affirm that there is none whatever. No Protestant, no Romanist, so far as we know, pretends to allege that there is any passage of scripture that lays down a law, showing *in what cases* religious persecution is lawful, and in what cases unlawful. But these gentlemen themselves admit that there is a passage of scripture which lays down the law in regard to unlawful marriages—The only question is about the true interpretation of this law, and C. and V. *take it for granted*, that the light of this age is in favour of their construction. Even in this, facts are all against them, unless they will maintain that the light of the age has begun to dawn very recently—perhaps since they and Domesticus have appeared as authors. We are not aware that any late European publications have shed light on this subject: and as to our own country, what writers, we ask, of the present age, have ranked higher in point of learning, piety and logical acumen, among the Congregational churches of New England, than Dr. Trumbull and the younger President Edwards? And who, in the Dutch and Presbyterian churches, have been more distinguished by *the* union of the same talents than Doctors Livingston and
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sions of faith. Let early instruction in their doctrines have its full effect. It may possibly produce prejudice, but better that should be the result, than that its total neglect should leave the mind unoccupied, and unguarded against the inroads of infidelity and error: for, where faithfully administered, if the subject is diverted to either, he will step over on the sterner side of Christian rectitude.

Yes, verily, "we have reason to mourn over the degeneracy of modern times," and to impute to this cause the better state of the church and of society at large, in years that are past. To this cause, and not to increased light, we are to impute the transgressions of a *few*, not *many*, pious persons, in the matter of unlawful marriage. The very truth is, and all history proves it, that in no one point of morals are good men themselves so liable to offend, if not restrained by the strongest and most palpable bonds, as in that which relates to the intercourse of the sexes. We do not believe that there is in the United States at present, a holier man than David, or a wiser one than Solomon. Yet every reader of the Bible knows how lamentably they sinned, by the indulgence of unhallowed propensities, and what a blot they have left on their characters, as a warning to all succeeding ages. Nor ought it to be forgotten, how severely they suffered, by the immediate inflictions of God himself. As to witchcraft, the light of modern times, it is supposed, has discovered that, at present, there is no such thing; and consequently that there is no passage of scripture, however applicable heretofore, that is applicable now. But this modern light, even in the judgment of Clericus and Veritas, has not discovered that there is no passage of scripture which is directly applicable to unlawful marriages. They maintain that there is such a passage. They maintain it stoutly against Domesticus; who seems to think indeed that he has a complete monopoly of this *wonderful light*—this (to use a figure of his own) "Jack-with-a-lantern," which has led him away from the safe and sure paths of holy scripture, and "soused him into bogs and ditches," in one of which Veritas professes to have found him, and to enjoy a laugh at his expense.

Thus are we brought into closer contact with Domesticus, certainly the most singular writer that we ever encountered. He uses no ceremony with any body, and therefore has no right to expect any in return. He hurls aside with a jerk, all the best expositors of scripture, and all the framers of canons and confessions of faith, in every age of the church, who have thought that, for the law of incest, recourse must be had to the 18th chapter of Leviticus. He treats them all with perfect contempt, and in reference to the basis on which they construct their system he says—"As well might a man endeavour to persuade us, that a steam-engine is made to boil water for the tea-table." Now, a writer who can do this, may be learned, may be ingenious, may be eloquent, may be brilliant, but in our poor opinion, he discovers more talent for every thing that is the opposite of modesty, than for any thing else. Domesticus professes to be on our side of the question, but as an auxiliary we renounce him utterly.

Non tali auxilio, nec defensoribus istis,
Tempus eget——

He has done all in his power to betray our cause to the enemy. Not that he has done this intentionally—we acquit him of design; but he has done it in fact. The proof is before us. Clericus quotes him exultingly, from the beginning to the end of his letter; and Veritas frequently refers to him in the same way. Clericus says—

"Now, I ask, what is the argument of Domesticus? Indulge me, my friend, with a rapid view of it, to show the correctness of my averment.

"The divine law he yields in toto, at the very outset, as giving no direc-

positive countenance to the side he has undertaken to defend. This is his language: 'My conviction of the incestuous nature of the marriage of a wife's sister, is, as I have already hinted, not founded on the *letter* of the Levitical law. On this point I fully agree with the gentlemen alluded to above;' (referring to those who had been represented by his friend as denying the relation of the 18th verse of the 18th chapter of Leviticus to the question, and thinking the constructive reasoning from the 16th verse, which forbids the marriage of a woman with her husband's brother, too vague and indeterminate to build a solid conclusion on.) 'I can no more find it prohibited in the words of that code, than I can find the battle of Waterloo in the Apocalypse of St. John.' Again. 'The question is, are they' (the institutions of Moses,) 'obligatory on the Christian church, or on Christian nations as a system, so that no change can be made in any, even of the details, without incurring the high guilt of rebellion against the authority of Almighty God? Every sensible man will answer without hesitation, no. I then ask how much is obligatory? What rule is to direct us in the delicate process of sifting and selection? The obvious reply to this is, just so much as agrees with the physical, moral, and political circumstances of modern society, and the rule is GENERAL EXPEDIENCY as apprehended by the common sense of mankind. Before, therefore, a Mosaick statute can be acknowledged to possess a binding authority over me, or the community of which I am a member, I must ascertain its *reason*, its principle. If, on a fair and candid examination, I discover that the *reason fully holds*, the statute I pronounce to be binding. If there be a difference of circumstances, not, however, destructive of the general reason, I am bound to *modify* so as to suit the peculiarity. If the circumstances be so different that the reason ceases altogether, *it is abrogated.*' Pages 6, 7, 8. Again. The 18th chapter of Leviticus he virtually admits contains no precepts of moral obligation, for he says it 'stands in the midst of a cluster of precepts, which are acknowledged to be long since done away. Look at the chapter immediately preceding, and you find it *full* of ceremonial and judicial peculiarities. There is not one precept of moral obligation in it, from beginning to end.' Page 9. Having adduced proof of this assertion, he adds, 'These are exploded; and must we be put off with a *sic volo, sic jubeo*, when we ask why a greater importance and permanence are attributed to the prohibition of marriages? No institution has been more *modified by custom*, and peculiarity of national manners; nay, in the Hebrew law itself, I could point out numberless singularities of this rite, which no one will contend societies in our day are bound to imitate. We are, therefore, totally in the dark until the question be fully decided—what means the law of incest in general? Having obtained the *reason*, we can soon, and easily judge, whether, and how far, the Levitical precepts carry with them the force of obligation. We can judge, also, whether the circumstances of modern society so far differ from those of the Hebrew nation as to require a *revision and extension* of that code—in a word, we shall be able, unless I am greatly mistaken, to fix the true character of the marriage more immediately under consideration.' Page 10.

"Such, then, is his argument, stated fairly in his own words. The connexion in marriage of a man with his wife's sister is not sanctioned by GENERAL EXPEDIENCY. The Levitical law, on which some place so much reliance to prove the unlawfulness of the connexion, is confessedly *not of moral obligation*, but depends, as to the extent of its application, *on circumstances*. Circumstances are variable things. The manners, habits, and feelings of a people may change, and then the application of the law may be modified, or suspended altogether, according to circumstances. And Reason, which he says very justly is 'a most excellent assistant in her place,' is to fix authoritatively the extent of this application. 'Let it not be said, that this is putting too much confidence in the fallible judgment of men. It is very foolish to argue against a *fact*, and the plain fact is, that we are necessitated to this course.' Page 8. No—Reason, which a few years ago performed such wonders in revolutionary France, and which many men, great in the estimation of the world, in every age, have worshipped with more sincere and entire devotedness than the Ephesians did their great goddess Diana—REASON is to be both *guide and judge* in this matter, when the Bible, the only infallible rule of faith and practice, is laid aside. And, indeed, it must be so—there is no avoiding it. It may be well to represent her only as an *assistant*, lest her investiture with infallibility should excite unnecessary alarm; but, the truth is, she must strike out the path, and *determine the boundaries* where criminality ends and innocence begins, in matrimonial connexions. By the way, it appears to me very fortunate for the friends, as they are termed, of this particular connexion, that two men who are so decidedly opposed to it should take ground so dissimilar and opposite; that the one, and the very Hercules in the controversy, should turn round, and look-

other full in the face, say, with a ptuous sneer, your Scripture ar- s are all chaff! We are the judges s of what is lawful and unlawful. stances alter cases; the circum- of a people change, and the law ige must be altered and adapted xisting circumstances. Nay, I will le further. If the civil law does alate the matter, as the habits and of one family, or of one indivi- ffer from those of another, what e proper in one case would be ex- ly improper in another. Or, to , 'consanguinity has nothing more ith incest in itself than having the ngth of nose, or wearing the same d stockings. It is not the consan- but its *effects*—the opportunities ptations which flow from it, that slator has exclusively in his eye.' now venture to observe, that a y satisfactory rule is furnished us, h, in the honest exercise of our andings, and untrammelled by a ttachment to the *letter* of the Le- w, we may determine how far the ' Incest is to be extended in the d circumstances in which we live. e is this: The law being intended l against the dangers threatening ck purity from constant, unre- intercourse; wherever *such inter-* ay, in consequence of the habits sners of a people, be presumed to THERE, no matter what be, or be e degrees of consanguinity and af- he *law should take effect*;—mar- e prohibited.' Page 20. 'We pay a undue degree of honour to the tance of actual relationship and its when we judge the law of Incest xclusively,—in the esteem of en- ed legislators, the INTERCOURSE, rom the custom and manners of a may be presumed to exist, is a ration vastly more important,— e only question to be asked on ject more immediately before us, very plain and intelligible one: r *the probabilities of close and inti- miliarity between brother-in-law and -law be such as to demand the inter- of this great moral preservative?*' rtain circumstances, that is, if the constant intercourse exists, it e unlawful for you to marry your girl, or indeed any female friend, r distantly related, whether by the nature or friendship. On the other ' my employment and lot in provi- e such, that I scarcely see my sis- w till after my wife's death, I may r marry her. In the one case, it ot be suitable to circumstances, he other, it would *be perfectly so.* EXPEDIENCY, therefore, must decide the question with individuals, families, and nations. Now, Sir, all this is plausible: it is very good. *Expediency* is a pliable argument;—like a nose of wax, it may be made short or long, sharp or blunt, crooked or straight, just as you please."

We have given this long extract, because it exhibits at once the leading opinions and arguments both of Domesticus and Clericus. We shall now offer a few short remarks of our own.

Much is said in this controversy against inferential reasoning. But this is a kind of reasoning, distinctly recognised as legitimate, in the Confession of Faith of the Presbyterian church (chap. 1. sect. vi.); and it is in fact on this reasoning alone that we must rest, and may safely rest, some of the most important institutions of our holy religion, particularly infant baptism and the Christian Sabbath. It is, also, only by this kind of reasoning that we are authorized to charge guilt upon the female sex—in more than one instance of all the incestuous marriages prohibited in the eighteenth chapter of Leviticus. The prohibitions are immediately addressed to the male sex, and if direct prohibition is necessary to constitute guilt, women may be guiltless when the grossest incest is committed. We are confident that the more this subject is examined, the more clearly it will appear, that what "may be deduced by good and necessary consequence from scripture," is as valid as that which is expressly set down in the sacred volume. All must have recourse to this kind of arguing, who deny that polygamy is the object of prohibition in Lev. xviii. 18, or else concede that it is not forbidden in the whole Bible. It is by inference only, that they can find polygamy prohibited by our Saviour and the Apostle Paul. Within our memory, a work of far more learning and plausibility than Domesticus has yet given us, was published by a clergyman in England, the Rev. Mr. Madan, to show that polygamy is no where condem-

ed or forbidden in scripture; but that it is the great preservative from impurity, like D.'s law of incest; and ought therefore to be encouraged in all communities. From the circumstance that the apostle forbids it to clergymen, it was urged that it was doubtless lawful to all other men; exactly as it is now reasoned, that as Moses forbids a man to take a wife to her sister to vex her in her life time, it necessarily follows that he may take the second after the death of the first. No small portion of the talent of Britain was employed to confute this work of the Rev. Mr. Madan. See the 63d vol. of the Monthly Review. We have personally known a Presbyterian elder, and a shrewd one too, who earnestly maintained that polygamy was perfectly agreeable to the law of God, and forbidden only by the laws of the state. It is a little remarkable that our opponents apply inferential reasoning, not only to the words of Christ and the apostle, but to Lev. xviii. 18, and yet deny its applicability to the rest of that chapter. While Moses moreover gives it as a reason why a man should not marry two sisters at once, that the second would *vex* the first, our modern logicians contend that it will *comfort* a woman exceedingly, to know that her sister is to take her place after her death; and that this second wife will be the kindest mother in the world to the children of the first. We maintain that all experience, as well as the word of God, is against this theory.

We scarcely know of a commentator on the law of incest, as contained in the chapter so frequently referred to, who does not remark, that one of the salutary effects of prohibiting marriages among those who are nearly related by consanguinity and affinity, is, that the temptation to uncleanness is thereby prevented, among those of the opposite sexes who usually have the most frequent intercourse with each other. The remark is unquestionably just; but when Domesticus seizes on this *circumstance*, and endeavours to derive from it the very *principle* and whole *sanction* of the law, it leads him to the most extravagant and shocking absurdities—to deny that there is any natural abhorrence of incest—that but for the consideration which he states, the nearest of all relatives, even by consanguinity, might intermarry:—And on the contrary, to maintain that the law of incest extends, or ought to extend, to all possible cases, in which frequent intercourse between the sexes takes place. On this last principle he is obliged to admit, that it would scarcely be possible to specify all the cases to which the law ought to extend. A wide door, it is clear, would be open, for dispute whether, in many a particular case, the law had been violated or not; whether the parties had been previously so much in each other's company, as to render it lawful, or unlawful, to marry. We lately read of a man who courted a woman assiduously for more than thirty years, and afterwards married her. Now, by the rule of Domesticus, he ought never to have married her; and surely it is but reasonable that Domesticus should tell us how long, upon his principle, a man may court a woman, before it becomes unlawful for him to marry her. Domesticus also extends the influence of the principle he adopts, beyond all the bounds of truth and experience; and even to the superseding, as his answerers have remarked, of the necessity of the seventh commandment—so far as it relates to those of the different sexes who have habitual intercourse with each other.

According to Domesticus, the Confession of Faith of the Presbyterian church, in the article submitted to the presbyteries, is right entirely *by accident*. It so *happens*, that those who are nearly related to each other by consanguinity or affinity have, in our country, and in many other countries, familiar intercourse with each other, and therefore they ought not to intermarry; but if it had *happened* otherwise—if it had happened that

ers, as soon as born, were se-
l from their fathers, and sis-
m their brothers, these rela-
ight intermarry without fault.
reader start at this conse-
; for Domesticus himself looks
t in the face, without blush-
He is even content that the
doctrine of his essay should
r fall with it. On this point
justly remarks as follows—

r that Domesticus, notwithstand-
very vivid picture he gives of do-
purity, has unwittingly given coun-
to a most dangerous licentious-
declaring his belief, 'that there
tural *impropriety* in the nearest re-
aving sexual communion.' And by
gain, 'not that consanguinity has
more to do with incest, in itself,
ring the same length of nose, or
the same coloured stockings.' It
ally to be regretted that he did
ply with the judicious advice of
nds in suppressing these senti-
In doing so, he would have found
opriate place for his principle of
ncy. Their publication may do
jury to the cause of morality,
mysterious guardian may be able
teract. Such opinions, emanating
ch a source, may not only obtain
o the minds of the *vulgar*, many
n may be able, from natural good
or experimental piety, to resist
eleterious influence, but become
rated into the practical morality
of our educated youth, who will
y slide into the system of infide-
h which these opinions have here-
een associated. It is a pity they
been left there. They sound too
ike the licentious philosophy of
Cairean school, to be ingrafted
system of Christian morals."

esticus supposes that his fa-
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rrived at exactly the opposite
sion, in the case of Henry the
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he scriptural rule, and subject
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f reason and expediency, and
man who wishes to marry his
sister, or his brother's wife,
rive at the *same conclusion*—
We do not say fairly, but yet really, plausibly, and to himself satisfactorily. The plain truth is, that Domesticus, in this whole argument, is on infidel ground. He deserts the word of God, and goes to reason and expediency for his law; and here, such men as Hume will stand a good chance to beat him at his own weapons.

Clericus justly remarks, on the argument of Domesticus, as founded on expediency, that "notwithstanding all his zeal for this great but very flexible principle, he seems afterwards conscience struck that it will not bear him out, in defending the usual practice of the church." After reading in his pamphlet, the reasoning and ridicule which he employs to show that the Levitical law of incest has, and can have, no binding force on Christian people, because it stands in a cluster of ceremonial enactments, and is itself such an enactment, obligatory only on ancient Israel—what was our surprise to find in a note, in the last page but one of his pamphlet, the following statement—

"The reader will please to accept my whole doctrine in four propositions. 1st. The Levitical law of incest, the *whole law*, is binding on Christian societies. It carries on its front, the stamp of permanent obligation,—being adapted to guard against a danger common to us with the ancient Hebrews, and which can be guarded against only by respecting its provisions.

"2dly. The same reason demands that something more than the *letter* of that law be regarded,—that whatever is deducible from it, by construction (not the mechanical balancing, to which I have repeatedly alluded, but fair interpretation in conformity with the general principle of incest) is as really part of the Divine will, as if an angel pronounced it to us by an audible voice.

"3dly. It is the duty of the civil magistrate, carefully and with a deep feeling of responsibility, to make these deductions,—to give them all the authority of law and support them by the most weighty sanctions.

"4thly. If the civil magistrate neglects his duty, the church of Jesus Christ must rebuke his unfaithfulness and take care not to become partaker in his sin. We

ed or forbidden in scripture; but that it is the great preservative from impurity, like D.'s law of incest; and ought therefore to be encouraged in all communities. From the circumstance that the apostle forbids it to clergymen, it was urged that it was doubtless lawful to all other men; exactly as it is now reasoned, that as Moses forbids a man to take a wife to her sister to vex her in her life time, it necessarily follows that he may take the second after the death of the first. No small portion of the talent of Britain was employed to confute this work of the Rev. Mr. Madan. See the 63d vol. of the Monthly Review. We have personally known a Presbyterian elder, and a shrewd one too, who earnestly maintained that polygamy was perfectly agreeable to the law of God, and forbidden only by the laws of the state. It is a little remarkable that our opponents apply inferential reasoning, not only to the words of Christ and the apostle, but to Lev. xviii. 18, and yet deny its applicability to the rest of that chapter. While Moses moreover gives it as a reason why a man should not marry two sisters at once, that the second would *vex* the first, our modern logicians contend that it will *comfort* a woman exceedingly, to know that her sister is to take her place after her death; and that this second wife will be the kindest mother in the world to the children of the first. We maintain that all experience, as well as the word of God, is against this theory.

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...vote on the retention or re-
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den by his holy law. And for the
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law of Christian charity, shall the
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grieved? Shall they be driven from
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terian church be the first on earth,
formally to open a door, as many
other churches will account it, for
the most detestable licentiousness
and impurity? Is this church wil-
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as leading the way, to what the most
of Christendom will consider, and
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...erary and Philosophical Intelligence, etc.

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be to her,—if she allows vice and misery to prevail in any of their forms, without using her influence and authority against them. A double wo,—if she takes the lead in surrendering to the enemy. In regard to the particular subject under discussion, the magistrate has performed his duty nobly. It is not a little singular that the church should have exhibited the *first* symptoms of degeneracy."

Only strike out the parenthesis from the second proposition in this quotation, or consider it as it seems to be intended—as a *saving clause*, to preserve some show of consistency in the author—and we have not one word to object against this statement of "the whole doctrine" of Domesticus. We can subscribe it cheerfully and cordially. It stands on the very ground for which we contend, and goes to the utmost extent of our wishes; and we could freely forgive the writer for all the extravagance and flippancy which precedes it in his pamphlet, if we could only be sure that all his readers would consider him as here *unsaying* the most of what he has said before. With this remark we leave him.

We have already expressed our opinion of the work of Dr. Livingston—have given some extracts from it, and sincerely regret that we have not room for more. It is in our judgment, *instar omnium*, in relation to this subject. In a few unessential particulars we must differ from him; but we differ with all the diffidence of an affectionate scholar, who cannot fully agree with an able master. Although it is not usual to review a work which has been ten years published, we determined to bring this distinctly before our readers; not solely because we intended to quote it, but for the purpose of recommending it, as we now earnestly do, to the careful perusal of all who can obtain a copy.

The pamphlet of Mr. M'Iver contains a historical statement of the case of M'Crimmon—the case which has occasioned a reference to the Presbyteries, and given rise to this whole controversy. The narrative part of the pamphlet is perspicuous, full and satisfactory; and the speech which he delivered before the Assembly does him credit in every view of it—It appears that M'Crimmon has entirely forsaken the Presbyterian church, and gone to the Baptists. We hope that our Baptist brethren, for whom we cherish a sincere affection, will not, for their own sakes, receive such men to their fellowship and communion—We say for their own sakes, because we certainly esteem it no loss to the Presbyterian church when any man of this description leaves it, and no gain to any church that receives him.

In drawing our review to a close, we wish our readers to know, that we are fully aware it may be remarked, perhaps with some satisfaction by our opponents, that in the interpretation we have given to the eighteenth chapter of Leviticus, our appeal has been to the opinion of commentators, controvertists, and councils, and not to any new and convincing arguments of our own. But we have done this under a deliberate conviction, that in no other way could any thing be said that ought to have, and that would have, nearly as much weight, with the whole discerning and considerate part of the community. We do not believe that the study of a month, or a twelvemonth, would enable any man in the United States, to offer a new thought or argument, of any worth, on the one side or the other of this controversy—we mean as it arises out of the interpretation of the chapter referred to—Nay, we do not believe that a new thought has been offered on it, for nearly two hundred years past. All that can be said has been said, and repeated a hundred times, for centuries that have gone by.* Now,

* Whoever is able and willing to read, on this subject, nearly two folio volumes in Latin, plentifully interspersed with quotations of Hebrew (both biblical and rabbinical), Greek, Syriac, Arabic and Persic, ought carefully to consult the fol-

in such a case, the best appeal that can be made, is to the deliberate opinion of the Christian publick, in regard to arguments and considerations that have been so long in view. The general and practical conviction of enlightened individuals and communities, affords, in every such case, the best evidence, to show on which side of a controverted point the truth lies—They are the jury, who decide the cause after the pleadings are finished. We have therefore shown that all Christendom, from the earliest periods of the Christian church to the present hour, after the most learned and thorough investigation of this subject, has steadfastly abided in practice, by that construction of the eighteenth chapter of Leviticus for which we are advocates—The only appearance of an exception is in our own country; and this we solemnly believe is not owing to new light, and an impartial view of the subject, but to the relaxation of church discipline; and to the repeal in one or two instances, and the non-execution generally, of the civil enactments which prohibit and punish incest.

And we now most seriously entreat those of our readers who, as ministers and elders of the Presbyterian church, will shortly be called to vote on the retention or rejection of that part of the article in our Confession of Faith which relates to this subject, to consider well what they do. What, we ask, will they gain by a rejection or repeal of the article? Will they produce uniformity of practice, and thus prevent controversy and appeals, which seems to be the principal object in view—No such thing. There will be as much controversy and as many appeals afterwards, as in times past. Nay, there are portions of the Presbyterian church that cannot, and will not, yield to any *human authority*, which sanctions the marriages in question. They dare not do it—They would sooner suffer the severest censures of the church, leave it, or be expelled from it, than submit, even silently, to what they consider as an abomination in the sight of God, and forbidden by his holy law. And for the sake of relieving a few individuals, who, it is agreed on all hands, have acted indiscreetly, and violated the law of Christian charity, shall the inoffensive and conscientious be grieved? Shall they be driven from our communion? Shall the Presbyterian church be the first on earth, *formally* to open a door, as many other churches will account it, for the most detestable licentiousness and impurity? Is this church willing to present herself to the world, as leading the way, to what the most of Christendom will consider, and we think justly consider, as land defiling, and heaven provoking iniquity? Forbid it reputation, justice, decency, humanity, conscience and piety—Great Head of the church, forbid it!

lowing works of the immortal SELDEN; De Jure Naturali et Gentuim, juxta disciplinam Ebræorum—Uxor Ebraica—De Synedriis Veterum Ebræorum. We certainly make no pretence to much acquaintance with these works; but since we began to write this review, we have looked into them till we were heartily tired; and believe that whoever should go through, and comprehend them, would have little more to learn on this subject.

Literary and Philosophical Intelligence, etc.

Auriscope.—The difficulty of inspecting the Meatus Auditorius, or Passage of the Ear, from its peculiar winding structure, is well known; hence the uncertainty that often arises in ascertaining the cause of diseases in this *organ*. *In consequence* of a greater attention being paid to diseases of the ear than formerly, an ingenious French Aurist has lately invented a novel instrument, termed an Auriscope, which allows a complete inspection of the parts. It consists of a circular brass plate

with straps that go completely round the head, and at the angle over each ear is affixed a hook and screw, together with a lever, so as to pull the ear backwards and forwards in different directions, and thus lay the meatus open to the membrane of the tympanum. But this instrument being complex in its mechanism, and painful in its application, has been reduced to greater simplicity and effect by Mr. J. Harrison Curtis, the Surgeon to the London Royal Dispensary for Diseases of the Ear, where, since making these alterations, he has had ample opportunities of appreciating its merits.

A gentleman who has discovered a mode of dressing flax without rotting, and who has an establishment in successful operation on the Hudson river, has agreed, if the produce of two hundred acres of flax land can be secured to him, to locate himself in Essex or Middlesex county, where he will give fifteen dollars per ton for flax from the field, after the seed is taken off, without any other preparation. It is calculated that at this price a net profit of from twelve to eighteen dollars per acre, may be realized from the land; while the farmers will be freed from the trouble of rotting, dressing, &c., and yet the gentleman proposes to sell his dressed flax cheaper by 20 per cent., than others who first rot, and then dress it. Besides, the flax that is dressed without rotting, is much stronger, loses less in the manufacture, is firmer, and more soft.

The Rev. W. Evans, of Llandefeilog, Carmarthenshire, Wales, has announced the following discovery for maintaining and keeping horses without the aid of hay and corn, viz:—"Cut straw and potatoes, or straw, chaff, and pounded furze mixed, wetted with some salted water, prepared as follows: let a tub of fresh water, with an egg in it, be impregnated with as much domestick salt as will cause the egg to rise and float on the surface, that being the criterion of its saltness equal to that of sea-water. The provender being put into a wicker basket, and placed on the tub, pour the salted water upon it, in quantity sufficient to wet the whole mess —and when it shall have done filtering through it, give it to the horses. The salted water will not only moisten and sweeten the food, but also operate as a most efficient alterative, to purify the blood, purge all gross humours, prevent the increase of worms, and all painful attacks from those troublesome vermin. Horses fed in this manner will work well, and will be fit for all sorts of work; and if this method be but tried, it will not fail of recommending itself for general adoption. My man cuts with one knife machine, in four hours, enough straw for nine horses for twenty hours."

Winter Food for Cows.—M. Chabert, director of the Veterinary school at Alfort, had a number of cows which gave twelve gallons of milk every day. In a publication on the subject, he observes that cows fed in the winter upon dry substances, give less milk than those which are kept upon a green diet, and also that their milk loses much of its quality. He published the following recipe, by the use of which his cows afforded an equal quantity and quality of milk during the winter as during the summer:—"Take a bushel of potatoes, break them whilst raw, and put them in a barrel standing up, put in successively a layer of potatoes and a layer of bran, and a small quantity of yeast in the middle of the mass, which is thus left to ferment during a week, and when the vinous taste has pervaded the whole mixture, it is given to the cows, who eat it greedily."

Ancient Vases.—The proprietor of an estate in Tuscany having employed some workmen to make excavations, had the good fortune to discover an ancient Etruscan sepulchre, in which there were about 800 vases, equally remarkable for beauty of form and elegant design. He has presented the whole to the Grand Duke of Tuscany, who has ordered them to be placed in the Museum of Flo

Bell's Weekly Messenger gives the following account of the rise of the National Debt of England.

At the Revolution, in 1689,	£1,(
At the peace of Ryswick, 1697,	21,(
At the peace of Utrecht, 1714,	53,(
At the peace of Aix la Chapelle, 1758,	78,(
At the peace of Paris, 1763,	183,2
At the peace of Versailles, after the American war, 1783,	238,2
At the peace of Amiens, 1802,	499,7
Amount of the debt in 1813,	600,(
Estimated amount, on the 5th of Jan. 1827	900,(

A Milledgeville (Geo.) paper r the formation of two large vineyr the neighbourhood of that place. climate of Georgia is every way s to the cultivation of the grape, a experiment has been successfully The continued depreciation of renders it more than ever neces seek for some staple, which will r the toil, and return an interest on pital of the planter.

ent Roman Foot.—From the inqui- M. Cagnazzi, to whom the scien- examination of the monuments of ty found in Herculaneum and Pom- peii was intrusted by the Neapolitan government, it appears that the ancient Roman foot was 0.29624 of a metre, or 101.325 lines French measure.

Religious Intelligence.

in the last month we have received much esteemed correspondent, a from which we give the following —containing information that will hly interesting to the friends of vi- y, and the general diffusion of the criptures.

—

s have been long aware of the tot- state of the Bible Society in Rus- d will not be surprised that it has llen. Its officers have been dis- , and its operations ceased; but s a stock of about 200,000 copies Scriptures, in different languages, tores; and, in whatever way they e hereafter circulated, this incor- e seed will not be in vain.

t me state to you at the same time, connected with the operations of ssian Bible Society, while it has istence, in which you will greatly . The consequence of an exten- culation of the word of God in that mpire, for many years past has to raise up in various parts of it, a very great extent, a body of tural or Bible Christians' who enounced the Greek Church, and this denomination associate toge- o read and study the Holy Scrip- acknowledging this blessed Book only rule of faith and practice, and ing the Christian Sabbath as a day red rest. A considerable effect, I tand, is manifest in the peaceable derly lives of the people who are eparating under the influence of an truth; and some circumstances een related which afford a pleasing ce of truly Christian principles ope- on their minds. Thus, my dear is the most high God ruling and ling amongst the children of men, y on his purposes of mercy in his ay; cheering us by rays of light in arkest seasons, and saying to us, ill, and know that I am God.' Let tinue waiting on him, still sowing e as opportunities arise, and where ovidence directs, assured that it not be altogether in vain, however and inefficient the instrument em- l may be.

few months since I mentioned to iend ——— a movement *amongst* ews in *Constantinople, and that* a number had received Christ as the Messiah, of which a son of a Chief Rabbi was one. They were looking forward to suffering, but most of all feared a very rich and powerful Jew, who, from the situation he held under the Turkish government, was known by the name of the Sapdgi, his influence being such, that he could effect the ruin of any individual disposed to Christianity: this rendered them cautious in their meeting together, to avoid suspicion.—It so happened, however, that in the course of events, connected with the revolt of the Janissaries, this man, who stood so high in favour, fell under the Sultan's displeasure.—He ordered him to be beheaded, and seized all his treasure;—thus, the enemy who was most feared was removed out of the way. By the last accounts, however, it appears that a persecution has now commenced: one of the Jews who has embraced Christianity, has been committed to prison, and severely bastinadoed; after which, his immediate release was promised if he would renounce Christ, or, if he would not, a repetition of punishment was threatened; but he continues faithful, and a confidence is felt that others are also ready to go to prison and to death for the name of Christ.

"The effect of the free circulation of the Scriptures amongst the Catholics, is beginning to appear in the south of France: in Lyons and the neighbourhood, no less than 1500 Roman Catholics have embraced Protestantism. In some parts of Germany, particularly Wirtemberg, the people meet together in the villages to read the Scriptures. In Prussia a good work is said to be going on amongst all ranks; and also in the Canton de Vaud, in Switzerland, where many are brought under the power of the truth.

"I am glad to observe Mr. Sergeant's appointment to the Congress of South America, hoping much good will result to the new States, from the association of their Representatives with men of liberal and enlightened Christian views. Mr. Thomson will probably go to Mexico in the course of a few weeks, as agent to the British and Foreign Bible Society. I shall give him an introduction to Mr. S., anticipating it as probable that he may attend the meeting adjourned there from Panama.

"In a late New York Observer, I was pleased with a statement, that in some of the old slave-holding states, Maryland particularly, the landholders are beginning to find that their interest is promoted by the employment of free labour in preference to slaves. Should this powerful principle in the human heart be brought into full operation on the subject, it may tend rapidly to effect the desirable end; showing at the same time, that selfish views and feelings are equally unfavourable to the real interest of man in the present state, as they are inconsistent with his future good as a moral and unaccountable being."

FOR THE CHRISTIAN ADVOCATE.

OBITUARY NOTICE OF GENERAL JOHN STEELE, *late Collector of the Port of Philadelphia, and of* ABIGAIL, *his Wife; the first of whom departed this Life on the 27th of February, and the latter on the 13th of March*, 1827.

This venerable couple, when released from earth, had been united to each other in the happiest matrimonial union during the lapse of forty-three years, lacking only three days; and by death were not long divided. They were born within a few months of each other, in the county of Lancaster, in Pennsylvania, of respectable families of Presbyterians—were brought up in the nurture and admonition of the Lord—became pious in early life, and together lived in the service of their Lord and Master, Jesus Christ, until they had nearly completed their three score years and ten. Their attachment to each other was formed a short time before the commencement of the war of our American revolution, and their intended nuptials were delayed for seven years, by patriotic devotion to the cause of liberty and our country. During the contest for national independence, General Steele, then a youth, full of ardour and enterprise, followed the immortal Washington through all his toils and privations. He was actively engaged in the battle of Brandywine, in which he received a British ball through his shoulder; but for this affliction he felt himself compensated by participation in the capture of Lord Cornwallis. His pious parents had cherished the hope in his youth, that he would become a minister of the gospel, and with a view to this sacred office, he was under the tuition of the Rev. James Latta, D.D., at Chesnut Level, when he heard the call of his country to arms, and declared to his venerable preceptor, that until his country was free, he must relinquish his studies for the camp. He entered the army as a volunteer, and though young, soon obtained the command of a veteran company. From loss of blood by the wound which he received, he was reduced so low as scarcely to breathe; and was sometimes thought to be dead; but six faithful soldiers carried him away several miles on a sheet, (his weakness preventing any other mode of removal,) and quartered him for a season in the family of two ancient maiden ladies, who though entirely strangers to him, nursed him assiduously, and under Providence were the means of his restoration. His sense of obligation to them, and his gratitude, were lasting as life.

Before he could return to active military duty, his father heard what had befallen his son, and after much search, found him in Bucks county, whither he had been carried, after many removals, with a view to his safety. His temporary residence at home, while disabled, was nearly as dangerous as the battle of the Brandywine; for an unskilful surgeon, thinking it necessary to probe his wound, divided a large artery, and had not the means of tying it. To prevent him from bleeding to death, his sister held the orifice with her fingers, while a messenger was despatched to procure another physician from Lancaster. He came, but alas! without his case of instruments, and was obliged to return for them; so that a distance of sixteen miles was travelled over four times, while a sister's hand alone performed the office of a ligature.

Returning health and strength restored the young soldier to his companions in arms, not at all discouraged by what he had suffered.

At the close of the war, poor and penyless, he returned to his native abode, with the consciousness of having served his country faithfully, which was then the only pay of our disbanded revolutionary worthies. He arrived at the end of a lane which led from the main road to his paternal mansion, cheered with the expectation of embracing, after years of absence and toil, his much loved relatives; but here a new conflict awaited him, for he saw collected under the shady trees which surrounded his home a multitude of horses, carriages and people, evidently about to move in funereal procession; and he could not advance. "Who now is dead?" said he to himself; "Is it my father? Is it my mother? Or is it some other member of my family?" Proposing such questions to himself, he lingered at the end of the avenue; desiring, and yet dreading to know the truth; until he finally beckoned a passenger to him, and learned,

had arrived just in time to inter
ıem.
ıe honour of Mrs. Steele it may be
that she preferred the young sol-
ounded as he was, and then desti-
worldly substance, to an affluent
rthy young gentleman who long
her hand; and she firmly declared
arents, who favoured the preten-
the latter, that if they would not
to her union with Captain Steele,
ıld never be married to any one.
r incident will illustrate her cha-
Before marriage she lived with
ther, who was a printer in Lan-
nd while keeping his house, often
ed her needle in his office. Hav-
ched him in setting up types, she
ıe day, "Brother, I think I can
u;" and at once commenced her
ıes, and actually set up the first *Almanack* which was ever printed
commonwealth. With firmness, de-
nterprise, and activity, she united
more amiable attributes of an ac-
ıed lady. She was, as will natu-
concluded from the two incidents
ned, admirably suited for the con-
in life which was formed with Ge-
eele, soon after the termination of
r: and it was, perhaps, as much
o her knowledge of the business
ater as to the versatility of the ge-
her husband, that they came to
lphia, and engaged in that profes-
usiness which Franklin immortal-
ıd which has immortalized Frank-

ng us a praiseworthy example of
y and of independence of charac-
independence of every thing but
cious God and the resources of our
nds; when the arts were compa-
new in our country—General
with his own hands, cast the type
hich he and his youthful partner
the first American edition of Dil-
Spelling Book, and a copy of the
estament. Stereotype plates had
n come into use; but the types for
two works were fast locked in
and the original proprietor of
ublished edition after edition, for
truction and edification of multi-
f schools, and hundreds of thou-
f his fellow-citizens.
equently General Steele removed
per manufactory, which he estab-
ıe the Octorara, and there also he
ied copies from his standing types,
ıationally repaired them by casting
hood letters anew. These leaden
were finally brought back to this
ıd some of them, it is believed, are
were lately, in possession of Ma-
ney, Esq., *one of our most enter-*
prising booksellers, who having himself procured a better set of standing forms, purchased the old ones to stop the circulation of a work inferior to his own.

Agriculture was the favourite pursuit, however, of General Steele, and from his paper manufactory and printing he retired to his farm. While cultivating his native fields he frequently represented his district in the House of Representatives and in the Senate of Pennsylvania; and was very useful in settling the difficulties between the different claimants of land in Luzerne county, which were long a source of agitation and anxiety to the community.

In 1808 he was appointed collector of the revenue of the United States for the port of Philadelphia, and filled this important office with exemplary ability and fidelity, until in view of approaching death, he resigned it at the close of the year 1826. It was deemed a thing incredible, when he first entered into this trust, that any farmer, not bred to merchandise, could manage so complicated and extensive an establishment as that of the custom-house in this city; but no one has ever collected the revenue more entirely to the satisfaction of all concerned. In the school of Washington he had been trained to system and punctuality; and such was his determined integrity of character, that he never suffered one dollar of the monies of the United States to come into his own hands: all was paid into Bank, whence he drew nothing but his salary, after it had become due. The only fault with which I have ever known any to charge him was this, that he could not give offices under him to all needy applicants.

To his latest breath the devotion of General Steele to his country was intelligent and ardent. He was a zealous advocate for our representative system of government, for domestick manufactures, for internal improvements, and for agricultural pursuits. He wished to see his country as independent as possible of every other country for all the means of life, the productions of the useful arts, and the blessings of science and religion: and his greatest fear for the United States was, that our national and individual ingratitude to God, pride, and extravagance, especially in pecuniary speculation, would at some future time procure heavy judgments, if not the subversion of our great republick. He was indeed a politician, but not one anxious to aggrandize himself; and a patriot; but not one that could ascribe all our national prosperity to human agency, irrespective of the Divine government.

Of General Steele's domestick character, and as the highest evidence of the

prudence, self-government and equanimity of himself and his partner, let it be recorded, that during their whole union of nearly forty-three years, *they never exchanged one harsh or unkind word.* This was their own testimony concerning each other, which might be corroborated by all who were at any time intimate in their family. Out of a million of truly happy marriages, it might be difficult to find another couple, concerning whom we could safely make such an unqualified assertion as this.

It remains for me to write a few things concerning the religious character of these lately deceased companions. They were Christians indeed, without lukewarmness, bigotry, or guile. At an early period of life they professed their faith in the Gospel, and subjection in heart and life to the blessed Saviour. Their whole conduct corresponded with their religious profession, and evinced it to be sincere. They were lovers of the Sabbath, of the house of worship, of the Christian sacraments, of the doctrines of grace as taught in the Presbyterian confession of faith, of civil and religious liberty, of all good men, and of the Lord our God. Of the Presbyterian church at Chesnut Level, General Steele was a ruling elder; and he often officiated in that character in the Third Presbyterian church in this city, of which he was a trustee, and one of its most valuable members. As he and his partner drew nearer and nearer the eternal world, by the gradual encroachments of the consumption of the lungs, their Christian graces became more bright and glorious. Each of them manifested a cheerful resignation to the will of God, and while desirous of dying, that they might be with Jesus and be like him, they patiently waited until their time came. Death and the future life, instead of being frightful things, of which some dying persons are unwilling that even a minister of the Gospel should speak to them, were the theme of their calm meditation, conversation, faith, and prayer. Mrs. Steele continued to sit up more or less until she saw her husband quietly resign his breath into the hands of his Redeemer, without a struggle or a groan: she then retired to her bed, and nature sunk upon. On the morning after his decease I expected to find her gloomy and depressed in her feelings; but it was far otherwise, and she said to me with great animation, "I have been reflecting with thankfulness that my dear husband has now spent one night with his blessed Saviour." In this frame of mind she continued until her transit to the skies. Just before her decease, her son-in-law, the Rev. Dr. Philip Milledoler, at her request, united with her and the family in prayer, and before her watching friends were aware of it, her spirit had fled to mansions of everlasting blessedness. Happy couple! Blessed in life, and thrice blessed in death!

May our last end be like theirs; for they sleep in Jesus. E. S. E.

Philadelphia, March 27, 1827.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of March last, viz.

Of Robert M'Mullin, Esq., in full of his subscription for the Permanent Fund		$50 00
Of Rev. Dr. Samuel Miller, a contribution from a member of the First Class of 1824, toward founding the Professorship of Oriental and Biblical Literature		30 00
Of Rev. Edward N. Kirk, a member of the First Class of 1825, for "the instruction of some indigent student, who shall consider it as a loan to be repaid when Providence makes it practicable." In part of his subscription	$25	
And one year's interest due last September,	6	31 00
Total		$111 00

View of Publick Affairs.

EUROPE.

Nothing of great importance has reached us from Europe within the month past.

BRITAIN.—The latest advices which we have seen from Britain are from Liverpool of the 21st of Feb. Parliament assembled after the holidays on the 8th of that month. A letter from that place states that Lord Liverpool had been dangerously ill of a disease characteristick of apoplexy, and that Mr. Canning continued in an ill state of health. Great publick anxiety was manifested in regard to the illness of Lord Liver-

pool. Stocks, in consequence, had fallen two per cent. The writer adds—"What effect this may have in postponing the subject of the corn laws, or in producing a change in the ministry, cannot yet be determined." The corn laws, Catholick emancipation, a change of ministry, the splendid funeral of the Duke of York, and the appointment of the Duke of Wellington in his place as commander-in-chief of the armies—these are the topicks of domestick news, on which the London papers received through the month chiefly dwell. The Duke of Clarence, on a message from the king, had received an additional allowance of £3000 sterling per annum, and his duchess £6000. Their whole allowance is £38,500 per annum. It appears that disease had invaded many of the distinguished personages of Britain. Besides Lord Liverpool and Mr. Canning, the royal Dukes of Cumberland and Sussex, and Mr. Huskinson of the House of Commons, had been seriously ill; and the king himself was at Brighton, confined with the gout—Nothing of great publick interest had taken place in Parliament. The commercial distress of the kingdom was abated. A parliamentary account states, that the annual income is about 55 million sterling, and the expenditure 54 million, leaving one million for the sinking fund. An expedition to the north pole was fitting out under Captain Parry.

France.—Great excitement has been produced in the French chambers by the project of a law on the press, which it was affirmed by the opposers of the law was destructive of the interests and dignity of literature. The French Academy took up the subject, and presented a supplicatory remonstrance to the king. It had been assailed with great vehemence in the chamber of deputies, and it was believed that in despite of court influence, the law would not be passed. The French finances were in a very prosperous state, the revenue exceeding the expenditure by a considerable surplus.

Spain.—It appears that the court of Spain have been sadly disappointed in an expectation that Russia would bear them out in countenancing the Portuguese rebels. The emperor Nicholas has explicitly declared, that Spain will receive no aid or countenance from him, in any interference with Portugal. This we believe has determined the Spanish court to change its views and its measures—not its wishes. There will probably be a little more done to save appearances, and then all the bustle about Portugal will be over.

Portugal.—The civil war in Portugal is apparently all but terminated. The rebels, after some hard fighting, have been defeated and dispersed. We cannot find that the British troops have been employed in active service at all. They remain, however, in Portugal. The Chamber of Deputies was in session, Jan. 20, and a project of a law was presented for declaring the ports of Lisbon open to all nations, with a duty of one per cent. on the re-exportation of goods—This law was likely to pass.

Russia.—As was to be expected, the Russians appear to have vanquished the Persian troops, and to have made a considerable inroad into that empire.—No details however are given in the last accounts.

Greece.—The cause of Greece continues to wear a cheering aspect. The siege of Athens has been raised; and the Turkish forces have been so much worsted in a number of engagements, that throughout the whole of Peninsular Greece, they appear to hold no sway beyond the fortresses or fortified camps which they occupy—Those parts of the country which had submitted, on the retiring of the troops of Ibrahim and Reschid Pachas have again risen in open and active rebellion. The large American frigate had arrived, and the command was given to Miaulis—Lord Cochrane was also speedily expected—Great suffering however was experienced for the want of provisions and clothing. We hope it will shortly be relieved by the liberal supplies which are going from our own and other countries. The worst circumstance in the affairs of Greece is civil disunion, and the disposition of the commanders and crews of their vessels of war to engage in piratical enterprises—From these circumstances, we fear that they will not be able to settle their affairs without foreign interference, even if they should be successful in freeing their country from Turkish invasion. The Turks are said by the last accounts to be sending a considerable force to the Morea, direct from Constantinople.

ASIA.

It would seem as if the Dutch were likely to be entirely expelled from the island of Java. It has for some time been known that a formidable insurrection of the natives against the Dutch government had taken place; and it appears by recent accounts that about the first of October last, the insurgents defeated the Dutch troops; and it is said *annihilated* them in a general engagement. A letter writer says—"We know not what troops are coming from Europe; but if five or six thousand men do not arrive in a few weeks, *twenty thousand* will not save Java, for every mile the insurgents advance *their strength increases.*"

AFRICA.

It appears that a British ship of war has arrived in England from the coast of Africa, "bringing intelligence that Captain Clapperton had arrived at the residence of Sultan Soolim, at Sackatoo, and been well received. Dr. Dixon had arrived at Youra, five days' journey from the Soolima country. Captain Clapperton would immediately proceed to Tombuctoo, to be there joined by Mr. Dixon, and they would then make their best way to the ulterior objects of their journey." The gallant Col. Purdon, who commanded the British and African forces against the Ashantees, had also arrived in London, bringing information that the king of the Ashantees had died of the wounds he received, in the battle in which his army was defeated.

AMERICA.

HAYTI.—The last information received from this island is, that Hayti refuses to fulfil her engagements to France, relative to half duties; that France seems determined to compel compliance; and that war is likely to be the consequence.

BUENOS AYRES and BRAZIL.—By an arrival in forty-eight days from Montevideo we learn "that Admiral Brown was blockading the Brazilian fleet in the Uruguay river; and that a heavy force of Brazilian vessels was cruising between Montevideo and Buenos Ayres. Several engagements had been fought, but none of any consequence."

COLOMBIA.—The general congress of this republick has been convened, and the Liberator, Bolivar, has addressed to the president of the senate, under date of Feb. 6th, a letter, of which the following is the conclusion:—

"Republicans, jealous of their liberties, cannot consider me without a secret dread; because the pages of history tell them that all those placed in similar situations, have been ambitious. In vain do I wish to propose the example of Washington as my defence; and in fact, one or many exceptions can effect nothing against the experience of the world, which has always been oppressed by the powerful.

"I sigh between the distress of my fellow citizens, and the sentence which awaits me in the judgment of posterity. I, myself, am aware that I am not free from ambition, and therefore I desire to extricate myself from the grasp of that fury, to free my fellow citizens from all inquietude, and to secure after my death, that reputation which I may be intitled to, for my zeal in the cause of liberty.

"With such sentiments, I renounce again and again, the presidency of the republick. Congress and the nation must receive this abdication as irrevocable; nothing will be able to oblige me to continue in the publick service, to which I have already dedicated my entire life: and now that the triumph of liberty has placed this sublime right within the enjoyment of every one, shall I alone be deprived of it? No: the Congress and the Colombian people are just; they will not compel me to an ignominious *desertion*. Few are the days which now remain to me: more than two-thirds of my existence has already passed; let me, therefore, be permitted to await a peaceful death in the obscure and silent retreat of my paternal residence—my sword and my heart will nevertheless be always with Colombia, and my last sighs will ascend to Heaven, in prayers for her continual prosperity.

"I pray, therefore, Congress and my fellow citizens, to confer on me the title of a *Private Citizen*.

"God guard your Excellency,

Signed. "SIMON BOLIVAR."

UNITED STATES.—We have no domestick information of importance to record. The difference between the government of the United States and the State of Georgia seems likely to pass over, without other serious consequences than the unhappy precedent which has been furnished, of a single state opposing, explicitly and decisively, a treaty formed by the general government.

*** Within the last month the following note has been addressed to the Editor of the Christian Advocate—and is given to the publick as he received it.

New York, March 14, 1827.

Dear Sir,—We have availed ourselves of the union of another paper with ours, to add to our title; which will hereafter be "Christian Advocate and Journal." This we hope will be satisfactory to you: and as the subject was noticed in your January No., perhaps it may be agreeable to you to name this addition in some future No.

Very respectfully, yours,

N. BANGS & I. EMORY.

THE

CHRISTIAN ADVOCATE.

MAY, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVII.

The Exaltation of Christ.

(*Continued from p.* 148.)

The second step of our Lord's exaltation was "his ascending up into heaven."

The place of Christ's ascension is well worthy of particular notice. It was from Mount Olivet, nigh to Bethany; from the very mountain, perhaps from the very spot, where, in his awful agony, his soul had been "exceeding sorrowful even unto death;" and he had "sweat as it were great drops of blood falling down to the ground." What an interesting, what a well chosen contrast! How proper that on the spot where his disciples had seen his deep depression, they should witness his glorification; that from the place where he had tasted, as far as innocence could taste, of the pains of hell, he should ascend to heaven; that from the ground once moistened with his blood and tears, he should rise to eternal joys. His eleven faithful apostles—the traitor Judas having gone to his own place—were the chosen witnesses of this glorious scene. Their Divine Master, we are told, led them out as far as Bethany.—Let us go with them, my children, guided by the word of truth. As they passed along, the Lord charged them not to depart from Jerusalem till they should have received the Holy Ghost, which he promised he would shortly send. He told them, of course, that this was his last personal interview with them on earth, and that he was just going to ascend to the Father. Yet, to raise their drooping spirits, he promises them his spiritual presence, without interruption—"Lo! I am with you always, even to the end of the world."—But the place of separation is now reached—the time to part is come. He gathers the little group around him—I think I see them all kneel to receive his last blessing—He lifts up his hands in prayer and benediction; and while he is blessing them, behold! he rises from the ground. But still he blesses them—till his voice can no longer be heard. He ascends rapidly, but they follow him with eager eyes, till a cloud receives and covers him: And still they look at the place where they saw him last—They hope to catch one more glimpse of their dear departed Lord, and they look and look, till they are roused from their reverie by a voice—They cast their eyes downward, and see, two angels clothed in white, who say—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you, shall so come, in like manner as ye have seen him go into heaven"—Then the holy apostles prostrate and worship their ascended Master. Beyond a reasona-

ble question it was religious worship, which they offered him. How could it be any other? His body was gone into heaven. If they did not believe him present, as God, their act was unmeaning and absurd.

Meanwhile, the ascended Saviour, making the bright cloud his triumphant chariot, attended by, and passing through, crowds of adoring angels, went far on to a throne exalted above theirs, till he sat down on the right hand of God.

This is sublimely shadowed forth in the 24th Psalm, which I recommend that you read attentively, in reference to this glorious event. The Psalm primarily related to the introduction of the ark to the holy of holies, in the Jewish tabernacle and temple; but ultimately and especially it refers to the entrance of the King of glory, the divine Immanuel, into his heavenly kingdom; and to his reception of his mediatorial throne, after conquering the powers of darkness, and leading captivity captive.

This last circumstance is considered in the Catechism, as another distinct step of his exaltation. In scripture, *the right hand* is always considered as the place of the greatest honour and dignity, and *sitting* implies rest and quietness. Christ's sitting on the right hand of the Father, therefore, implies the quiet and peaceable possession of that matchless dignity, and fulness of power, with which he is vested as the glorious King and head of his church.

The first and most illustrious act of the ascended, glorified and reigning Saviour, in execution of his work, was the mission of the promised Comforter, the Holy Ghost, on the day of Pentecost—the fifteenth day after his resurrection, and the tenth, it would appear, after his ascension into heaven. You will observe that the mission of the Holy Ghost, is expressly declared to be the immediate act of Christ, by the apostle Peter, in explaining the wonderful appearances on the day of Pentecost. "This Jesus (says the apostle) *hath* God raised up, whereof we all are witnesses—Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." He who was anointed with the Spirit without measure, and who was now seated on his mediatorial throne, in conformity with the will of the eternal Father, and in fulfilment of his own promise to send the Comforter, did now send him, with all his miraculous energies and operations. The apostles themselves were immediately and fully enlightened into the nature of their mission, work and expectations. You never more hear of their looking for a temporal kingdom, or for any earthly distinctions—To spread the gospel, and to suffer and die for their Lord, was ever after their highest ambition —Although men of no literary education, they now, by the instantaneous instruction of the Spirit of all wisdom, spake and discoursed with propriety, in twelve or fourteen different languages; and thus were qualified to spread the gospel throughout the world. But perhaps the greatest miracle of all was, that a single address of a fisherman of Galilee, under the guidance and application of the Holy Spirit, made, in one day, three thousand converts—converts, some of them, of the very betrayers and crucifiers of Him, who, in this wonderful manner, sent the Spirit to convince them of sin and renew them unto holiness. Under the unerring guidance of this Holy Spirit, the apostles were also qualified to give us, without error, the sacred writings of the New Testament, and to publish the gospel with an astonishing success, throughout the civilized world—in opposition to all the learning, power and superstition, which the world contained—the only means employed being truth and miracles.

The miraculous gifts of the Spirit have long since ceased, but his ordinary operations have not ceased, and never will to the end of time. these operations the renovation

ion of every soul, that is trans-
ut of the kingdom of satan
kingdom of God's dear Son,
ether to be attributed; and
gdom of Christ on earth is
ntinued, established, and ex-
in opposition to all ene-
and it will extend, till the
dge and love of God shall
ie earth as the waters do the
The sending of this glorious
ued agent, thus to insure and
ate the benefits of his work,
st important particular in the
ion of Christ.

ıtime, he sits at the right
the Majesty on high, as the
f the church. There, as her
Lord, as her Divine Media-
ier kind intercessor and pre-
dvocate, he will continue to
he shall have gathered all his
to himself, and made his foes
stool.

exaltation of Christ will be
ly consummated, by "his
to judge the world at the last
How completely will the
of his humiliation then be re-
—how wide and wonderful
the contrast, when he who
ffered as a malefactor, shall
he judge of the universe, and
nce the eternal destiny both
ds and foes—the eternal des-
two whole orders of immortal
angels and men. We are told
ly that "the Father judgeth
n, but hath committed all
nt unto the Son, that all men
honour the Son, even as they
the Father." What an infa-
—I cannot forbear to remark
sing—what an infatuation, to
hat he of whom this is spoken,
ing more than a mere man!

time of the final judgment is
wn, both to men and angels.
lled in the Catechism the last
cause, after this, time shall be
ger. There will be no more
sion of days and nights; but
rpetual day of light, comfort
y, to the righteous, and one
al night of utter darkness,
and woe, *to the wicked.*

The second coming of Christ will be in a manner the most splendid and glorious. All attempts to heighten it, by poetic figure or ornament, only cloud it. The simplest representation is the most sublime. "He shall come in the clouds of heaven, with power and great glory—In the glory of his Father, with all the holy angels." He will be a *visible* judge. It is expressly said that "every eye shall see him"—Yes, my dear youth, as surely as your eyes now behold the objects on which they are fixed, so surely will they at last be fixed on Christ, as your final judge.

The place of judgment will be the aerial heavens—It is said that "we shall ascend to meet the Lord in the air." In some portion of space, sufficiently removed from our earth, which will then be on fire, and which will eventually be burnt up, the judgment will sit. Those who are alive at the second coming of Christ, the apostle tells us, "will be changed in a moment, in the twinkling of an eye." Those who are dead shall be awakened; "for the trumpet shall sound, and the dead shall be raised." The pious dead, as if most ready to obey the summons, will rise first. But not a child of Adam, of any age, clime, or country, shall be overlooked, or left behind. What a host!

"No spot on earth but has supplied a grave,
And human skulls the spacious ocean pave,
All's full of man; and at this dreadful turn,
The swarm shall issue, and the hive shall burn."—Young.

It appears from scripture, that the righteous will be separated from the wicked, as soon as they rise.—From the commencement of the judgment they will be placed on the right hand of the Judge, and the wicked on the left. Angels, as well as men, we are expressly told, will then appear to be judged: [illegible] fallen angels are "reserved in [illegible] of darkness, unto the judg[illegible] the great day." They will

tempters of man to sin, and they are now to stand with him before the common Judge. This is one grand end and design of the judgment day: that as, through the intervention of Christ, man has been redeemed and Satan defeated, so, when the work is accomplished, all concerned in this work, may be collected together, not only to witness the exaltation and triumph of Christ, but to contribute to it—his friends, by receiving his approbation and sharing his glory; his enemies, by receiving the sentence of their condemnation, and being consigned to merited and endless misery.

Another design of the judgment is to vindicate, and make known to all, the equity of the Divine dispensations, and the justice of the Divine procedure. Then all the mysteries of Providence, we have reason to believe, will be unfolded; and God will show that, in all cases, he has acted with perfect justice, wisdom, faithfulness and truth; and all inequalities, as they now appear to us, will be explained and adjusted.

But another, and a great design of the judgment is, that from that time, the happiness of the righteous, and the misery of the wicked, may be greatly augmented. Both classes, we know, are made happy or miserable at death. But the Divine constitution is, that during the intermediate state, between death and the resurrection, they shall be less happy and less miserable, than after their souls and bodies are reunited. Hence the judgment day is represented as a great object of desire to the righteous, and of great apprehension and dread to the wicked.

As the righteous will rise first, so also they will be judged and acquitted first; because they are afterwards to be assessors with Christ, in passing sentence on devils and wicked men: That is, they will consent to his judgment as just, and say Amen, to the doom pronounced on the ungodly—"Know ye not, says the apostle, that we shall judge angels." It is the opinion of some, to which I rather incline, that we are auth from scripture to say, that ther be no mention made of the sins righteous, in the day of judg that being blotted out by the of Christ, they will be cancel though they had never been. is no question that all their deeds will be brought into view only those which have been pu but all their most secret acts nevolence, piety and love—an they will be rewarded, accord their works. The reward will of grace, and yet proportioned attainments and exertions of individual.

On the other hand, all the vices and wickedness of the u ly, in all their blackness and mity, will be exposed to th verse. The heathen, who ha ned without law, shall be j without law—judged only fo violation of that law which written on their hearts, and l by the light of nature. But " who have sinned under the law be judged by the law." Thos have enjoyed and rejected th pel, will perish with the most condemnation.

The reverses which the c judgment will exhibit, will b fearful and delightful. Ma proud warrior and conqueror has waded to empire and r through rivers of blood; m despot who has filled a throne ported by the oppression of h millions; many a petty tyran has inflicted on helpless slav other inferiors, unceasing misc torment; many a wealthy misc has ground the faces of the that he might add to his sp hoards; many a talented i whose writings have gained hin on earth, while they have led sands to perdition—many of all characters will wish, in all the of despair, that their's had be lot of the meanest saint, or eve of ordinary sinners. On the hand, thousands of those who great ones of this world have t

with scorn or pity; have looked down upon as mean and contemptible; have regarded as enthusiasts or fools; will appear to have been the excellent of the earth, the honoured servants and children of God while they lived, and those whom he will now delight to acknowledge, and to crown with unfading honours, in the view of the assembled universe—To these, and to all on his right hand, the Judge will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left hand, the terrifick sentence will be—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels—And these shall go away into everlasting punishment, but the righteous into life eternal."

In closing this lecture I remark—

1. That the ascension and glorification of Christ, demonstrate that there is a local heaven—a place where his glorified body resides, where he is now the object of admiration and worship by angels and the spirits of just men made perfect, and to which all his saints will be gathered after the resurrection; when their former "vile bodies shall be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." We know not, and it is not necessary to know, in what region of the immensity of space this local heaven is placed. It is enough to know that it exists, and that we are permitted to aspire to an admission to it; and to become members of the general assembly and church of the first born, which shall there surround the Redeemer's throne, and behold his glory, in a beatific vision, to all eternity.

2. Let us contemplate with holy wonder and delight, the state of our Redeemer's exaltation. God's ways are not our ways, nor his thoughts our thoughts. In all that he does he acts like himself—like a God. But in the work of redemption there appear to be things, more wonderful than in any of his other works. It is not for us to say, whether we ought to be more astonished that God should condescend to unite his nature to ours, or to raise ours, by that union, to the height in which we contemplate it in the exalted state of our Redeemer—a height, far beyond that of the tallest angel, or the brightest seraph, in the heavenly host.

"A thousand seraphs, strong and bright,
Stand round the glorious Deity;
But who amongst the sons of light
Pretends comparison with thee?

"Yet there is one of human frame,
Jesus, array'd in flesh and blood,
Thinks it no robbery to claim
A full equality with God.

"Their glory shines with equal beams,
Their essence is for ever one:
Though they are known by different names,
The Father God, and God the Son.

"Then let the name of Christ our King
With equal honours be ador'd;
His praise let ev'ry angel sing;
And all the nations own the Lord."

3. Let us often meditate on the judgment of the great day. Let us keep constantly in mind that for all that we do, or say, or think, God will bring us into judgment: that then all those actions of our lives which we may now most studiously and anxiously endeavour to conceal from the world, and to which we can hardly turn our own thoughts without shame and confusion; yea, that all the secret motives, and wishes, and desires of our souls, which have never eventuated in action—that all these will be disclosed to the universe, and that we must meet them, under the full blaze of heaven, at the tribunal of Christ. Oh, if the recollection of this truth were kept on our minds as it ought to be, it would have the most salutary influence on our whole conduct. Yes, my dear youth, and it would make you feel how important it is, that you immediately flee to the Lord Jesus Christ—that being pardoned through his blood, and clothed with his righteousness, you may escape the condemnation of his enemies.

and receive the acquittal and reward of his friends, in the day when "he shall come to be glorified in his saints and admired in all them that believe."

AN INTERESTING LETTER.

The following letter, although written more than ten years since, has, we believe, not been made publick till very lately—the copy before us says, "Never before published." It is then added, "The writer of the following letter never intended or expected that its circulation should extend beyond a very small circle: at the desire of a friend, to whom he felt himself deeply indebted, he transcribed it for his use; but, at the same time, accompanied it with a request, that no second copy should be taken; a request with which his friend rigidly complied. Nor was it till he found that the scope of it had been much misunderstood or misrepresented, and that some detached passages had found their way in various directions, that, in justice to himself, and to the truths which he had embraced, he permitted the circulation of it to be at all extended. In the mean time, he has been frequently solicited for copies of it, which his other avocations would, by no means, permit him to furnish; and as some pious and valuable friends, for whose judgment he feels much deference, have expressed an opinion that it might be of service to others, he has ordered a few to be privately printed, in order to comply with their wishes, and to save himself the trouble of transcribing."

We republish this letter, in hope that it may do good. We verily believe that there is not a Unitarian in the world, who would not renounce his creed, if he would read the sacred scriptures in the same careful, prayerful, and serious manner, as was done by Dr. Stock. The progress of his mind, from full confidence in error—through the successive stages of all but contempt for opposite opinions, of attention at length yielded to those opinions from courtesy, of doubting, perplexity, distress, research, prayer and conviction—to an ultimate belief and open avowal of the truth, is so naturally and simply related, as to carry immediate conviction to an impartial reader, that the writer must have actually felt what he has described. The frankness, kindness, and Christian temper, with which he addresses his former religious teacher, is also admirable—It may not be amiss to state that *Clifton*, the place from which the letter is dated, is a populous village, about a mile distant from the city of Bristol in England.

Clifton, Wednesday, 6th Nov. 1816.

My Dear Sir,—I scarcely know in what terms to begin this letter, or how to communicate to you the object of it; yet I am anxious to be the first to convey to you the intelligence, because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect, by which I could wish it should be accompanied. It will surprise you to be told, that it is become with me a matter of absolute duty, to withdraw myself, henceforth, from the Lewin's Mead Society. Yes, my dear sir, such is the fact.

In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill; so much so, that his other medical attendant and myself, have since judged it necessary that he should suspend all his publick labours. After attending him here, for two or three days, he removed to Downend, where I have since continued to see him, about once a week. He felt it a duty to endeavour to lead me to reconsider my religious opinions; and at length, with much delicacy and timidity, led to the subject. I felt fully confident of

ıth, and did not, on my part, he investigation. For some his efforts did not produce the ıt effect; and it required all ːctionate patience of his cha- to induce me to look upon the ːnts on his side, as even worth ing. This spirit of levity, ːr, was at length subdued and ıed, by the affectionate ear- ıs of his manner. Now and e produced a passage of scrip- ıich puzzled me exceedingly; I was always distrustful, I y ever allowed any weight to after I had coolly examined ıme. I began, however, some- o consider, whether it was not e that his observations might ı some truth; and of course l to examine them with more ıd impartiality.

necessary here to state, that ːter to Dr. Carpenter, though up some little time before, spatched about this period. I to this circumstance, because ks a curious, though, I fear, uncommon feature in the hu- ıind. I must however make ːowal, that it was precisely ːhe interval that occurred be- the preparation and the des- of the letter alluded to, and t to you, and the second to stlin, that the doubts above , now and then, at rare inter- would force themselves upon nd. Such, however, was my ty to the sentiments to which doubts pointed, that I resisted suspicion of this kind. I treat- ıs a mere delusion of the ima- ın; I felt ashamed even to have d to such suggestions for a mo- and when Mr. Bright pointed ı me a strong passage in the ıs to Dr. Carpenter, as if he ıt that it might be softened a I persisted in retaining it. ːt, I seemed to seek, in the ːth of the terms that I made f, to deepen my own convic- of my previous opinions.*

The letters were sent, and the respective answers received. Still my weekly visits to Mr. Vernon were continued; I still investigated the subject with constantly increasing earnestness, yet I was unaltered; and when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them, but, on the contrary, rejoiced in anticipating the future triumphs of Unitarianism. Here, however, my triumph ceased. Almost immediately afterwards, my doubts returned with ten fold force. I read, I was perplexed. Often, very often, I wished that I had not begun the inquiry. I prayed for illumination, but I found my mind daily becoming more and more unsettled. I have now lying before me a sheet of paper, on which I wrote down some of the thoughts of this period, while under their more immediate pressure, as if to relieve my mind, by thus divulging them, for they were disclosed to no human ear.

I copy from them this passage—"If the attainment of truth be not the result, I am sure that the state of mind, in which I have been for some time past, is not to be envied." I think that it was about this time you returned home. When I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale!" Pale I was, I have no doubt, for my mind was full of thoughts that chafed each other like a troubled sea; and your

* elucidate this paragraph, it may ıs, be proper *to state, that Dr. Est-*

lin, the senior minister of Lewin's Mead, having announced his intention to resign that office, the congregation met, and voted an address of thanks to him for his services. Some time afterwards, they met for the purpose of electing a successor. Their choice fell upon Dr. Carpenter of Exeter, and an invitation was accordingly sent him, which was accepted, and his acceptance was officially announced, in another address to each of their ministers. The writer of the above letter was requested to be the organ of expressing the sentiment of the society upon these several occasions, a request with which he cheerfully complied.

return, and the vivid recollection of the letters which it excited, had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry, night after night, to a very late hour. Such continued to be the state of my mind, during the latter end of September and the whole of October. Towards the end of this latter month, the evidence for the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase. But it was not till this very week that conviction came; and that my mind, unhesitatingly and thankfully, accepted the doctrines of the Supreme Divinity of our Lord and Saviour Jesus Christ, of atonement, or reconciliation, by his precious blood, and of the divinity and personality of the Holy Spirit. I do not, my dear sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions I have embraced, that since this investigation began, I have regularly gone through the New Testament, as far as the Epistle to the Hebrews (the gospel of John I have read through twice.); that not only every text which has been differently interpreted, occurring in this large portion of the New Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the original, with the improved version, with Mr. Belsham's explanation in his Calm Inquiry, and frequently with Dr. Carpenter's Unitarianism the Doctrine of the Gospel; and that the references to the Psalms and the Prophetical Scriptures, which occurred in the New Testament, or the other writings alluded to, were also examined in Dr. Priestley's Notes on the Scriptures: for I am not possessed of, nor have I seen, (with, I think, one exception, in which Dr. Campbell's Annotations on Matt. xxii. 45, et seq. were shown me,) one orthodox commentary on the Scriptures. The controversial books, on that side, which I have used in this inquiry, are Mr. Wardlaw's two books,* Simson's Plea for the Divinity of Jesus, (of which at this very moment not even a third part is cut open,) Dr. Lawrence's Critical Reflections, &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind as to the authenticity of the introductory chapters of St. Matthew and St. Luke,) a Sermon on the Atonement, by Mr. Hull, Six Letters of Dr. Pye Smith to Mr. Belsham, and Notes taken down from two Sermons preached by Mr. (I believe now, Dr.) Chalmers, of Glasgow, upon the following texts: Psalm lxxxv. 10, and Romans viii. 7. Yet these few helps to the better understanding of the Holy Scriptures, though counteracted by the volumes above cited, by long association, by frequent references to other Unitarian volumes in my collection, and by the various arguments on that side, which memory was constantly suggesting, have ultimately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the Father of light, from whom cometh down every good and perfect gift, if I did not avow my conviction, that to these means the teaching of his Holy Spirit has been superadded: for I can, in his presence affirm, that during the latter part of the inquiry, more particularly, the Scriptures of Truth were never opened by me without profound and fervent prayer for illumination; and almost always with reference to our Lord's promise in St. Luke, chap. xi. ver. 13. Indeed, my dear sir and friend, I was in earnest. A change so awful, so unexpected, I may add, so improbable, which four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change,

* Discourses on the Principal Points of the Socinian Controversy, and Unitarianism incapable of Vindication.

xpect. I am sure that I well
t; for no person would have
: more loudly against such
tion in the views of another,
self. Nor ought I to omit
iat my excellent friend, Mr.
while I was communicating
ie conviction that I had re-
nd my expectation of being
for such a change, observed
iat I certainly must expect
)ped that I was prepared to
. I trust I shall be enabled

reviewing this last sentence,
sir, I feel myself bound to
in stating this, I hope not
lerstood as anticipating any
the sort from you, or from
:rable colleague. No! how-
may pity my delusion, I
ed that you will do justice
tives.

ar sir, I have extended this
a much greater length, than
expectation of doing when
I began it with alluding
gard and my respect for you.
e deemed inconsistent with
I venture to conclude it
nost affectionate wish and
hat you and yours, and all
iear and dear to you, may
very earthly blessing, and
rought to the knowledge of
! I feel it to be my duty to
thus, and I shall stand ex-
And, oh! how much is that
indled, when I recollect the
ss and solemnity of your
n prayer, and your impres-
in preaching. How do I
: endowments of such value
nsecrated to those views
iave received. But I feel
etting upon tender ground.
icult to word such a wish
ippearing arrogant, or im-
, or presumptuous; and yet
s further from my heart than
these feelings. Believe me
h sincere regard,

Yours, my dear Sir,

J. E. Stock.

n Rowe.

/.—Ch. Adv.

P. S. I know not whether it may not be unnecessarily minute, to add, that during this inquiry, I have looked into Doddridge's Rise and Progress, and have read through Scott's Force of Truth, and the Letters connected with it in Newton's Cardifonia, and Newton's Narrative of his own life; but it is my wish to omit nothing. I ought also to state, that once, and but once, I have entered another place of worship, (Castle Green,) when Mr. Thorpe repeated a Thursday evening lecture on the Trinity, but this produced no conviction at the time, although the recollection of it has, perhaps, been useful to me since.

EXTRACTS FROM MASON'S REMAINS.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Salvation then draws near to man when it is his main care.

The ordinances of God are the means of salvation; but the God of ordinances is the author of salvation.

Religion must be our business, then it will be our delight.

It will cost something to be religious; it will cost more not to be so.

A Christian's life is nothing else but a short trial of his graces.

Lukewarmness is the best natural, but the worst spiritual temper a man can be in.

There are few but are sometimes in a serious fit; but how few are in a serious frame, who have an abiding sense of God upon their heart!

It is a voluntary *cannot* that keeps the soul from God.

The gate which leads to life, is a straight gate, therefore we should fear;—it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time; pray whilst God hears; hear whilst God speaks; believe whilst

God promises; obey whilst God commands.

That man has no sense of mercy, that wants a sense of duty.

Two duties must run through a Christian's life, like the warp through the woof—*blessing* and *trusting*.

Religion is much talked of, but little understood, till the conscience be awakened; then a man knows the worth of a soul, and the want of a Saviour.

Then doth religion flourish in the soul when it knows how to naturalize spiritual things, and to spiritualize natural things.

We may judge of our eternal state by our spiritual state; and of our spiritual state by the delightful and customary actions of our lives.

If we expect to live with Christ in heaven, we must live to him on earth.

We may expect God's *protection* so long as we keep within God's *bounds*.

Our opportunities are (like our souls) very precious; but if they are lost, they are irrecoverably lost.

That preaching that is plain, pure, powerful, and practical, men are apt to dislike.

Religion begins with a knowledge of a man's self, and is perfected with a knowledge of God.

This is a threefold mystery:—a gospel published in the midst of an ungodly world; a little church preserved in the midst of devils; and, a little grace kept alive in the midst of corruptions.

The service of God is the soul's work; and the favour of God is its reward.

A man may be imperfect in his obedience, and yet impartial.

God never fails them that wait for him, nor forsakes them that work for him.

It is a sign of advanced grace, when opinion is swallowed up of *religion*.

From "The Amulet."

THE HOUR OF PRAYER.

BY MRS. HEMANS.

Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye,
Ever following silently;
Father, by the breeze of eve,
Called thy harvest-work to leave;—
Pray! Ere yet the dark hours be,
Lift the heart and bend the knee.

Traveller, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea;—
Lift the heart and bend the knee.

Warrior, that from battle won,
Breathest now at set of sun;
Woman, o'er the lowly slain,
Weeping on his burial-plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie;
Heaven's first star alike ye see;—
Lift the heart and bend the knee.

From the same.

THE RESTORATION OF ISRAEL

BY THE REV. G. CROLY.

"*And I heard a voice out of heaven say*
Behold, the tabernacle of God is
men, and he shall dwell with them,
they shall be his people; and God him
shall be with them, and be their God.
Rev. xxi. 3.

King of the dead! how long shall sw
Thy wrath! how long thy outcasts we
Two thousand agonizing years
Has Israel steeped her bread in tears;
The vial on her head been poured—
Flight, famine, shame, the scourge,
sword!
'Tis done! Has breathed thy trum
blast,
The TRIBES at length have wept their
On rolls the host! From land and w
The earth sends up the unransomed sl
There rides no glittering chivalry,
No banner purples in the sky;
The world within their hearts has die
Two thousand years have slain their pr
The look of pale remorse is there,
The lip's involuntary prayer;

rm still marked with many a stain—
of the soil, the scourge, the chain;
rf of Africk's fiery ground;
ave, by Indian suns embrowned;
eary drudges of the oar,
swart Arab's poisoned shore,
itherings of earth's wildest tract—
ats the living cataract!
trength of man can check its speed!
ome—the nation of the Freed.
ads the march? Beneath his wheel
olls the sea, the mountains reel;
their tread His trump is blown,
peaks in thunder, and 'tis done!
f the dead! Oh not in vain
y long pilgrimage of pain;
t in vain arose thy prayer,
press'd the thorn thy temples bare;
t in vain the voice that cried,
re thy madden'd homicide!
for this hour thy heart's blood
eamed!
ome!—the host of the redeemed!

lames upon the distant sky?
t the comet's sanguine dye,
t the lightning's quivering spire,
t the sun's descending fire.
w, as nearer speeds their march,
is the rainbow's mighty arch;
h there has burst no thunder cloud,
h of death the soil has ploughed,
ill ascends before their gaze,
pon arch, the lovely blaze;
the gorgeous clouds unfold,
wers and domes' immortal mould.

! that the patriarch's vision'd eye
, and then rejoiced to die;—
ke the altar's burning coal,
d the pale prophet's harp with
l;
e throned seraphs long to see,
ven, thou slave of slaves, to thee!
city this? What potentate
re, the King of time and fate?
glory covers like a robe,
sceptre shakes the solid globe,
shapes of fire and splendour guard?
sits the man, "whose face was
rred,"
m archangels bow the knee—
eper in Gethsemane.
n the dust, aye, Israel kneel,
w thy withered heart can feel!
t thy wan cheek burn like flame,
its thy glory and thy shame!

From "Ackerman's Forget Me Not."

A DIRGE.

BY THE SAME.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun, or winter's storm,
Song of peace, or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last,
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones:
Then, Ambition, rue thy lust!—
"Earth to earth, and dust to dust!"

Then shall come the judgment sign;
In the east the King shall shine;
Flashing from heaven's golden gate,
Thousand thousands round his state;
Spirits with the crown and plume,
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turn'd to living light,
Kingdoms of the ransom'd just—
"Earth to earth, and dust to dust!"

Then shall gorgeous as a gem
Shine thy mount, Jerusalem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod;
One great garden of her God;
Till are dried the martyr's tears,
Through a glorious thousand years.
Now in hope of Him we trust—
"Earth to earth, and dust to dust!"

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay III.

Of the Nature and Foundation of Moral Obligation.

(*Continued from p.* 120.)

That man is under obligation to obey the commands of God, ought to be regarded as a primary element, an established maxim, in moral and theological science. No person can duly comprehend the import of this proposition without perceiving its truth. The assertions of the professed sceptick cannot furnish sufficient evidence to the contrary. A love of singularity may lead some men to argue against the plainest truths. But their conduct contradicts their speculations, and proves that they are governed in their practical judgments by the same fundamental laws and maxims of human belief, by which other men are governed; although, in their philosophical reveries, they affect to call them in question.

But although the reality of our obligation is admitted by all, yet very different accounts have been given of its foundation. By some, our obligation to obey God is represented as being founded in the nature and fitness of things; by others, in a prudential regard to our own welfare; by others, in considerations of general expediency; and by others, in the authority and will of God. Amidst these conflicting accounts it is satisfactory to observe that our obligation is, in all, considered as unquestionable. To deny this would, indeed, evince the most daring impiety, or downright insanity. It is plain, however, that the foundation of moral obligation can be neither remote nor obscure. *The concurrence* of all descriptions of persons, wise and learned and unlearned, in belief, proves that they de rive their conviction from of reasoning, or from abst doubtful speculation. On trary, their conviction must an original suggestion of th mind, or the immediate an result of those truths w known and acknowledged man. This consideration, attended to, will, I am pe be sufficient to set aside the accounts which have be of the grounds and reasons obligation. The process o ing which they involve, which it is supposed the c of obligation is primarily s is not sufficiently obvious clusive to warrant us in re ing it as the means of pro conviction which is comm

Some of the theories wh been mentioned may be af considered more particul present I observe, that ou tion to obey the laws a mands of God, seems evi arise from the relation w sustains to us as our infini rious Creator, Preserver a factor; and consequently viction of obligation mu from a perception of this r

The works and dispens God manifest his perfec glory. An attentive and ened survey of the works tion, a diligent observatio proceedings of Providen above all, a wise employ the advantages furnished scriptures, must convince his nature is incomprehens infinitely glorious; the four ultimate standard of all pe and that whatever excellen be found in his creatures faint representations of th

lependent excellence of his
We may be assured that
ıot in our power to form a
tion of any real perfection,
loes not belong to the Divine
, in a degree and manner in-
r exceeding our conceptions.
attribute of mind which can
ırded as the proper object of
, love and reverence, must
ribed to him, and without
those limitations or imper-
s which belong to all created
s.

ı sometimes said that God
ınifested *all* his glory in the
of nature, and in the holy
ires; that the law which he
'en is a perfect transcript of
ɔral character; with other
ge of a similar import. I
o hesitation in pronouncing
ge of this kind to be rash
esumptuous. It is certainly
ous to make assertions ap-
ly limiting the nature and
tes of our Maker. His essen-
ıry is infinite; it can there-
s comprehended only by a
of infinite understanding.
ıe knowledge of his glory
he is pleased to communi-
o his creatures, must, like
apacity, be limited. Besides,
ıplay which is made of the
perfections to different ra-
beings, must be very differ-
ɔth in regard to its extent,
e number of its objects. The
ty of one man is much
r, and his opportunities of in-
ion on this, as well as on
ıbjects, much more favoura-
an those of another man.
ırely it cannot be doubted
ıe exhibition which is made
glory of God to one order
creatures, is, in many re-
, different, and very superior
t which is made to another;
ponding to their different
ı of comprehension, and to
culiar circumstances in which
re placed.
t the *precepts of the moral* law are agreeable to the holy nature of God is true; but this affords no warrant to represent them as a full and adequate exhibition or transcript of his holiness. A little reflection will convince us that the peculiar character and extent of the manifestation which they afford of the Divine moral excellence, are determined by the nature and relations of those to whom they are addressed, and to which they are necessarily adapted.

It does not appear that mere excellence of nature, however exalted, confers authority upon any being, to require obedience of those who are not dependent on him, and who receive nothing from him; and on the other hand, those who are not dependent, and who receive nothing, can be under no obligation to obedience. These conclusions seem to be agreeable to the common understanding of mankind, and to be suggested by the constitution of human affairs. It is not any superiority of nature or excellence which confers authority upon the parent, the master, or the ruler. It is evidently the relation which exists between the parent and the child, between the master and the servant, and between the ruler and the subject, which confers authority on the former, and imposes obligation on the latter respectively. The child is dependant on the parent for support, protection, instruction and comfort; from this dependence results the obligation of the child, according to the appointment of God, to obey the commands of the parent. Similar remarks are applicable to the other relations which I have mentioned. In all cases, dependance seems indispensable to obligation; and it also appears, that the nature and extent of the obligation will correspond to the nature and extent of the dependance on which it is founded.

Our dependance upon God is absolute and unlimited. It is differ-

ent in its nature, and infinitely more complete and perfect than any dependance which can be found of one creature upon another. We receive but little from any of our fellow creatures, compared with what we receive from the Father of our spirits, and the former of our bodies; the God in whom we live and move and have our being. We are dependent upon him for our existence, our endowments, and all our capacities and opportunities of enjoyment. We have nothing, and we can have nothing, for which we are not dependant on his bounty. Our own exertions, and the agency of our brethren, may be the means by which many of the benefits of life are obtained; yet it must be acknowledged that He is the fountain from which they all proceed. Every good gift and every perfect gift is from above, and cometh down from the Father of light. The Divine bounty and favour are to be acknowledged in those benefits and enjoyments which are procured according to the ordinary course of events, no less than if they were bestowed upon us immediately by miraculous interposition. Our folly and ingratitude are equally conspicuous, if the constancy and uniformity of his benefits prevent us from perceiving his operation; and our consequent obligation of serving and glorifying him with all the powers he has conferred on us.

From what has been said it will appear, that the instances which are found among men of authority on the one part, and of obligation on the other, are necessarily but partial and inadequate representations of the supreme and absolute authority of our Maker; and of the unlimited obligation under which all are laid to him. They serve, however, the important purpose, according to the nature of the human understanding, and the circumstances of our early existence, *to prepare our minds* for apprehending and duly estim obligation to our Father our divine Lord and Mas

Although it is not the the scriptures formally t discuss abstract question principles I have advance ceeded upon, as self-evid controvertible. "Hear, (and give ear, O earth; fo hath spoken, I have nour brought up children, and rebelled against me. A noureth his father, and his master: if then I be where is mine honour? a a Master, where is my f the Lord of hosts." If, it be judged reasonable that a son should honour his father, a servant hi and a subject his ruler, be evident to all, that cre under obligation to ho obey their glorious Cr God in whose hand their and whose are all their w

There are some per would choose to state the little differently, thinkin correct to say that our o to obey the commands o sult from the infinite per his nature; and from hi to us as our Creator and tor. I have no other ob this statement, than that consideration seems nec be included in the latter lation to us, as our Cr Preserver, essentially in idea of the infinite glor cellence of his nature. therefore more strictly represent our obligatio founded simply upon th which we sustain to ou as a correct understandi relation necessarily impli sideration of his transce cellence.

The language of those present the authority an God as the foundation of ligation, is much nearer

ır less exceptionable, than the other statements which mentioned, at the beginning essay. It does not however to be perfectly precise and :tory. Authority on the one nd obligation on the other, ırily imply each other. The cannot be ascribed to any without supposing a corres- g obligation to belong to ther being. They are essen- related, and must have the foundation; and in the in- of which we are speaking, e founded upon the relation God sustains to his rational es. To make the subject ly plain, it must be observed e following questions, Why ınder obligation to obey the nds of God? and, Why am r obligation to perform a par- action, or pursue a particu- ırse of conduct? although hat resembling each other, a very different answer. st is the ultimate question, at to which I have endea- to give an answer, in the ing part of this inquiry. The answer to the second ques- Why am I under obligation orm a particular action? un- dly is, because God com- it. This however implies has authority to give laws regulation of our actions; o that we are bound to obey But if the ultimate question ed, Why am I under obliga- obey the laws and com- of God? it will not be suffi- reply, that this obligation ded on the Divine authority. doing little, if any thing, han repeating the sense of stion in other words. That as authority to command, at we are under obligation , are really expressions of y equivalent import, and re one cannot be employed ount for the other. They sult *from the relation which* exists between the Supreme Law-giver, and the subjects of his government.

Attention to the distinction which I have now stated, appears necessary to a correct understanding of the grounds and reasons of moral obligation. By overlooking it, we shall be in constant danger of falling into confusion and error.

That rational creatures are under moral obligation to obey the laws of their Creator is an ultimate truth, a fundamental maxim in morals and theology. To attempt, therefore, to assign reasons for this primary truth, would be no less absurd than a similar attempt would be, in regard to the primary axioms of mathematicks. Nothing more can be done than to develope and illustrate the ideas which the proposition essentially involves; but if, after all, any man should not perceive the indispensable obligation under which he is laid to obey the glorious Author of his nature, and the bountiful Giver of all his comforts, he must be looked upon either as a monster of impiety, or as one destitute of reason.

It will readily be admitted, that if our obligation results from our relation to our Creator, the sentiment of moral obligation must result from a view of that relation. Indeed, the latter proposition is no less evident than the former, and, if admitted as correct, necessarily establishes the former. In what manner, then, would a wise man proceed in the endeavour to impress upon the minds of others, sentiments of duty and obedience to their Maker? Not, surely, by telling them that their welfare depended on their obedience. They could infer nothing more from this representation than that it is a matter of prudence to do what God commands. Would he tell them that obedience will conduce to the general welfare? From this they could infer nothing more than that it is expedient to act in conform

to the Divine commands. Both these ideas, that of prudence and of expediency, are essentially different from the idea of duty and moral obligation; and, consequently, whatever is done from a regard to them, solely, cannot be considered as obedience to God. He would certainly direct their attention to the infinite majesty and glory of God; his relation to us, as our Creator and Benefactor and Sovereign Lord; and our absolute dependence upon him, for all that is excellent in our nature, and desirable in our existence. This is the manner of scripture. When God promulgated his law to Israel, he prefaced it with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt; out of the house of bondage." In that most beautiful address to the Church, contained in the forty-fifth Psalm, the foundation of our obligation is stated very distinctly. "For he is thy Lord; and worship thou him." "Know therefore," said Moses to Israel, "that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments—Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." How incomparably more sublime and rational is the view which these passages afford of the reasons and ground of obligation, than that which is afforded by the futile theories which some have ventured to advance on this subject! Indeed, these theories evidently amount to a disavowal of obligation to obey God. Their authors virtually say, although we judge it right to do what God has commanded, yet this is not because we consider ourselves under the obligation of duty or obedience to him, but because the performance of what he has commanded appears most conducive to personal happiness; or to general *utility; or is* agreeable to the nature and fitness of things. surd to suppose that a obedience can proceed f of these principles, or inc the actions which they pre have any thing of the n obedience.

A regard to our own wel that of others, is not to demned; it may concur, a auxiliary, with the higher of duty. But these prine perfectly distinct; and our actions have the natu dience, they must proceed principle of duty.

To strengthen our conv moral obligation, we ought ly to reflect upon the tran glory and majesty of God pendance upon him for tence, our powers, and al joyments; and, consequei it is our indispensable du knowledge him in all ot and to subject every pri our nature, every desir minds, to his supreme and authority. Holiness in r sists essentially in obedi the direction and regul every part of our consti conformity to his comma from a regard to his auth will. How important the that a conviction of our i sable obligation to the glor thor of our being, should b and constantly impressed minds. How carefully sh avoid whatever may have a cy to weaken or efface it; diligent should we be, in means by which it may be p and strengthened.

The obligation under v are laid to obey our Creat admitted, all that remains to discover what he comma what he forbids; and to our conduct accordingly. ther we can assign any rea he has enjoined a particula duty, or not, will not a obligation. It is sufficient

amp of his authority. To re-
compliance until we can per-
its tendency to promote our
appiness, or the happiness of
s, would be rebellion against
thority of God.

VATIONS ON THE GENERAL AS-
BLY OF THE PRESBYTERIAN
URCH.

No. 5.

Remedies Proposed.

ar Sir,—You know it has some-
been suggested that the *Gene-*
sembly should meet triennially.
ess, if it must be divested of its
al capacity, so far that no ap-
or complaints can be heard in
sions, when the interests of the
h require them to be heard, I
care little whether its meetings
tener than septennial. But a
ial session would divest the
of its judicial character, and
r it no longer useful or desira-
a court of review.

h a measure would break up
t the entire relations of that
—and I should deem it labour
state in detail objections to a
e so utterly impracticable. I
t persuade myself that it has
eriously approved by any Pres-
an.

ere is a project, which has as-
a more serious aspect, and
dvocated by some wise men.—
heard it spoken of as inevita-
To divide the Presbyterian
h into two Assemblies, having
pondence with each other by
ation.

h an event I should deprecate.
uld awaken and cherish local
ts—promote jealousies—and
ld anticipate a complete failure,
tempting to preserve harmony
ellowship.

all difficulties, connected with
unds of the Assembly and the
ion of theological seminaries,
be avoided in the division, I
fear others of a more serious

L. V.—*Ch. Adv.*

nature. No such division can now be amicably made. If such an event ever takes place, it must be by some violent schism, bringing discord, jealousy and contention in its train. Neither the good of the church nor the glory of our Master, can be promoted by such unhallowed scenes.

Something, however, must be speedily done, or violence and secession will be the result. To me the course seems plain—and I can see but one adequate remedy for all the existing evils:—*A synodical representation*, on an equitable ratio, is such a remedy.

Let the constitution be so altered as to abolish the present mode of sending commissioners from presbyteries, and give to synods the right of sending one minister and one elder, for every *twenty-five* ministers —subject to a diminution when the number shall reach a certain maximum. Let the principle of fractional representation be applied to the new system as it is to the old—and we shall have a remedy; but it may be sought in vain with a representation from presbyteries.

The plan I propose would preserve the radical principles of Presbyterianism, as entire as on the existing plan. A synod is in fact, only a larger presbytery, including all the pastors, and having a representation from all branches of the church within its limits. A delegation from the larger, instead of the smaller presbytery, can invade no presbyterial principle—and the body so constituted, will as really represent the whole church as when the delegates come from the smaller presbyteries.

The representation will be more equal, because the fractional proportion will be less—and because synods will be more likely to secure a full delegation and punctual attendance. The lay delegation will be more full, and the Assembly become a much more just representation of the church than it ever can be on the present plan.

The Assembly will not then be so

unwieldy. There will be a convenient number for deliberation, perfectly competent to transact all the business of a session, in less than two weeks. We shall then hear no more of invading the radical principles of our government to get rid of business, or to save the reputation of our highest court. Less time will be spent in the *political concerns* of the meeting—less in *useless debate*—and the time of all the members will be appropriated to some profit, instead of many of them retarding, as they now do, the business of the Assembly.

More than half the expense may be saved—and the intolerable burden upon the citizens of Philadelphia be removed. The miserable custom of indiscriminate rotation in sending delegates will be discontinued, or become less injurious to the reputation of the Assembly and interests of the church. Complaints against decisions of the highest judicatory will be lessened and murmurs of dissatisfaction hushed, because confidence will be felt in the wisdom of the court. The secular character of the proceedings will be corrected, and the undue importance of mere technicality lost, in the wisdom, experience and fear of God pervading the Assembly.

A consideration of no small moment seems to be overlooked by the Assembly, in submitting expedient after expedient to the presbyteries—*The stability of our constitution and consistency of our highest judicatory.*

The whole system of temporary expedients for removing present evils, is calculated to cherish the spirit of innovation—unsettle the whole instrument—and place in jeopardy the best principles of church order; to say nothing of the doctrines contained in our confession of faith. We already begin to feel the unfavorable influence of such a course. In 1818 the spirit of innovation began, under the almost hallowed name of reform. The ratio of representation was altered. In 1819 the whole constitution of government was put into the hands of presbyteries for revision—In 1820 it was altered and fully revised. The confession and constitution were published with great care under the direction of the Assembly, and pains taken to circulate the copies. Along with that circulation was conveyed the opinion, that this was now to be a permanent instrument. The work was stereotyped, and an unprecedented number of copies put into the hands of the church. In 1825 another alteration was proposed in the ratio of representation, which was consummated last year. Before the last proposition I felt no alarm—nor did I then fully appreciate some fears expressed by Fathers in the church, that the spirit of innovation might lead to disastrous results.

But did the decision of the presbyteries to alter the ratio satisfy the Assembly? Far from it. The current of reform has unsettled the minds of many, and produced dissatisfaction with many parts of the constitution. This age of wonderful improvement must impart its salutary influence to remodelling the church. It is now proposed to set aside one of the *radical principles* of presbyterial government. When shall we stop? Not with the proposed alterations now submitted. Year after year must give birth to some new expedient, until such an alienation is produced, that some violent schism, or an entire dissolution of the Assembly, will mark the termination.

I do not find fault with the alteration of the ratio of representation—it was a measure called for by circumstances beyond control:—only in the last instance I think it would have been much better to have introduced synodical representation, and thus stop the spirit of innovation as soon as possible. But never let the *radical principles of Presbyterianism* be invaded. One precedent of this kind will soon be followed by another and another, until the Assembly will meet to revise, not the proceedings of lower courts, but its own laws and principles of government.

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enlarge on several topics,
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l some of the most promi-
s which I entertain on this
rtant subject.

Yours, truly,

Φ.

827.

N EUROPE FOR HEALTH IN
BY AN AMERICAN CLERGY-
THE SYNOD OF PHILADEL-

ntinued from p. 157.)

Cheltenham, Sept. 16th, 1820.

riend,—Shortly after the date of my last, I bade adieu to London; and felt both regret and joy in doing so. Regret, at leaving the busy metropolis of the world (as London, regarding influence and magnitude together, may be called) having seen so little of it—Joy at the thought of making progress towards home. The weather during my stay, was raw and rainy, and this, with rather over exertion, to make the most of my time in seeing and hearing, seemed to operate rather unfavourably on my health; which made me the more willing to get away. Having derived so much benefit from the waters of Bagnieres, and being informed that those of Cheltenham were much of the same nature, I determined to spend some time at this place, which is nearly in the route from London to Liverpool, where I intend to take the packet for New York, the first of October. The weather, on the day I set off, compelled me to take the inside of the coach; which was a great drawback on the gratification of seeing the country. We had gone but a little way from the suburbs, until my attention was taken by a vast tract of heath country, level, desolate, and bare, except of cattle browsing upon it. To see such a wild region, on the skirts of such a populous city, strikes the mind as an astonishing contrast. Its surface, though poor, did not indicate invincible sterility; and its state of commons, I was told, is owing to its original grant as such; which offers some legal barriers in the way of its being enclosed, and brought under cultivation. It would seem that what was charity, in the first instance, has resulted in great injury. The value of such lands as commons, is a trifle, compared with the benefit which would result from their improvement. Could those waste grounds be brought under cultivation, and the product applied to the moral cultivation of the poor, for whose use specially they have been given, how great would be the gain, both to them and the community.

About twenty miles from London, we passed in sight of Windsor, where the king has his country palace, at which he spends most of the summer months. It was matter of some regret, to pass so near, without stopping to take a view of a place on which royalty has shed its decorations. "The eye is never satisfied with seeing." The country around it, is certainly very fine. Our company at setting off, seemed to be all strangers to each other, as well as to me, and as is usual under such circumstances, little conversation took place. By the time, however, we had gone a little way beyond Windsor, they had dropped off, one after another; and a new set had taken their place; among whom was a Scotsman, of cultivated mind and sociable habits; who proved a great acquisition to our party, and the pleasure of whose society made me pass the chief part of what remained of the day's travel, in almost entire inattention to passing objects around. On hearing that I was an American, he turned the conversation to our country, and to my surprise, though he had never been in it, discovered more acquaintance with our publick characters and national affairs, than many of its natives, who pass for respectable citizens. And he is the only man I have yet met with in England, who has evinced much knowledge on the subject, or much curiosity to be informed. Certainly the mass of the English people do not take half the interest in American affairs, that we do in those of England; and this is evident from the fact, that the English newspapers do not contain half the amount of extracts from the American papers, that ours do from the English. It was with real regret I parted from our Scotsman, a little before we arrived at Oxford. The gratification of his company made me think what an increase of happiness our world would receive, if its inhabitants generally, were educated, sociable beings; disposed to, and *capable of, giving* and receiving the gratification that is found in instructive conversation. I am sure it would add exceedingly to the usual comfort of stage travelling: in which it is little less than a calamity, to be crowded from day to day, with a set of beings, among whom you are annoyed at one time with the loquacity of ignorance, and at another with the taciturnity of pride: but the last the worst. It is really provoking to witness the demure silence of a self-important being, who refuses to communicate the little he knows, lest, unhappily, he should chance to let himself down, to company who might be found to be below the level of his fancied rank. Christianity, felt in its power, would cure this, with other evils. It would fill our hearts with the milk of human kindness, ready to flow out to every human being we met with—in any way in which we could minister to his profit, or afford him innocent pleasure. Heads well instructed, united to hearts well tempered, would give us a paradise in society, where we often find only a desert.

Early in the afternoon, we arrived at Oxford—a little over fifty miles from London. Here the stage stopped until the next day: and this delay afforded a welcome opportunity to take a hasty survey of this ancient and celebrated seat of learning: the result of which was, painful regret at being put off with only a hasty survey of its exterior. It is indeed, in appearance, a delightful place. From the balcony, around the elevated cupola of the Bodleian Library, I had a full view over the whole city and its environs. It is not a large city; and with the exception of two main streets, crossing each other nearly at right angles, the streets are rather narrow and crooked; nor did I see any buildings of uncommon magnificence. The whole place too, bears the marks of great antiquity; but there is a neatness and cleanness, with an air of elegance about it, that renders it exceedingly attractive. The situation

ul. It stands on a little
in the forks of two streams
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ountry around looks like
of Eden. The colleges,
n number, with five halls,
appearance, differ nothing
olleges, are scattered here
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r the town. They are ge-
either very large nor ele-
ieir exterior—rather piles
r looking stone buildings,
ll Gothic windows, and
aten outsides, that indi-
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e large enclosures, whose
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be the haunts of the muses.
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It was the season of gene-
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th delightful rural scenery.
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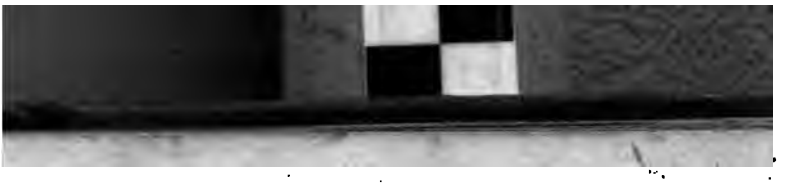
ham, you know, is a cele-
tering place. I have been
for two weeks, and have
omfortable home, for the
; (as far as accommodation
y, in a place *of many de-*
give comfort) in my own
hired chamber, in the house of the Baptist minister. My time has been spent in laborious idleness, trying to see and hear all I can, but doing nothing. In point of wild romantick scenery, Cheltenham bears no comparison with Bagnieres, where I tarried so long in France. There, nature has thrown a magnificent wildness into the surrounding mountain prospect, with a lightness and salubrity of mountain atmosphere, that leaves Cheltenham an unmeasurable distance behind. There too, nature has dealt out her healing waters, with an abundance and variety equally superior. But the efforts of art, have given the town of Cheltenham, with the surrounding suburbs, an elevation, in other respects, far above Bagnieres; so that in the comparison, it sinks into littleness and deformity. And this corresponds pretty much, I suspect, with the circumstances of the two nations generally. Nature has done every thing for the French, and the English have done every thing for themselves. It is not a great while since Cheltenham, as a watering place, has grown into great repute; and it is since this period that it has assumed its decorations, and grown to its present size. Owing to the lateness of its improvements, in point of freshness and lightness, it has more the appearance of an American town, than any place I have seen in Europe. But the elegance of many of the late buildings, very far outdoes what is common on our side of the water. Around the town, in almost all directions, are to be seen beautiful seats, with enclosed grounds, laid out and ornamented in a way that only wealth and taste of a high order could effect. Most of the late buildings are of stone, plastered over smooth, on the outside, with a white, improved plaster, that in a short time assumes the hardness of stone itself. There are only three waters of medicinal quality of note: Two of them saline, and the third chalybeate—all very limited in their supply. The saline are celebrated chief-

ly for complaints of the liver. They are pumped up, I am told, from a depth of near one hundred feet; and to obtain a supply, adequate to the manufacture of salts, which is largely carried on, a number of wells are dug round, at considerable distances from the one in which the pump stands, and connected therewith at the bottom, by perforations, with leaden pipes. The gravel walks, passing in all directions, lined on each side with thickets of shrubbery, and planted with trees, whose boughs meet and entwine in places over head, are equal to all that luxury and sauntering idleness could wish. And to be sure, the crowds of well dressed strangers, to be met with at all hours of the day, in these walks, sufficiently indicate that luxury and idleness abound equal to their inducements —The musick of a full band, in the mornings and evenings, resounds through the bowers, and falls on the ear of the distant listener, in tones of exquisite sweetness. But, verily, all these are pleasures, to be paid for at an expense which, to the man of light pocket, must give twitches of uneasiness equal to all the enjoyment. The head boarding houses charge from two to three guineas per week; and notices are posted up at the watering pumps, that the use of the water, for a month, is half a guinea; and the privilege of occupying the publick walks the same, in addition.

The country around Cheltenham is broken, in some directions; and the original quality of the soil barren; but good cultivation has brought it to show a face of great fertility. A gentleman, to whose uncommon hospitality I shall always feel myself greatly indebted, has carried me in his gig as far as Gloucester, on the one side, and into the neighbourhood of Tewkesbury, on the river Avon, on the other. In both directions the country is under high improvement. From a range of high hills, in the neighbourhood of a Baptist clergyman, on whom we called, *I had a delightful* view of a rich country, on the Avon; and at it with an interest, nothi sened from the circumstanc having given birth to Shak "The sweet Swan of Avon. turning that evening, we fo Cheltenham in an uproar. M ham, the colleague of the cel Mr. Brougham, as counsel queen in her late trial, whi terminated in a triumph to he zans, had come to town in ternoon. The populace met his arrival; and unharness horses, dragged his carriag loud huzzaing to the inn. then sent a deputation to the for the keys of the church, th might ring the bells. The being, with most of the eata clergy, on the side of the ki fused to give the keys. On the mob paraded to the front house, and smashed every win it; and afterwards found me get into the steeple, and ri bells until they were satisfied. is a sample of the manner in things are sometimes manag this side of the water. I we next morning to see the house rector, who bears the charact respectable man, and rather side of orthodoxy in his pri It made me sorry to see a fin story house, exhibit an appe so defaced. His enemies, he say it is a most fortunate occa for him, as in all probability be the means of elevating hi bishoprick.

In point of religion, Chelt may be considered a privileged The church of the establishme large building, in which a nu congregation, with decent sol in their appearance, assemble present one afternoon, in he hearing the rector, but found rate in his place; with whos formance it is probable I shoul been much more edified, had votion been more, and my ou less. Another splendid chu building, under a late act of ment for increasing the num



churches. There is a large
belonging to the Indepen-
in which a Mr. Brown minis-
a full house of very respec-
ooking people. Mr. Brown,
is I had opportunity of judg-
quite evangelical in his doc-
and some discourses I have
rom him, were certainly both
ter and manner of a superior
One night I heard, in his
the celebrated Rowland Hill,
eccentrick humour is often
ed in his discourses, very
ut of place. He is now quite
man, greatly reverenced by
us, for his acknowledged pi-
nd goodness of heart; and
followed by the gay, for his
humour, which he appears
le of suppressing. His dis-
that evening, was prolix
sultory, with little specially
ting of any kind. Towards
se, he apologised to his audi-
r his prolixity: but remark-
was not detaining them as
a number of them, very pro-
would wish to be detained at
atre.

e is a handsome chapel in
ham, occupied by a Mr.
who ministers to a small con-
on, belonging to a denomina-
have not before heard of.
re called here, (whether they
he appellation I do not know)
ights. They profess to be
stick; and in the main, evan-
Their leading distinguish-
et, is a refusal to pray, or
any act of worship, in the
y of the unconverted. Preach-
y do not consider an act of
; and the profane world are
d to it. The reason they
r their procedure is, that to
unconverted persons to their
worship, is extending *com-*
to them.

Baptist congregation is small
of recent formation; but has
apid increase. On last Sab-
ey had their communion. The
of proceeding on the occa-
as this. After morning ser-
vice, in usual form, the congregation were dismissed. The members of the church remained. The elements were then brought forward, and set on a small table; at which the minister sat down, and with great deliberation, broke the bread into small morsels, on a plate, talking familiarly of the Redeemer all the time. Then, after a consecrating prayer, the elements were handed to the communicants, as they sat in their seats, during which the minister made an address. Prayer and singing closed the exercise. The whole service was solemn, and, to me, acceptable. Having no scruples on the subject of holding fellowship with the disciples of Christ, in acts of duty, I gladly accepted the invitation of the minister, offered the week before, to participate on the occasion. An ardent controversy is at this time carrying on in the Baptist society, throughout England, on the subject of church fellowship; and the denomination is divided into two parties. The one party is called Mixed Communion Baptists, because they mingle in church fellowship with Christians of other communities; and the other, Strict Communionists, because they reject from their sacramental table, all who do not in full receive their peculiar tenets. Their difficulties and prejudices, as well as those of some among ourselves, I do not wonder at. Such was the power of prejudice on Peter's mind—the effect of education and habit—that a good while after he had received the extraordinary measure of the Holy Ghost, on the day of Pentecost, it required an additional revelation from heaven, to set him right on the subject of Christian communion; by teaching him that "what God had cleansed, he was not to call [nor treat, as] common or unclean."

A few days ago, the Baptist congregation opened, or consecrated, a new house of publick worship, which they have just built, having assembled heretofore in a room in the town hall. It is a neat, commodious building, that does honour to their

exertions, considering their numbers. It was on a week day, and was really a very interesting occasion. Old Dr. Riland, of Bristol, long the professor of divinity in the Baptist connexion, commenced the service in the morning. His venerable appearance, with his weight of character and weight of matter, made his sermon very acceptable. A Mr. Cole, from a distance in the country, gave a good discourse in the afternoon. At night, Mr. Jay, of Bath, who is an Independent, preached to an overflowing house. He is much the most interesting man in the pulpit, I have seen in England. His printed discourses, which have been very popular in America, you have seen and admired. From these, you may judge of his popularity, when I tell you that, with his powers of elocution, weak discourses would be accounted forcible. His voice is one of the finest; and his manner, for simplicity and gravity, is just what you would wish to see in the pulpit. This man, who now occupies a standing of the first eminence, among the dissenters in England, was educated and brought forward from deep obscurity, by Winter, who was himself brought forward by Whitefield. A powerful encouragement this, for charitable education efforts. One thing on the occasion greatly delighted me—In the whole of the exercises, not a sentence did I hear, of sectarian controversy, or party asperity. That gospel, which breathes "peace on earth, and good will towards men," was preached in a tone and spirit that accorded with it. Another thing I did not entirely accord with, though universal custom, on occasions of the kind, sanctions it in this country—The whole of the clergy present, to the number of thirteen or fourteen, belonging to different denominations, with members of the congregation, and other invited guests, dined together in a tavern, at a dinner bespoke some days before; and it was a sumptuous one. Certainly the least irregularity was not noticed; yet it struck me as incongruous, and almost bordering on the "appearance of evil," in these days of dissipation, for a large party of grave divines to pass from the church to the tavern; and again, after the conviviality of a feast in such a place, to adjourn back to the church, in the afternoon, to renew the exercises of devotion.

Sincerely yours.

Reviews.

For the present month, we place in this department of our work the following communications; connecting with them such remarks of our own as we have thought proper should accompany them.

We have given a ready insertion to the first communication, because we consider every attempt to misrepresent the contents of the sacred volume, by false glosses, and especially by erroneous translations, as of the most pernicious tendency—It is to endeavour to poison the very fountain of religious truth; and no duty is more imperatively incumbent on a Christian Advocate than to expose, and withstand to the ut*most*, every such endeavour. We have not examined all the examples of alleged unfairness and misrepresentation, on which our correspondent has thought proper to animadvert—He is to be considered as solely responsible for the justice of his particular remarks. But we have inspected, for ourselves, the volume which he criticises—inspected it sufficiently to convince us fully, that, whatever may have been the intention of its author, its tendency is mischievous. We hesitate not to say, that he is utterly deficient in those qualifications which are essential to a competent translator and interpreter of the Holy Scriptures; and that he has attempted unfairly to s

reputation of men distin-
d in the literary world, to
irrency to his own favourite
s and corrupt principles. We
ıot what number of copies of
ook have passed the press;
doubt not that efforts will be
to circulate them as widely
sible: and we think that our
ondent has deserved well of
ligious publick, for going
h the drudgery of a minute
ation of the volume, and ex-
the unwarranted renderings,
author, of certain words in
cred Text, and the garbling,
e instances, of the language
respectable translators whom
fesses to have copied.—That
s not hostile to an improve-
n the *exhibition* of the com-
ersion of the Bible, will be
ı our next article.

—

SACRED WRITINGS OF THE
ITLES AND EVANGELISTS OF
S CHRIST, COMMONLY STYLED
NEW TESTAMENT, *translated*
the original Greek, by
rge Campbell, James Mac-
ght, and Philip Doddridge,
tors of the Church of Scot-
. With Prefaces to the Histo-
l and Epistolary Books; and
Appendix, containing Criti-
Notes and various Transla-
of Difficult Passages. Print-
ınd published by Alexander
pbell. Buffaloe, Brooke coun-
Virginia. 1826.

Editor of the Christian Advocate.

. and dear Sir,—You have
nown that a few years ago, I
publick debate with the au-
the above-mentioned trans-
Mr. Campbell, a Unitarian
t. You know, also, that du-
ıe last winter I published an
ire of his false report of that
. That exposure gives no-
at I am now engaged in wri-
ıt the whole of my argument
ristian Baptism. In this ar-
ıt, I take the liberty of mak-
quent use of *Mr. Campbell's*
. V.—Ch. Adv.

new translation. It was intended to promote the peculiar views of its author: but in some things he has certainly missed his mark. At present I can give you only a specimen of what shall be shown more at large, if Providence permit me to finish the work now in hand. In speaking of the mode of baptism, he lays even more than usual stress on the Greek prepositions; proving, as he thinks, that there is a going down *into* and coming up *out of* the water. During the debate, he treated with the most abhorrent contempt, any suggestion that these prepositions might prove nothing more than a going *to*, and a coming *from*, the water. Knowing that this meaning of the words was established upon sufficient scriptural usage, he was not willing that I should traverse the scriptures at pleasure, and quote an instance wherever I could find it, but insisted that the meaning which was found most common in reading regularly on, must be the right meaning. But as he could not read through the scriptures, in the time allowed, and as he could not get me to read chapter about with him, even in the first book of the Septuagint, he selected such chapters of Genesis, as he thought would answer his purpose, and made what he could of them. Since the appearance of his new translation, the thought occurred to me, that I would make an experiment, and see how his plan would hold out in his own version. For this purpose I selected the preposition *apo*, which occurs in Matthew, iii. 16, and is translated *out of*. As he had partially examined the first book in the Septuagint, I examined, not partially, but fully, the last book of his New Testament, marking his translation of the preposition *apo*, in every place in which it occurred. The result was, that I could find only ONE place in which he rendered it *out of*, and I found TWENTY-SEVEN places in which he translated

it *from!* showing, according to his own principle, that, after baptism, the subject went up *from* the water.

As Mr. Campbell's New Testament has several prominent features which would not obtrude themselves into the regular course of my argument, but which ought nevertheless to be known by an honest publick, I concluded that when an opportunity offered, I would digress into something like a formal review of his book. This opportunity occurred while showing that Abraham and his seed were a visible church, from the scriptural use of those Hebrew and Greek words which we consider as equivalent to the word *church*. The singular fact that the word *church* does not occur once in Mr. Campbell's translation, from beginning to end, made this a convenient occasion for devoting a section in the midst of the argument to the examination of this anomalous production. It is here sent to you as an excerpt from the work in which I am engaged. If it be agreeable to your feelings and arrangements, to insert it in your valuable Miscellany, you will confer a favour on the author.

W. L. M'CALLA.

In the New Testament, *ecclesia* occurs one hundred and fourteen times; in more than one hundred of which it confessedly means the visible church. I do not know that my opponent will confess this, but every other sort of Baptist will. My reason for excepting him is, that he has such an aversion to the word *church* (a word inestimably precious to the Christian,) that he appears determined to banish it from his vocabulary. He has published an English translation of the New Testament, in which (strange to tell!) neither the word *church* nor the word *baptism* is found once. By its title page, it professes to be "The New Testament, translated from the original Greek, by GEORGE CAMPBELL, JAMES MACKNIGHT, and PHILIP DODDRIDGE, Doctors of the Church of Scotland." In the Preface and the list of *errata*, he speaks of a "London edition of this translation," which "departed, in some instances, from the original works" of Campbell, Macknight and Doddridge. Such of these alterations as affected "*the style*" only, he professes to have "retained:" but, "some of these alterations affected the sense;" these he professes to have "brought back to the original works" of Campbell, Macknight and Doddridge. In this translation, then, we are to look for the meaning of a certain set of men, clothed in another man's style. When the Ettrick Shepherd first saw Duncan Campbell, the little stranger, though only seven years old, wore a coat originally made for a man. If this new style should give George Campbell and his companions as grotesque an appearance, my opponent can account for it, upon the ground that they are just escaped from prison, through his benevolent interposition. Here a writer in the Western Luminary speaks as follows, viz: "Mr. Campbell, on this part of his subject, says something about the works of Campbell, Doddridge, and Macknight, having been 'imprisoned;' and seems to take credit to himself for having brought them out to publick gaze; and considers his own precious existence necessary to prevent them from being again locked up." How enviable is the lot of my opponent! in being the honoured instrument of preserving these eminent scholars from rotting in a dungeon. His agency in this business proves the rapid advance of the Western Country in *the march of mind*. Let posterity know that, but for the labours of a certain inhabitant of Buffaloe Creek, the works of three of the most celebrated Doctors of Europe would soon have sunk into oblivion.

As his alterations of his originals are far more numerous than one

xpect from the title page, is, in the close of his Ap- that these emendations ferred merely because of ig more intelligible to com- lers, whose edification we remely in view." For these is he has made ample to the admirers of his three by stuffing their jugu- rds into an Appendix, with el and convenient refer- at they are almost as ea- d as a needle in a haystack. of this in his Preface, he ll that we can be praised d for is this one circum- at we have given the most ous place to that version peared to deserve it."— when the words of Camp- cknight, and Doddridge, o my opponent the most , he gives them in the places others in the Ap- but when the words of ee men appear to my op- less deserving, he packs to the Appendix, and sub- others in the translation, mes are not mentioned in page. Thus every word of ion may be considered as assed through the crucible ponent's judgment. And well calculated to judge he jarring translations of ects, as that man who pos- e greatest literary and the- attainments, and is, at the e, perfectly divested of all feelings or prejudices, as it from the whole career of nent, from Mount Pleasant ington. Hear the words eface on this subject. "If publication of a version of ired writings requires, as ve it does, the publisher to sectarian object in view, appy in being able to ap- ur whole course of publick , and to all that we have on religious subjects, to *such object in* view!!!" Perhaps so great a portion of charity, anti-sectarian liberality, and the milk of human kindness can hardly be found in the island of Great Britain, as my opponent knows to exist in one little privileged spot on the banks of Buffaloe. It is reasonable, therefore, that he should claim to his work superior praise over the London copy, whose Editors probably spent much of their strength in sectarian debates against infant-sprinkling, and the 39 Articles, and the 33 Chapters, and male and female Missionaries, and Bible and Benevolent Societies, and the observance of family prayer and the Sabbath day. As my opponent never was known to whisper sectarian charges against other denominations, for holding doctrines or ordinances "injurious to the well being of society, religious or political," he must be indulged in a little commendable boasting, such as the following, viz: "Taking every thing into view, we have no hesitation in saying, that, in the present improved state of the English language, the ideas communicated by the Apostles and Evangelists of Jesus Christ, are INCOMPARABLY better expressed in this, than in any volume ever presented in our mother tongue." —Whenever, therefore, my opponent's translation of the New Testament is mentioned in this discussion, remember, that, "taking every thing into view," particularly his own rare qualifications for such a work, it is "INCOMPARABLY" the best in the language.

To set forth his unparalleled qualifications still more fully, he says, in his Preface, "The whole scope, design, and drift of our labours is to see Christians intelligent, *united* and happy." With regard to uniting Christians, his labours, in one way or another, appear to succeed in a small degree. The Western Luminary informs us, that my opponent has made an ingenious effort to prove, that his two bosom friends, Barton W. Stone and Dr.

James Fishback, are united in sentiment, in relation to our Saviour's person. Although the former openly rejects the doctrine of his Supreme and Eternal Deity, and the latter would be thought to receive this doctrine. Moreover, they are now very cordially united in their opposition to creeds and confessions, those stubborn things which have been so much in the way of Unitarians, from the Council of Nice to the present day. If Mr. Greatrake and the orthodox Pastors and Editors, Associations and Conventions of the Baptist denomination have not followed the amiable example of *unity* which these brethren have set them, it is their own fault. Mr. Greatrake will not admit that my opponent is for peace abroad, or *unity* at home. Writing to the Western Baptist Churches concerning my opponent, he says, "Having had you for two or three years spectators of his own personal combats, or familiarized your minds to a view of his own fightings, you will find, perhaps too late, that the object contemplated by Mr. C. was to prepare you for dissentions and fightings among yourselves; to the end that he might share the spoils by making you a divided people."* As my opponent refers to his life for his anti-sectarian character, so Mr. Greatrake says to the churches, "Yes, brethren, search, search his whole life, as far as possible." He then tells them, that this scrutiny will irrefragably prove "that you [Baptists,] as a denomination, have been made the citadel of his safety, while throwing the shafts of his hostility at other denominations; particularly at that one with which you most assuredly stand in the greatest degree of fellowship. The question then is, whether Mr. C. represents *your feelings* towards the Presbyterian and other pedo-Baptist Churches, against whom he 'breathes out threatenings and slaughter?' If he does, let us know what cause they have given for this interminable rage. But I need not put this sort of question to you, being fully persuaded that your greatest partiality is towards that very church which Mr. C. appears to hate with the most deadly hatred." This is a righteous sentence pronounced in the name of the Western Baptist Churches, by one of their most respectable and worthy ministers, in exculpation of the much injured, and grossly insulted pedo-Baptists of this country. It correctly represents my would-be anti-sectarian opponent, as *breathing threatenings* and *slaughter*, and *throwing the shafts of his hostility*, with *interminable rage*, and the most *deadly hatred, at other denominations*, particularly our own; and as doing this, not to oppose error, (for he is rotten to the core,) but all this zeal against others is, that he may prepare the Baptists for *dissentions and fightings* among themselves; that he may share the spoils of their divisions. He must surely be rarely qualified for writing an *incomparable* translation of the New Testament!

(*To be continued.*)

* Unitarian Baptist of the Robinson *school* exposed.—p. 88.

FOR THE CHRISTIAN ADVOCATE.

NEW ARRANGEMENT OF THE NEW TESTAMENT.

An edition of the New Testament has lately issued from the Princeton press, which deserves to be noticed. It is an attempt to introduce into the English translation such an arrangement of the text, as now prevails in the best Greek editions; an arrangement in which the common order of verses and chapters is disregarded, and respect is had only to the sense, in the formation of periods and paragraphs, as in any other writing. The long established divisions of verses and chapters are noted in the

as they have become ne-
r the sake of reference.
tions have been made in
f our common translation.
r of the work is Mr. James
student of the Theologi-
ary. The propriety and
of the divisions, however,
the text is distributed, is
to rest simply or chiefly
wn judgment. The best
of the Greek Testament
compared;* that of Knapp
lly followed; in some in-
engel is preferred, and it
rely that the authority of
e venerable names is de-
m.

glad to see this attempt.†
ttempt to rescue the word
rom a most unhappy in-
e, and it deserves the
all who honour the sacred
r desire to have its truth
nd rightly understood.
o are accustomed to read
ment in the original, need
ld of the benefit to be de-
reading according to the
ent of the later editions;
w it to be far more than
ommentary can communi-
e hope that many who are
ly confined to the English
n, will find a similar ad-
Mr. Nourse's Testament.
far more; we hope that
riety and importance of
the scriptures after a
, will so appear from this
attempts,‡ that hereafter

no other shall be known, and the whole miserable array of chapters and verses, shall be found driven from the sacred text entirely.

Why should it not be so? Why should the Book of God be disfigured and obscured by a device of human invention, which nobody would be willing to tolerate in another book? Is there any thing sacred in the common plan of chapters and verses—any thing connected with their origin or history which claims our veneration and prohibits change? The original writers of the sacred volume knew nothing of them; the Spirit of inspiration never gave them authority. The division of the whole Bible into chapters as we have them now, took place in the thirteenth century. It was done by Cardinal Hugo de Sancto Caro, for the purpose of convenient reference in the construction of a concordance, which he had in view. With the same object, he subdivided the chapters into smaller portions, by placing the six first letters of the alphabet, at equal distances along the margin of each. In the fifteenth century, Rabbi Mordecai Nathan, a celebrated Jew, contemplating a similar concordance of the Old Testament, adopted Hugo's chapters, but instead of his marginal letters, he used Hebrew numerals, noting only every fifth verse. About the middle of the seventeenth century, Athias introduced verses regularly numbered into his edition of the Hebrew Bible. In accordance with this, all copies of the Bible in other languages have since been marked. The New Testament continued as Hugo left it, till the middle of the sixteenth century, when the division of *verses* as we have them now took place. They were devised by Robert Stevens, the celebrated printer of that period; and distri-

ird edition of that serious and critic; in which the text is mewhat differently from the a rigid examination of the ar- adopted by Griesbach.

l constrained, however, to ex- ret, that the work should have so little honour through the he printer. Its execution is reputable to the Princeton

hing has been attempted in lready on a larger scale. The le has been printed in more edition, in which the *common* *arranged after the model of the* modern Greek Testaments, with the chapters and verses thrown into the margin. These editions are put forth by a Mr. Reeves, and are said to be very beautiful.

buted in the course of a journey from Lyons to Paris! It is manifest, therefore, that it is most unreasonable to attach any weight to these divisions in determining the sense of scripture, and that, if they do at all interfere with the right understanding of the word of God, we should not hesitate a moment to banish them from the text. They have sprung from the judgment of mere man; a judgment, too, most superficially formed, if respect be had to the true sense of scripture. For it is evident that the learned men who devised them, did not contemplate a critical arrangement at all; they looked only to the convenience which they might furnish for ready reference to any part of the inspired volume, and probably never dreamed of the tyranny they were about to exercise over readers of the Bible, in every language since.

Tyranny, however, they have exerted, of the most unhappy kind. The sacred writings have been unnaturally broken by their chapters and verses, as if their meaning demanded such a distribution; and it is not too much to say that they have done more to hinder the intelligent reading of the Bible, than all the commentaries and explanations ever written, have effected on the other side—because the evil has been universal, met by every reader of Scripture, while that which might remedy its influence can be only very partially enjoyed. A child begins to read the Bible before he understands its meaning. He finds it regularly laid off into chapters and verses, and naturally conceives these to belong as really to the book, as any thing else he finds in it. At length, he begins to have some notion of something designed to be communicated and understood, in the words of Scripture. Still the common order of dividing them is considered sacred and necessary, and his earli*est conceptions* of their meaning are powerfully moulded b broad separations that stare the face, from every page grows up, without suspicion method of disjoining the t universal and uncontradicte be without authority. The dice of education and habit b more and more deeply con Thus a large proportion li die, without ever knowing th have fallen into error on this Others more fully instructe admonished to study the Scri without regard to the arbitr visions of verse and chapter it is no easy matter to ov the long established preposs of the mind, and resolutely their influence, while their oc is still constantly displayed view. So that mere knowle this subject cannot secure fr from the common error. Hu who know well enough th state of the case, are yet fe in reading the New Testame the interruptions of Cardinal and Robert Stevens. Any who has seriously attempted sight of them in studying the can testify that it require than common effort to su Few, even of those who ca the original, and who make tempt to study it in a critica ner, ever become thoroughly cipated from the thraldom o early prejudice, so as to re Scriptures as independentl they had never heard of c and verses; they oftentimes a silent influence over the wary.

It is notorious to all wh attended to the subject, th common divisions of the Ne tament do not correspond manner with the sense of w written, so as to be safely upon in reading. In the e especially, they often interf rectly with it, so that the who attends to them at all fail altogether in understand

ıent of the sacred writer. :xample, in the epistle to the sians, every chapter, except ırst, begins so as to do vio- to the natural order of sense; ow often is the same sentence n up into several distinct iso- paragraphs, by the interven- of verses! True, the verses lifferently pointed with com- semicolons, &c. so as to di- to the proper connexion; but arely do the mass of readers : these marks. The division se from verse is the most pro- ıt, and in its appearance it to every separated clause, be ıle or be it part of a sentence, me independent importance. dingly we hear people gene- reading the scriptures as if verse terminated with a ge- and lawful period; and when come to the end of a chapter, s naturally and as contentedly they had really come to the ısion of the whole matter. ommon method too of reading riptures from the pulpit, does ontribute to remedy the last ; why should ministers in this ise, be regulated by the arbi- boundaries of common usage, ot rather measure what they by the sense of the Holy ?

t so then? Is it true that the on order of chapters and , is almost universally regard- ıre or less with deference, as lex to the meaning of scrip-

And is it true at the same hat it is altogether unsafe to lied upon, in this respect? then should it be suffered to ıue in the midst of the text? : is no advantage of any kind d by retaining it there; for ses of reference—the only ses it was intended for—it just as well stand out along argin. Why should it remain ually necessary for the her and commentator to cor- erroneous *impressions, that* arise only from an unauthorized mutilation of the inspired writings, and urge people to read scripture without regard to its established divisions, while those divisions might just as well not appear on its pages at all? Surely it is unnecessary to retain difficulty, where there is so easy a method of deliverance from it. But is there not something more serious still, in adhering to the prevalent system? Is it not an unwarrantable license taken with the word of God, to mangle its text into so many arbitrary portions, and present it so to the world? And if so, is it not duty to relinquish at once the common form of publishing it, and in all future editions to thrust the notation of chapters and verses into the margin? Is it not an admitted fact, that the generality of people are, in some degree, hindered from the most useful and instructive mode of reading the scriptures, by undue though natural regard to the standing order of division? If so, it must surely be wrong to continue the stumbling block; it is an unjustifiable invasion of sacred ground, by an unnecessary device of man; God cannot approve it. As we have no right to add to or take away from the record of revealed truth, so neither have we right to arrange its matter in any other form than such as may best serve to the understanding of its true meaning, according to the ordinary modes of arranging written discourse, among any people at any particular period.

Might it not be well for the Bible Society* to consider this subject? The apocryphal writings so often found in volumes of the Old Testament, they rightly exclude from the copies which they publish, as human productions; is it not a mere human invention to mutilate every

* We think there are obvious reasons why the Bible Societies should not act in this matter, till the changes shall have been previously made and sanctioned by the competent authorities.—Editor.

page of the heavenly volume with breaks and interruptions, which have little or no regard to sense? Would not that volume be more easily understood and more satisfactorily read, without the accompaniment of this human invention? Is there any necessity whatever to retain the invention, in a single copy of so holy a book?

N. Q.

Editorial Remarks.

We have not seen the work of Mr. Nourse, to which reference is made by our correspondent in the foregoing remarks. But from the auspices under which we know it was published, we doubt not that it has been well executed, so far as the editor was concerned. The plan of publishing the Holy Scriptures without breaking them up into chapters and verses has, and has long had, our entire approbation; and we do not think our correspondent has said a word too much in its favour. The New Testament has been frequently published in Greek, on the plan which he advocates. In the French translation of Beausobre and Lenfant, the division into chapters is preserved; but the verses are inserted, in small figures, in the text, without breaking the continuity of the composition, till the end of a section. In Campbell's translation of the Gospels, the whole is divided by the translator into new sections; and a title of his own is prefixed to each —with a notation of the chapters of the common version at the top of the page, and of the verses in the margin. Our countryman Charles Thomson has printed his version of the whole scriptures from the Greek, by dividing the matter of the sacred writer into sections, according to his views of propriety, and preserving a notation of the chapters of the vulgar version, both at the top and margin of each page, and of *the verses* in the margin only; but with no new title to his sections, and no notice of the contents of the chapters, as given in the common version. This plan we like the best of all. We think the matter of the sacred writers ought to be divided into sections, where the sense obviously requires it—Indeed a neglect of this would, in some cases, be almost as injurious to the sense, as is the other extreme of breaking up the whole into verses. But further than this, human ingenuity and skill ought not, in our judgment, to be employed, except in commentaries, either in giving contents of chapters or titles of sections.

The retention, in the margin, of the chapters and verses as they appear in our common Bibles, is, we admit, important. All our concordances are formed with a reference to these divisions. It was for the sake of reference, in forming concordances, that these arbitrary divisions were first introduced; and we verily believe that they would have long since been expelled from the sacred volume, if the aid they afford for easy reference had not kept them where they are. But this aid may certainly be as fully secured by placing them distinctly in the margin, as by introducing them into the text, and breaking it up, as is often done, most absurdly and we had almost said wickedly. In the prophetick scriptures, we think the error and absurdity of the usual division into chapters and verses, is the greatest of all. Prophecies totally distinct, relating to entirely different subjects, and delivered at intervals of several years from each other, are sometimes commenced in the middle of one chapter, and ended in the middle of another. It is probable that Isaiah exercised his prophetick office for at least fifty years, and delivered prophecies, relative to a variety of subjects, through this whole period. These prophecies are all collected in the book which bears his name; and in the Bibles which are commonly

completely confound-
ixed. Suppose a mi-
ospel, who has been a
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one discourse ends
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en up into chapters
nd one ending and
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—Who sees not the
dity of such a pro-
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ich we complain, in
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d some other parts of
riptures, in the most
ier; often without the
the sense and scope
writer. The evil, we
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nstance, that almost
e of inspiration con-
y truth by itself; and
reader is of course
l edified, although he
connexion; and thus
reys to him a saving
all the disadvantages
e reads it. But is it
that these disadvan-
e removed? Is it not
t not only the beauty
passage is often lost,
neaning mistaken or
not observing the
But we have said
e recommend Mr.
w Testament to the
our readers; and ear-
o see the whole Bible
he same manner.

CLERICUS TO THE
THE CHRISTIAN ADVO-

the following letter
d it, without the addi-
tion of a single word—
hat we may avoid all
h. Adv.

suspicion of suppressing any thing which the author might wish to communicate to the publick.—Were it not for this, we certainly should withhold several laudatory expressions, which, however sincerely uttered, we are unaffectedly sensible give us credit for far more than is our due.

To the Editor of the Christian Advocate.

Rev. and Dear Sir,—Having seen in the last number of the Advocate, a "Review of Publications relative to Incest," and among them of one by Clericus, the notice which you have been pleased to take of the latter, though there be not between us a perfect coincidence in sentiment on the subject of the controversy, is, I confess, gratifying. I did not expect that my little pamphlet would attract the attention of one so deservedly eminent as a scholar and divine. Duty to myself, however, seems to require that I should correct some things in the notice referred to, and your own sense of justice will prompt you, I trust, to give the correction a place in your interesting and valuable work.

"The subject is one which has" for me "no attractions:" I have been drawn very unexpectedly into the discussion; but without detailing the circumstances which induced me to write, I will only observe that I had no other design in that letter than simply to expose the inconsistency of Domesticus. It was deemed unnecessary to employ argument to refute a pamphlet which contained no argument, and I am not aware that I made any direct and unqualified concession as to the scriptural authority applicable to unlawful marriages as you intimate I have done, pages 177 and 179, and on the ground of which you indirectly charge me with inconsistency. Granting, for the sake of accomplishing my purpose, some of the principles of Domesticus and of those who usually

take his side of the question, I wanted to show that his main argument is in perfect collision with those principles. I pretended to no new light, unless to be so bold as to queation the infallibility of a synodical enactment might be so represented. Religious persecution, and the punishment of witchcraft once considered lawful, the world all over, but now reprobated, were adverted to—for what purpose? Evidently, if the connexion be observed, to destroy the position which Domesticus had laid down. "What," you ask, "have religious persecution and witchcraft to do with the question, if there is no similarity between them and the case in hand?" But if they had nothing to do with the case in hand, as you suppose, they certainly had something to do with expediency, his great principle, and proved it to be utterly untenable as the ground of an ecclesiastical enactment. The drift of my letter, therefore, I conclude, has not been exactly apprehended; or after reading Veritas and myself, you have so blended us together, as not to have a distinct recollection of the nature of our respective replies. Veritas, if my memory serves me right, does not mention religious persecution and witchcraft; yet, we are both represented as urging them against the statute in question: and it is not Veritas, but *Clericus* that enjoys a laugh at the expense of Domesticus.

You say, sir, "that you know not why C. and V. have not condescended so much as to mention the work of Dr. Livingston." For myself, I answer, that I did not think the prosecution of my design, which was to consider the argument of Domesticus, and not to discuss the merits of the question, called for a reference to that work or any other. I have read the work of that learned and excellent man: I have read the dissertation of Dr. Mason and other able pieces on the same subject; *but may I not* be permitted to declare, without subjecting my

the charge of pretending t

light, that in my opinion, w

their learning, and with all

acumen, they have failed to

conclusively the unlawfuln

this particular connexion. I

that the point had been dis

an hundred times before

born, by men of gigantic int

and great learning:—Does th

however, preclude a renewal

discussion? Or must arr

and conceit, by implication

plain language, be imputed t

who would endeavour to fi

for themselves the will of G

the subject? I admit too

you have so ably stated, that

great and good men in eve

have reprobated the connexio

sir, it is not the amount of

authority, let it be ever so

that can determine its impro

and when theologians and

cians are exhibited in form

array in support of the prohi

and their opinions so large

prominently set forth, I cann

thinking that the lack of bet

thority than that of fallible

deeply felt. Allow me ve

spectfully to say that the arg

if it may be called one, is at

conclusive with me on this qu

as the same argument in the

of a papist is, in reference

protestant faith.

I make no boast of learning

logical knowledge and biblic

ticism: all I claim is a little

sense, and a sincere desire t

what God requires or forbid

the right of judging for mysel

a point is clearly establishe

part of the Divine will.

The assertion of a great

can and do respect; but yo

would not have me to subm

conscience to its authority,

should be satisfied of its c

ness.

"No fair reasoner," say

Mason, "will assume his fac

put his opponent to the proo

ve;" and yet this is the very
which he himself had done in
mmencement of his dissertа-
ı this subject.

Livingston, I humbly con-
has done the same thing.—
is much positive assertion
t a particle of proof, in the
ions made from his work in
lvocate. (p. 173.) I venerate
e; but, permit me to remark,
d age can add very little to
use it may happen to advo-
ıy reflecting, as is very com-
n the comparative youthful-
an opponent. Young men
ıd do often err; yet, exemp-
ım error is not a property of
While I make no pretensions
ıordinary light or learning, I
suppose that all wisdom has
ith those who once shone in
rch as stars of the first mag-
nor that what remains is to
d only with those who have
l, or nearly reached, the ut-
nit of human life.

ou, reverend father, I che-
ırofound respect—a respect
was taught to feel, and did
a very early period of my
ften have I listened to your
t pulpit discourses, and of-
catechumen have I received
study the most affectionate
. It is true, I was very
the recollection of it may
ıed from your mind, but it
in mine, and excites feel-
ich cannot be described.
l modesty and humility I
adly again sit at your feet
knowledge; but, Sir, you
use me if I cannot assent
osition, the truth of which
clearly perceive, or if I at-
spectfully to show wherein
ning appears to me defec-
which it is sought to estab-
proposition.

fervent prayer that your
fe may be prolonged and
with all covenant bless-
rs in the Lord,

CLERICUS.

827.

Editorial Remarks.

WE readily admit that Clericus did not, in the work we reviewed, make "any direct and unqualified concessions, as to the scriptural authority applicable to unlawful marriages." But we did, and do still, think, that we had sufficient reason to say, in the cautious and guarded language which we used, in page 177 of our last number, that, if we "rightly apprehended" him and Veritas, after having "honestly and carefully endeavoured to understand them, the whole of what they said on the merits of the question in controversy" came to "THE RESULT" which we there stated. We perceived that Clericus appeared, designedly, to avoid any *direct* appeal to scriptural authority, in reference to the subject; but, as his whole pamphlet went to show that *expediency* was not to be relied on, and it was manifest that he differed as widely as the poles from the conclusion of Domesticus, we believed that there could be no other *result*, but that he thought reliance must be placed on inspiration alone, in forming a correct judgment of the matter in dispute. We also thought that the bearing of a good deal which he said incidentally, did really authorize this conclusion. Yet we intimated that it might be that we did "not rightly apprehend the sentiments both of him and Veritas, in regard to this point." We frankly acknowledge, that we afterwards, in page 179, stated too strongly, that these writers maintained, in opposition to Domesticus, the exclusive authority of Scripture relative to the subject in debate. Our language here was not sufficiently guarded; and we hope never to be disposed to attempt the defence of an error, however conscious we may be, as in the present instance we certainly are, that it was committed through inattention and not by design.

The misnomer of Veritas for Clericus, in our 179th page, occu

in the haste of composition. We observed it almost as soon as our work was published; and several days before we received the communication of Clericus, we had marked it for correction, as it will be found at the end of our present number. We read a good many periodicals, and we think that the number of our errata is quite as small as that of our neighbours.

We have now made to Clericus all the concessions that we can make with a good conscience; and more than these we are satisfied he would not desire. If we "blended together" the reasonings of Veritas and Clericus, we think we had a perfect right to do so; when their reasonings were not only similar, but when the former, at the very close of his pamphlet, entirely approved of the latter, and thus made the sentiments of Clericus his own.

Although the cases of witchcraft and religious persecution, as mentioned by Clericus, were *directly* applied to show the fallacy of the argument from expediency used by Domesticus, yet we still believe it was by no forced construction, that we considered them as intended to exhibit a kind of parallel with the case of a man's marrying his deceased wife's sister. We think we might appeal to the candour of Clericus himself, to say if he did not wish that the former cases might be considered, at least as an illustration of the absurdity of the latter case.

We must content ourselves with expressing our utter surprise, that a man of so much modesty and candour as Clericus appears to be, should express himself as he does, in relation to what has been written by Dr. Livingston and Dr. Mason on the subject in debate—They do not need our vindication. We must think that few competent judges of logick and argument can read them, and think of them as Clericus does. What we quoted from Dr. L. was *professedly historical*, rather than *argumentative*; yet, so far from being "without a particle of proof," we verily believe there are particles enough in the last quotation, to overthrow from the foundation the whole system of Clericus and Veritas.

We certainly wish that no man who has reached the age of maturity, should give up the inestimable right of private judgment; and we hold it as a sacred principle, that the word of God, and that only, is the infallible rule of faith and practice. Yet every man, whether young or old, is responsible to his God for the proper treatment of evidence on points of practical morality, and for the consequent opinions and practice which he adopts. We never wished, and have never insinuated, that Clericus, or Veritas, or Domesticus, should bow implicitly to human authority. We have expressed the opinion, and we still retain it, that they have not learned from others all that they might and ought to have learned.

We have no where said, nor meant to insinuate, that any of the writers whose pamphlets we reviewed, ought to be undervalued on account of their youth. The truth is, that if our estimate of their age be right, they are in the very vigour of manhood; in the best period of life for accurate and powerful writing. We did, in the case of Dr. L. introduce a sentence, and elsewhere several sentences, to turn aside the force of a popular notion, that old men are so under the influence of prejudice, and of ideas imbibed in times of comparative ignorance, that they cannot open their eyes on the great light of the present age of knowledge and improvement, nor drink in its liberal and ennobling spirit: And we appeal to our readers whether they do not, in the present day, hear this notion expressed, at least ten times as often as they hear any claims advanced in consequence of age and standing.

The inconsistency which we

thought was apparent in the pamphlets of Clericus and Veritas, was intimated (we supposed with sufficient plainness) to consist in this—their writing so much of an evident tendency to set at perfect ease the minds of those who contract the marriages in question, and yet protesting that they are no advocates for such marriages. For ourselves, we do believe that there is a gross inconsistency in this. We may prove the most powerful advocates of a cause; nay, we are likely to prove so, when we profess to have no partiality in its favour.

After all that Clericus has stated in his letter, and all that he and his friends have said in the second publication which he has issued, and which we have read with some attention, we must think that the advocates of those marriages are using arguments of most pernicious tendency—false in themselves, and calculated to lead individuals to transgress, and to introduce corruption and impurity into the church of Christ. That they verily believe what they say, and that they have a perfect right to say what they believe, we question not. But if we do at all understand them—and after reading the second publication of Clericus we think we do—the sum of their system is—That there is indeed a moral obligation not to marry any near of kin, and yet that there is no passage* of Scripture, nor any number of passages taken together, that will show us who are near of kin, in that degree which renders marriage unlawful. The consequence of this is, and it is avowed, that every man ought to be left on this subject to judge and act for himself. It is moreover maintained, that in cases of church discipline, nothing but an EXPRESS "thus saith the Lord," "or authority from God's word equivalent to it," should be the ground of procedure. It follows, we think, as an inevitable consequence from these premises, taken conjointly, that no marriage whatever, except that which the Apostle Paul condemns—not even the marriage of consanguineous brothers and sisters—can be the proper subject of church discipline. Can it be that the revelation of God has left so important a matter thus? We cannot believe it.

The affectionate manner in which Clericus concludes his note, has inspired feelings of tenderness, beyond our powers of expression. It has awakened the most interesting recollections of his whole pious family—once, and in our best days, a very dear part of our pastoral charge. May the best blessings of the covenant God of his parents be all his own.

* It is urged, again and again, that the 18th chapter of Leviticus cannot be of moral and perpetual obligation in prescribing the law of incest; because it is intimately blended with laws admitted to be ceremonial. If this is a good argument, it will certainly set aside the moral obligation of the Decalogue. Let any man read the 20th chapter of Exodus, with its connexion, and he will find it as really blended with a number of precepts, manifestly ceremonial and temporary, as those which are connected with the law of incest in the 18th of Deuteronomy.

SHORT NOTICES OF RECENT PUBLICATIONS.

AN INAUGURAL ADDRESS, *delivered before the Directors of the Theological Seminary of the General Synod of the Evangelical Lutheran Church, by S. S. Schmucker, A. M., at his induction into the Professorship of Christian Theology, September 5, 1826. Together with the Charge delivered to him by the Rev. D. F. Schaeffer, A. M.*

We sincerely rejoice to find that a Theological Seminary is organized in the Lutheran church of our country. We are persuaded that this establishment will not only be instrumental in raising the literary attainments of the Lutheran clergy in the United States, but also increasing their number and guarding the purity of the

faith against the corruptions and heresies now so rampant in the country from which their church derives its origin. In this persuasion we are the more confirmed by reading the pamphlet before us—containing the charges delivered to the first professor, and his inaugural address. Both these performances are distinguished for their piety; and the address of the professor exhibits such an acquaintance with theological learning, and such right views of the manner in which the studies of candidates for the gospel ministry ought to be conducted, as promise the happiest results. The professor, although a young man, is already well known in our country as an author, and a strenuous and able advocate for the Lutheran doctrines, as taught by the first great Protestant Reformer. His present attainments are in a high degree reputable, and if his life and health shall be spared, as we pray that they may, we doubt not that he is destined to be an eminent blessing to the whole religious community with which he is connected—a community, from which, although we differ in some unessential points, we shall, while it holds fast the Augsburgh Confession, rejoice to see prosperous—We even wish that the infant seminary, of which Mr. Schmucker is elected the first professor, may be aided and patronised in collecting funds, by the wealthy individuals of the Presbyterian church, and of other denominations who wish well to the cause of evangelical piety. Mr. S. discusses in the address before us the following inquiries:

"Who are the proper subjects of ministerial education?

"What branches of science are entitled to their attention?

"Which is the proper method of conducting this education?

"What are the advantages resulting from it?"

We give as a specimen, the following views of professor S. in regard to the necessity of practical piety in every minister of the gospel—

"*Again, without piety the minister of the gospel will generally be a curse to the church.* We say not that an unconverted minister, who preaches orthodox doctrines, can never confer spiritual benefit on others. To assert this would be to set limits to Omnipotence, to deny that there is any aptitude in the word of God, to promote the end for which it was given, and to contend that it is not the word of God, but the minister who makes men wise unto salvation. No, we believe God sometimes does effectually publish his gospel by unsanctified lips. The ministry of Judas was, probably, not without its benefits, and there are doubtless in every age, some of the Iscariot band, who preach with some profit 'to others, and themselves are cast away.' But even these, generally, do more injury than good. They not only exclude from their congregations faithful servants of the Lord, who would carefully feed the flock; but the cold formality, and perhaps levity of their private walk, neutralize the influence of their publick ministrations and steel the hearts of many against the sacred word. Has the sword of the Spirit pierced the heart of some sinner, and, filled with remorse, does he call on his pastor to learn what he should do to be saved? Alas! this is a feeling which he never experienced, and which he therefore does not consider a necessary part of religion. He mistakes the nature of the disease, and instead of pointing the sinner to the balm of Gilead and the kind Physician there; the wound is either slightly healed, or, awful to relate, he is advised to suppress these feelings, to seek amid the promiscuous topicks of the social circle, relief from his despondency, and by tonicks, and exercise, and purer air, to wear away the corporal disorder whence it originates! In short, we generally see that an unconverted minister, though moral, spreads a deadly influence through the congregation over which he is called to preside, and creates a pestilential, azotic atmosphere, in which the flame of piety cannot long survive. Nor is his baneful influence circumscribed by the limits of his congregation. In the transactions of the several synods of the church, he will be expected to take part. His influence tends to depress the standard of piety among his brethren, and to throw open the door of admission to other unsanctified men. Is he possessed of talents and ambition? He will aim at ruling the body. As some pious brethren must necessarily oppose him, he becomes the head of a party! If victorious, no arithmetick can calculate the extent of injury inflicted on the body of Christ! And if vanquished, he expends his strength in efforts to thwart the purposes of the brethren, to defeat their holiest and most evangelical measures, and to scatter amongst them the seeds of discord; whilst the gall of disappointed ambition is rankling in his bosom, and the venom of jealousy corrodes his heart!"

THE FIRST OF APRIL. *Written for the American Sunday School Union.*

We read a Story Book now and then, especially if we find it was written for Sabbath School scholars, and we think we have never read a better one than this. It is well and skilfully adapted to its purpose, which

ɔuble one of preventing the pro-
of the Lord's day, and the cor-
f the silly and wicked propen-
ommon among *children—old* and
of making April fools—A pro-
which often leads, not only to
deceit and falsehood, but to
blows and wounds, and some-
evils still more serious. Much
struction is also incidentally com-
d in this little volume, on several
ost important topicks of religion.
guage, in general, is neat and
ich as it ought to be. In a few
, it might be more correct.
e told that the writer of this lit-
is a lady, and that she has writ-
ıer, entitled *May Flowers*, quite
as the one before us. She cer-
s an admirable tact for this kind
osition. We hope she will con-
write, and that she will be en-
l to do so by seeing that her pro-
are not only popular but ex-
useful.

COURSE, *preached at the Dedica-*
he Second Congregational Unita-
rch, New York, December 7, 1826.
am Ellery Channing.

ıding this sermon, we have been
impressed with the idea that
intended by the author, it is in
elaborate, and, we admit, an elo-
gument, to prove the superiority
l over revealed religion—of De-
Christianity. We sincerely be-
t this is its true drift; and that
ious infidel, without excluding
h of this long discourse, shall
e remainder, in the very words
it now appears, bear directly on
rite point. Lord Herbert, the
English infidelity, would have
very little to object to this dis-
aken *totidem verbis*, as it is here
This, we are aware, forms with
is no objection to any system of
opinions, but rather a recom-
mendation of them. One of their favour-
ite boasts is, that their system is calcu-
lated to take away the objections of de-
ists, and thus to draw them to Christianity.
We admit it is so, if you will only permit the
Unitarian to say what Christianity is. But
alas! his Christianity consists in meeting
the infidel—we cannot say half-way—but
the whole way, except the single step
that the infidel shall admit that there is
a revelation in the Bible—For all well
informed infidels already allow the excel-
lence of the moral precepts, and the un-
rivalled sublimity of thought, and the
just views of God and his attributes, which
the Bible exhibits. In a word, the dis-
course is only a new proof, in addition to
many before given, that Unitarianism is
not Christianity at all, but only Deism mo-
dified and disguised.

Ten days after writing the foregoing article, verbatim as it now stands, except in a single word no way affecting the sense, we read in the Boston Recorder and Telegraph as follows—

"*A Broad Blow.*—A friend of ours, some days since, called at the house of an intelligent Deist, who has long been known as a determined and envenomed opposer of the Christian religion, and found him reading Dr. Channing's Discourse, recently preached at a dedication in the city of New York. The conversation soon turned upon the merits of the sermon and the distinguished ability of its author, when our friend inquired of the gentleman how he liked the production. 'I like it much,' said he, with particular animation. 'It strikes a *broad blow* at the Christian system, and it will prove a decisive triumph for the *religion of nature*. Dr. Channing differs from me in a very few points, and I am satisfied that within five years he will preach the doctrines which I believe.' "—*Star.*

We were not surprised to see this article; and republish it only to show that our opinion is confirmed by fact.

Literary and Philosophical Intelligence, etc.

rench Church.—The following
t of the Roman Catholick and
ıt Clergy in France, with their
'e stipends, paid by the French
ent, is extracted from documents
re the Chambers by the Minister
terior.

: *Catholick Clergy.*—The estab-
ıurch of France is composed of
linals, one of whom, the arch-
'Paris, has 100,000 francs yearly,
20,000; the other three 30,000
each, about $6000. There are 13 arch-
bishops, besides the metropolitan, who
receive each 25,000 francs, $5000; 66
bishops, each 15,000; 174 vicars general,
each from 2000 to 4000; 660 canons or
prebendaries, each from 1500 to 2400;
2917 cures or rectors, each from 1100 to
1600; 22,316 deservants or curates, each
from 750 to 900 francs per annum. To
the colleges for educating the younger
clergy, 940,000 francs, or $188,000; and
for repairing and building churches,

200,000, or $40,000.—The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,650,000 francs, or $5,130,000!

Protestant Clergy.—The Calvinists have three pastors, who receive yearly each 3000 francs; 28 who receive each 2000; 69 who receive each 1500; and lastly 195 pastors, each 1000—total Calvinist ministers, 295. There are 2 Lutheran pastors, each receiving 3000 francs; 25, each 2000; 21, each 1500; and 175 pastors, each 1000—total, 220 Lutheran ministers. Sum total paid to the Protestant clergy, 623,000 francs, ($124,600) 24,000 francs allowed for their colleges, and 50,000 for their place of worship—sum total for the Protestant religion, $139,400. This sum is paid by the French government; but it must also be remarked, that there are many Protestant clergy in France, who do not receive any stipend from the government, it being a regulation not to make any grant where the Protestant population does not amount to a thousand.

Gigantic Tree.—A tree of prodigious size has lately been felled in Berks county, in this state. It was 117 feet in height, and 64 from the butt to the first branch, and its greatest circumference was 20 feet 7 inches. It was perfectly sound, and from the concentric circles at the end of the trunk, was estimated to be 300 years old.

LIST OF NEW PUBLICATIONS.

United States Institution for the Treatment of Cases of Defective Utterance, such as partial Speechlessness, Stuttering, Stammering, Hesitancy, Weakness of Voice, Mis-enunciation, Lisping, &c. &c. Conducted by Mr. & Mrs. Chapman, No. 187, Pine street, Philadelphia.

An Address from the Managers of the House of Refuge to their Fellow Citizens. Philadelphia.

Northern Regions; or, Uncle Richard's Relation of Captain Parry's Voyages for the Discovery of a North-West Passage, and Franklin and Cochrane's overland Journeys to other parts of the World. Boston; Munroe & Francis.

History of Roman Literature, from its earliest Period to the Augustine Age. By John Dunlop, author of "The History of Fiction."

The Gospel the Wisdom of God—a Sermon preached at Salem, Feb. 14, 1827, at the ordination of the Rev. John P. Cleaveland, as Pastor of the Tabernacle Church. By William Sprague, Pastor of the First Church in West Springfield. *Salem. Whipple* & Lawrence. 1827.

Righteousness the Safeguard and Glory of a Nation. A Sermon preached in the Representative Hall of Indianapolis, Indiana: Dec. 31st, 1826, by Baynard R. Hall, Principal of the State Seminary, Bloomington. Published by request. Smith & Bolton, printers.

A Discourse on Popular Education, delivered in the Church at Princeton the evening before the Annual Commencement of the College of New Jersey, Sept. 26, 1826. By Charles Fenton Mercer. Published at the request of the American Whig and Cliosophic Societies. Princeton Press. Printed for the Societies by D. A. Borrenstein.

The Knowledge and Belief of Scriptural Doctrine necessary to True Religion. Being the substance of two Sermons delivered before the Associate Reformed Congregation in Chillicothe, Sept. 24, 1826, and published at their request. By Joseph Claybaugh, Minister of the Gospel. Chillicothe, printed by John Bailhache, pp. 16.

An Account of the Visit of General La Fayette to the United States, from his arrival in August, 1824, to his embarkation on board the Brandywine frigate, return to France, reception and retirement to La Grange. Philadelphia.

A Treatise on the Physical and Medical Treatment of Children. Second edition. By W. P. Dewees, M. D.

The Supreme and Exclusive Authority of the Lord Jesus Christ in Religious Matters maintained; and the Rights, Liberties, and Privileges of the Children of God, established from the Sacred Scriptures, in opposition to the assumed power of Ecclesiasticks. Pittsburgh.

Youth's Friend and Scholar's Magazine, for February, 1827. By American Sunday School Union. Philadelphia.

Elements of Descriptive Geometry, with their application to Spherical Trigonometry, Spherical Projection, and Warped Surfaces. By Charles Davies, Professor of Mathematics in the Military Academy, West Point.

The American Journal of Education, No. 12.

Letters on the General Structure, Government, Laws and Discipline of the Church; embracing some Remarks on Creeds and Confessions of Faith; addressed to the people of his charge. By David Elliott, A. M.; Pastor of the congregation of Upper West Conococheague, Mercersburg, Pennsylvania.

Letters on the Atonement; first published in the Christian Advocate. By Jacob J. Janeway, D. D. Philadelphia. Printed by Clark & Raser. 18mo. pp. 252.

Religious Intelligence.

EW OF MISSIONS, *under ction of the American Commissioners for Foissions.*

cluded from page 92.)

—"The influence of this en felt, in a great reforma- among the people who in- alley. When the first mis- here to reside, only three e intemperate use of ardent most universal. Now that ticle is entirely disused by ajority of the people; and ablages for the purpose of unknown."

e church, gathered here in s, continues to shed forth light of a holy example. erokees and one black man, orthy members, so far as the an discern. Quite recently, mber, a young woman, died ppy manner, leaving an excter, having given most grance of piety.

, who is now employed part is a native teacher, and who name of John Huss at his nds high as a consistent th in the judgment of the and in the estimation of his

Apt to acquire knowledge, his talent of communicating y acceptable as a speaker. apprehend the great docgospel clearly, and to be caenting them clearly to others. passages in the New Testaslated, and transcribes them his friends and neighbours. publick spirit, in the work ng his people, are worthy of ndation."

Remark.—"The experience ar enables the committee to transforming efficacy of the ligion, both upon individuals ighbourhoods, is now seen in rts of the Cherokee nation. fficacy should pervade every lovely branch of the church uld here unfold its flowers e its fruit. Still there are ounteracting causes. The s are the ease, with which liquor is brought to the doors le, and the eagerness, with ge portion of them yield to s influence."

—*Ch. Adv.*

IV. The Choctaws.

A tribe of Indians, residing between the Tombigbee and the Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Ai-ik-hun-nuh, Hachah, Boke-e-tun-nuh, and one other at a Mr. Juzon's.

ELLIOT.—Within the chartered limits of Mississippi on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river. 1818.

John Smith, *Farmer and Superintendent of Secular Concerns*, Joel Wood, *Teacher*, Zechariah Howes, *Farmer*; and their wives.

MAYHEW.—Ninety miles east of Elliot, and about 25 miles west of the line, which separates Mississippi from Alabama, and near Ooktibbeha creek, one of the western branches of the Tombeckbee. 1820.

Rev. Cyrus Kingsbury, *Missionary, and Superintendent of the Choctaw Mission*, Calvin Cushman, *Farmer*; and their wives; William Hooper, *Teacher*; Anna Burnham, *Teacher*.

BETHEL.—On the Natchez road, about 60 miles S. W. of Mayhew and nearly the same distance S. S. E. of Elliot. 1821.

Stephen B. Macomber, *Teacher*, Mrs. Macomber; Adin C. Gibbs, *Teacher*; Philena Thatcher, *Teacher*.

EMMAUS.—About 110 miles N. N. W. of Mobile, and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country. 1822.

Moses Jewell, *Assistant Missionary*, Mrs. Jewell; David Gage, *Teacher*, Mrs. Gage.

GOSHEN.—About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the Military road. 1824.

Reverend Alfred Wright, *Missionary*, Mrs. Wright; Elijah Bardwell, *Teacher*, Mrs. Bardwell; Ebenezer Bliss, *Farmer*; Eliza Buer.

AI-IK-HUN-NUH.—Near the Natchez road, about 85 miles W. of Mayhew, and 60 E. S. E. of Elliot. 1824.

Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*, Mrs. Wright; Mrs. Sarah C. Moseley.

HACHAH.—About 50 N. W. of Goshen, and a mile E. of Pearl river. 1824.

Mr. Anson Gleason, *Teacher*, Mrs. Gleason.

BOKE-E-TUN-NUH.—A few miles from Emmaus. 1825.

Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

School at Mr. Juzon's.—About 85 miles S. S. E. of Mayhew, on the old Mobile road. 1823.

This school was without a teacher, at the time the Board held its annual meeting.

"It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders."

V. The Cherokees of the Arkansas.

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansaw river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Dwight.—Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant. 1820.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*, George L. Weed, M. D. *Teacher and Physician*, Jacob Hitchcock, *Steward*, James Orr, *Farmer*, Samuel Wisner, and Asa Hitchcock, *Mechanics*, and their wives; Ellen Stetson and Cynthia Thrall, *Teachers*.

It is probable that a station has been formed by Mr. Finney, at Spadre Creek.

"Mr. John Brown, the father of Catherine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers."

VI. The Osages.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

Union.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, *Missionary*, Mrs. Vaill; Marcus Palmer, *Physician and Licensed Preacher*, Mrs. Palmer; Jo Spaulding, *Teacher;* Stephen *Farmer*, Mrs. Fuller; Abraham Re and Alexander Woodruff, *Mechani* their wives; George Requa and, Douglass, *Assistants*, Mrs. Requa.

Hopefield.—About three mile Union. 1822.

Rev. William B. Montgomery, *ary;* Wm. C. Requa, *Assistant*, Mrs.

Harmony.—Among the Osages Missouri, on the north bank of the de Cein, about six miles above trance into the Osage river, and eighty miles southwest of Fort Os

Rev. Nathaniel B. Dodge, *Miss* Mrs. Dodge; Amasa Jones, *L Preacher*, Mrs. Jones; Otis Sp *Farmer*, Mrs. Sprague; Miss W and Miss Etris.

Neosho.—On a river of that name 80 miles southwest of Harmony. 1

Rev. Benton Pixley, *Missionar* Pixley; Samuel B. Bright, *Farme* Bright.

VII. Indians in New York.

The remains of the Six Nations. tions at Tuscarora, Seneca and raugus.

Tuscarora.—About four miles Lewistown, Niagara county. Trans to the U. F. M. S. in 1821; establis the New York Missionary Society 20 years before.

Rev. Joseph Lane, *Missionary* Mrs. Lane, have an appointment f station.

Seneca.—About four or five mile Buffalo, near the outlet of Lake Commenced by the New York Mis in 1811; transferred in 1821.

Rev. Thomson S. Harris, *Miss* Mrs. Harris; Gilman Clark, and Bradley, *Assistants*, Mrs. Clark; Mis derson, and Miss Selden.

Cataraugus.—A few miles east shore of Lake Erie, and about 30 from Buffalo. 1822.

Wm. A. Thayer, *Teacher*, Mrs. T

VIII. Indians in the Michigan Ter

Mackinaw.—In the Michigan T ry, on the island of Michilimack 1823.

Rev. William M. Ferry, *Miss* Mrs. Ferry; John S. Hudson and Heydenburk, *Assistants*, Mrs. H Eunice Osmar, Elizabeth M'Farlan Delia Cook.

IX. Indians in Ohio.

Maumee.—On a river of that near Fort Meigs, Wood county.

Isaac Van Tassel, *Licensed Pr* Mrs. Van Tassel; Mr. Sacket, *F* Mrs. Sacket.

X. Hayti.

ı.—Among the coloured people
l removed from the United States.
mission was instituted by the U.
. in 1824, and the Rev. B. F.
and Rev. William G. Penington,
l men, were employed as mis-
ı. The former was recalled, a
l a half since; and the latter, we
is now in this country. Mr. P.
ed himself and family by his own
.

*Remarks on the Stations, from
ı to the one last named inclusive.*

urvey of these stations, with one
xceptions, is founded on a docu-
ceived from the U. F. M. S. last
. Some changes may have since
i, of which we have not been ap-
—The number of children in seve-
he schools, may be estimated as
—At Union, 35; Harmony, 25;
40; Cataraugus, 43; Mackinaw,
umee, 31. Among the Tuscaro-
church of 17 members. Future
of these stations may be expected
ain more ample intelligence re-
; them.

XI. The Sandwich Islands.

up of islands in the Pacifick Ocean,
ı 18 deg. 55 and 20 deg. 20 north
, and 154 deg. 55 and 160° 15 west
le from Greenwich. They are
d in a direction W.N.W. and E.S.
vaii' [Owhyee] being the south-
island.
ms at Honoruru, Waimea, Lahai-
rua, Waiakea (now Byron's Bay,)
ıvaroa.

HONORU.—On the island of Oahu.

Hiram Bingham, *Missionary*, Eli-
omis, *Printer*, Abraham Blatche-
D. *Physician*; and their wives;
hamberlain, *Superintendent of Se-
oncerns.*

EEA.—On the island of Tauai. 1820.
el Whitney, *Licensed Preacher*,
hitney; Samuel Ruggles, *Teacher
echist*, Mrs. Ruggles.

LNA.—On the island of Maui. 1823.
William Richards, *Missionary*,
ichards; Stephen Pupuhi, *Native
st.*

UA.—On the western side of Ha-
1824.
Asa Thurston and Rev. Artemas
. *Missionaries*, and their wives.

KEA, or BYRON'S BAY.—On the
astern side of Hawaii. 1824.
ah Goodrich, *Licensed Preacher*,
oodrich, John Honorii, *Native As-*

KAAVAROA.—Sixteen miles south of Kairua. 1824.

Rev. James Ely, *Missionary*, Mrs. Ely; Thomas Hopu, *Native Assistant.*

The Rev. Charles S. Stewart, noted in the last survey in connexion with the station at Lahaina, found it necessary to return to his native land, in the course of the last year, on account of the dangerous illness of his wife. Since his arrival in this country, he has been employed in visiting different parts of the country, for the purpose of describing in publick meetings, the state and progress of the Sandwich Island mission.—During the fourteen months previous to March last, nearly eighty thousand tracts were issued from the mission press, amounting to 1,367,000 pages.—A selection of other interesting facts in relation to this mission, will be found in the retrospective view of the year, at the end of this survey.

XII. Malta.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary*, Mrs. Temple; Rev. Eli Smith, *Missionary*; Homan Hallock, *Printer.*

The Printing Establishment at this station has two presses in operation. Nearly *three millions and a half* of pages of important religious matter, have been issued, in the space of four years.

XIII. Syria.

Syria is said, by writers on geography, to be the whole space lying between Alexandretta or Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its north-eastern and eastern limits are not well defined. In this larger sense it includes Palestine.

BEYROOT.—A sea-port town, at the foot of Mount Lebanon, in the Pashallic of Acre. E. long. 35 deg. 55, N. lat. 33 deg. 49. Population not less than 5000.

Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*, and their wives.

"The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future labourers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical influence are discovered,

and higher qualifications for intercourse with all classes of people are sought."

Another part of this number will contain some important facts respecting this branch of the Mediterranean Mission.

XIV. Palestine, or the Holy Land.

Including all the territory anciently possessed by the Israelites.

JERUSALEM.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

The Rev. Jonas King, who had engaged in this mission for a limited time, took an affectionate leave of his brethren in September, 1825, the time of his engagement having expired. He did not depart from Asia, however, till the last summer. The Rev. Pliny Fisk, who, with Mr. King, was noted in the last survey in connexion with this station, died at Beyroot, on the 23d of October, 1825, greatly lamented by his brethren, and by the churches of this country. Jerusalem is not now the residence of any Protestant missionary.

The Rev. Elnathan Gridley and the Rev. Josiah Brewer, *Missionaries*, are now on their way to this field of missionary enterprise.

XV. Spanish America.

The Rev. Theophilus Parvin went to Buenos Ayres, in the summer of 1823, under the patronage of the Board, where he still remains. His connexion with the Board, however, has been dissolved, on account of the peculiar circumstances of that country, which render it expedient, that Mr. Parvin should labour unconnected with any missionary society. He has lately been made a Professor in the University of Buenos Ayres.

The Rev. John C. Brigham has completed his exploring tour under the patronage of the Board. He crossed the continent from Buenos Ayres to Chili.—From thence he proceeded to Peru, Colombia, and Mexico, and returned to the United States in the early part of last year. His report of the religious state of the southern republicks was inserted in the Missionary Herald for October and November, and some part of his journal appeared in previous numbers. A particular account of his whole tour is preparing for publication in a separate volume.—Mr. Brigham, since his return, has been made Assistant Secretary to the American Bible Society.

XVI. Africa.

"At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable. In compliance wi commendation, the late Mr. Se his embarking for the colony was requested to make proper respecting the neighbourhood lony, as a field for missionary la cheerfully consented to do so; timely death, on the homewar deprived the Committee of an tion which he might have obta open correspondence, however Dr. Blumhardt, of Basle, Sw and Mr. Ashmun, of the colony, through our hands; and from pears that a mission might im be established in the Bassa cou encouraging prospects, if prop fied missionaries were at hand.

"As a residence on the Afric so fatal to white men, Provide seem to indicate, that descendar cans should be sought, who exposed to the damps of a war and who would probably live t nary age of man, if sent as missi the land of their ancestors. have been made in the south with reference to this subject; rently the greatest obstacle in sending black men, who woul petent to the work, is the want and approved method of imp them a suitable education. Th some of our most enlightened ci intent upon the claims of th race; and we may expect that bless their investigations, and th and open wide channels for the cation of his own goodness, th instrumentality of his servants."

Foreign Mission Schoo

This school, situated in Corn has been suspended by the Bo reasons for this measure, which some time under consideratio given in a subsequent part of thi

Greek Youths.

Eleven Greek youths have to the United States, by the m of the Board, and, under its are pursuing their studies, prep future usefulness among their men. Two are now members o lege; three of Amherst Colle are in the Academy at Amherst in the Academy at Monson, Ma

The Missionary Herald

"The Missionary Herald is th of the American Board of Com for Foreign Missions; is pub terms which they regard as just

nd the profits of the work go for
:nefit of the sacred cause. It is a
ly publication. Twelve numbers
a volume containing 400 pages,
is sold for one dollar and a half.
ıe *primary* design of the Herald is
ıaint the Christian community with
oceedings of the Board and its Mis-
es. These proceedings, whether
:rence to our own population, to
:rn or Western Asia, to Western or
:rn America, or to the Islands of
ıs, are generally described in a con-
l series, by means of letters, jour-
bstracts, or reports. There are,
:ompendious views of the more in-
ng religious and missionary intelli-
not specially connected with the
ns of the Board; of the character,
:rs, and customs of the various na-
which are the proper objects of fo-
missions; and, in general, of what-
ıas a direct bearing on the cause of
ian benevolence. And, finally, the
ly numbers contain a particular ac-
edgment of all donations made in
of the missions under the care of
ıard.

work like this, is essential to the
. Depending on public charity, the
could not prosper without some
means of making known readily its
›rises, successes and wants. It must
ı publication which shall be wholly
its control, issued at stated and fre-
ly recurring periods, and sent to
rous districts of country. Only then
:s influence be strong, regular and
sive.

he Herald is no expense to the Board.
than this, it has been a source of re-
:; and, if subscriptions are well paid,
e so hereafter.
: also lessens other expenses. It les-
expenses for *agencies*. Wherever
lerald is taken, the visits of agents
be less frequent and protracted, than
otherwise must be; for the Herald
ıly performs a part of their work it-
ut prepares the way, beyond almost
ther means, for their introduction
ıccess. It also lessens expenses for
ıg. Reports, tracts, sermons, &c.
ıeed to be published, from time to
even while the Herald has a large
ription; but were the circulation of
lerald to be limited, the expendi-
for such publications must be pro-
ıably augmented, or the missionary
tions of the Board be abridged.—
over, it saves much expense of *time*
labour to the Executive of the Board.
ıd, it appears quite probable, that in
ıcing and sustaining the missionary
, at present in the land, the Herald
ffected a saving to *the general cause*
of some thousands of dollars. And this, it is thought, should be taken into the account, in estimating the real profits of the work.

"Such being the value of the Missionary Herald as an agent of the Board, the Prudential Committee respectfully, yet earnestly request their friends and patrons to lend it their aid. In the judgment of many respected friends of the cause, not a little depends on its extended circulation."

SUMMARY.

Number of stations occupied,	43
Preachers, from this country,	38
Male Missionaries and Assistants,	89
Female Assistants, including the wives of the Missionaries,	92–181
Native Preachers,	2
Other Native Assistants,	18
Churches organized at the stations,	25
Native members of these Churches, upwards of	200
Schools,	about 200
Scholars,	about 20,000

Death of Mrs. Judson.

The death of this extraordinary woman, who possessed the courage of a heroine, the devotion of a saint, and the faith and patience of a martyr, will cause grief to all the friends of missions. She died in Burmah on the 24th or 25th of October last —"in a strange place," says the letter which communicates the information of her death—"far, far from all those who would have felt it their greatest consolation to have watched her sickness." Her husband, Dr. Judson, was absent on a journey to Ava, as interpreter to the British commissioners to the Burman emperor—We deeply sympathize in his affliction. Mrs. Judson, however, appears to have had the attendance of a kind and skilful physician. But what was infinitely better, the Great Physician, both of body and soul, was doubtless with her. He has, in his holy sovereignty, called her to himself—earth has lost and Heaven has gained an inhabitant. This is one of

those dispensations which tries the faith of Christians—

"God is his own interpreter,
And he will make it plain."

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH stands adjourned, to meet in the First Presbyterian church, in the city of Philadelphia, on the third Thursday, the 17th day, of the present month, at eleven o'clock, A.M.—To be opened with a sermon by the Moderator of last year, the Rev. Dr. M'Auley, of New York.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of April last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund, - -	$87 50
Of Rev. B. Hoff, Bridgeton, N. J., for do. - - - - -	8 00
Of Rev. Charles W. Nassau, Norristown, for do. - - - -	3 50
Of Rev. Samuel Lawrence, Greenwich, for do. - - - -	6 00
Amount received for the Contingent Fund	$105 00
Of do. from the Female Cent Society of Bridgeton, N. J., for the Students' Fund - - - - - - - - - -	13 50
Of Rev. Thomas J. Biggs, on account of his subscription for the professorship to be endowed by the Synod of Philadelphia - - - -	30 00
Total	$148 50

View of Publick Affairs.

EUROPE.

The information which has reached us from Europe during the last month, is not without a degree of interest.

BRITAIN.—London papers to the 24th, and Liverpool to the 26th of March, contain the most recent advices which we have seen from Britain. On the 1st of that month Mr. Canning had so far recovered from his late severe indisposition, as to be able to bring the long-talked-of subject of the corn laws before parliament. The debate was adjourned to the 8th of March, when it was again called up by the chancellor of the exchequer: an amendment was proposed to the proposition which contained the radical principle of his plan; and, after a warm debate it was negatived, and the proposition as reported was adopted. Several resolutions remained to be discussed, which it was expected would be ultimately adopted, as reported by ministers, with little if any amendment. The chancellor of the exchequer had deferred opening his budget till after the Easter holidays. On the 5th and 6th of March, the subject of Catholick emancipation was ably and eloquently discussed in the house of commons, on a motion, in favour of emancipation, by Sir Francis Burdett. We have read the speech of the master of the rolls against the motion, and the speeches of Sir W. Plunket and Mr. Canning in its favour. The motion was lost by a majority of only four—For the motion 272, against it 276. Had it passed the commons, there is no doubt it would have been negatived in the house of lords. When information of the termination of this business in Parliament reached Ireland, it produced what the English paragraphists call *a great sensation*, but no publick disturbances ensued. Lord Liverpool was in a state of convalescence, but it was thought probable that he would never again appear in publick life. The appointment of Mr. Canning as prime minister, is said, in the Literary Gazette, to be the most popular statement of the day. The house of commons was to adjourn for the Easter recess, from the 12th to the 30th of April. It appears that from the 3d to the 8th of March, there had been a most unusual fall of snow in Scotland. Many lives were lost, and travelling for several days was almost

entirely stopped. The drifts or wreaths of snow were, in some places, twenty feet deep. The celebrated Mr. Gifford, the originator of the British Quarterly Review, and for a long time its editor, died in London, some time in March, in the 70th year of his age.

France.—The Marquis de Laplace, the most eminent mathematician and astronomer of the age, a peer of France, and still more distinguished as the author of the unparalleled work entitled *Mécanique Celeste*, died in Paris on the 5th of March.—In July next, a Journal of Science and the useful Arts, in the Arabick language, is to commence in Paris, for the benefit of the east, and to be continued monthly. It is expected that it will greatly contribute to the civilization of the Mahomedan nations. A statistical account in the *Courier François* states, that, exclusive of official papers or daily journals, there were issued in France in 1825, no less than 128 millions, 10 thousand, 483 publications; and that the number for 1826, is one-fifth greater than that for 1825. It is said that this increased and increasing demand for books, is what has filled the government with alarm, and occasioned the measure for restricting the liberty of the press. This measure, it appears by the last accounts, has been carried, after much and ardent opposition, through both the legislative chambers.—France is tranquil—Our nation's friend, General La Fayette, seems to be gaining in popularity.

Spain and Portugal.—It does not seem probable that *open* war will soon take place between these powers. Spain is indeed raising a large military corps, to be denominated the *Royalist Volunteers*; but the Portuguese insurgents, when they pass into Spain, are disarmed, and their arms delivered up to the Portuguese government.—This has lately been done in the case of two whole divisions of insurgents, amounting to 3000 men. Pressed as they were by the Portuguese troops, they were not allowed to pass the frontiers of Portugal, till they had laid down their arms on the Portuguese territory; these arms were ordered by the Spanish government to be immediately delivered up to the Portuguese authorities. We believe the civil war in Portugal is nearly, if not quite terminated. As to Spain, we pretend not even to conjecture what she will do next.

Germany and Prussia.—We think it probable that within the territories of both these powers, a religious convulsion is not far distant. The reigning Pope wishes to bring back the Catholick church to what it was three centuries since; but the Catholicks in Germany and Silesia wish, on the other hand, for important *additional reforms*. We pretend not to foretel the issue of this disagreement between the head and the members of the Catholick body; but we think a convulsion, more or less severe, will be the consequence: and we doubt not that the way is preparing for the destruction of "The man of sin."

Turkey and Greece.—The conflict between the Turks and Greeks is, we think, drawing fast to a close—not because either party, if left to itself, is prepared or disposed to yield to the other; but because *the great powers*, as they are called, seem determined to put an end to the strife. The last note delivered by the Russian minister to the Reis Effendi, concludes in the following decisive tone:—"The Porte would deceive itself, if it believed that the emperor Nicholas would view with indifference the extermination of a people professing the same religion with himself." In the mean time, the accounts as usual, are contradictory, in regard to what is taking place in Greece itself. On one side the Greeks are represented as highly successful in their military operations; and on the other, it is said, that the Turks, under Reschid Pacha, have entirely defeated a corps of 6000 Greeks, who were marching to the relief of Athens.

Russia.—It appears that differences have arisen between the Russian generals, Yermoloff and Paskewitch, relative to the employment of the troops which they command against the Persians. What effect this will have on the state of the war we know not. The emperor's aid de camp has been sent to endeavour to compose the difference.

ASIA.

Two very destructive fires occurred in Canton in the months of October and November last, and consumed, in all, more than a thousand houses—No American or English property was destroyed—A treaty of commerce and friendship was concluded in May last between his Britannick Majesty and the King of Siam. Britain stipulates to make no encroachment whatever on the Siamese territory, and the King of Siam engages to deliver up all Christian and other captives. A cordial intercourse is to be established between the two countries. It is said in one of the last London papers that

the last despatches from Bengal represent all parts of the British East India territory as being in the most satisfactory state—A second payment of twenty-three and a half lacs of rupees had been received at Calcutta, from the Burmese government.

AFRICA.

Recent accounts from Liberia represent the American colony there as in a very prosperous state. New territory has been peaceably acquired; the slave trade is completely broken up, on the whole line of coast which bounds that territory on the ocean, and health, industry, good morals, and a regard to religion, distinguish the population of the colony.

AMERICA.

Brazil and Buenos Ayres.—It appears that a severe action has at length taken place between the opposing armies of these powers, in the province of Rio Grande. It occurred on the 26th of February. The Brazilian army, it is said, numbered 10,000 men, and that of Buenos Ayres 8000—the latter had the superiority in cavalry. The contest was long and bloody, and the loss of each army about equal; in all 5000 men, killed and wounded. The battle lasted without intermission, till night separated the combatants. The official report of the Brazilian army, claims for that army the victory; but it remains wholly uncertain whether the actual advantage is on the side of the Imperialists, or the Republicans.

Colombia.—The political affairs of this extensive republick appear, from the last accounts, to be in a very unsettled and unpropitious state. It is again confidently stated, that Bolivar is aiming at the Dictatorship; and he and General Santander are said to be in open and avowed hostility with each other. We shall not believe that the Liberator has proved recreant to the cause of freedom, till we are compelled to do so by better evidence than we have yet seen. But we fear it is true, that he is unable to compose the differences of his unhappy countrymen; and we are anxious while we look to the probable consequences of the present disorders.

Mexico.—In this republick also, civil dissentions, of a very serious aspect, have arisen. Several friars have been arrested for a conspiracy against the government, and one, by the name of *Arenas*, has been condemned to be shot. Two former Spanish generals, supposed to be parties to the conspiracy, have been seized and confined in different fortresses; and this event has excited much feeling in the Mexican capital, where those generals have many influential friends. In another quarter, a regiment of soldiers has revolted, opened prisons, and armed the prisoners, arrested the governor, and created a junta of their own. It was supposed that their object was to overthrow the government, and to raise a son of Iturbide to the throne. This revolt, it was supposed, the existing government could easily quell. It was believed that the congress of *Tacubaya* would not be able to commence its sessions in all the month of March, on account of some delay in the Mexican House of Representatives.

United States.—When we consider, in contrast with what we have stated above, the present peaceful and happy state of our own country—when we review its history from the period of its revolution to the present hour, we may see that to preserve order in a revolution, and to settle those who have been engaged in it in peace and quietness under free forms of government, is much easier when freedom has been their birthright and long possession, than when the elements of a revolution that are to be moulded into republicans, have been born in bondage, and have passed a great part of their lives under the most despotick rule. Let us bless God for our happy allotment, and let us sympathize with, and pray for those, who must be taught the nature and proper use of their civil rights and privileges, by a tedious discipline in the school of adversity—of controversy and discord, perhaps of bloodshed and civil war.

Erratum in our last Number.

In page 179, 2d col., 6th line from top, for Veritas read Clericus.

THE

HRISTIAN ADVOCATE.

JUNE, 1827.

Religious Communications.

IES ON THE SHORTER CATE- M OF THE WESTMINSTER AS- LY OF DIVINES—ADDRESSED OUTH.

LECTURE XXVIII.

next subject of discussion is ed in the 29th answer of our sm, and is thus expressed— e are made partakers of the tion, purchased by Christ, by ctual application of it to us, Holy Spirit."

edemption in this answer, we nderstand the whole of that n which is revealed and ex- in the Gospel. This redemp- said to be *purchased*, because, brought ourselves into a state lage and slavery, we could not somed but at a great price. aviour himself declared, that ie "to give his life *a ransom* y." Now, a ransom, you know, ng else than the price which for the liberty of a captive or —"Ye were not redeemed he apostle Peter) with cor- things as silver and gold— h the precious blood of Christ, lamb without blemish and spot."

is redemption we are, in the before us, said to be *made* rs:—That is, we do not make es partakers, because, in our- we are altogether without , as the apostle affirms, and averse to spiritual good—"Ye t come to *me that ye might* V.—*Ch. Adv.*

have life," said the Saviour. Redemption, therefore, is applied to us by the Divine agency—Not that we are treated as machines, but dealt with, as we shall see, according to that rational nature, which God has given us; yet so that the application is truly of Him. In this application, the benefits of redemption, in all their extent, are conferred upon us, and made our own, by way of *free gift*.

You will be careful to observe, that it is as necessary to our salvation that redemption should be *applied*, as that it should be *purchased*, or procured. As medicines will not heal us, nor clothes warm us, nor food sustain us, unless they are used; so neither will all that Christ has done or prepared for us, be of the least avail, unless it is applied: —Nay, it will not only do us no good, but it will sink us to an infinitely deeper condemnation, by our rejection of it.

This application of redemption must be *effectual*. It must produce the effect of opening the eyes of sinners, and of turning them from darkness to light, and from the power of Satan to God. There is an outward application, or exhibition rather, of the benefits of redemption, in Christian baptism, which is not effectual: that is, it is not *necessarily* and *uniformly* so. Divine and saving grace *may be* imparted in baptism, as it may at any other time. But we think it unscriptural, and practically dan-

gerous, to say that it is *always* a concomitant of that ordinance. Simon Magus was baptized, and yet we have no reason to think that there was ever a moment in which he ceased to be "in the gall of bitterness and in the bond of iniquity;"—unless he exercised true repentance after he was baptized. Baptismal regeneration, it is to be feared, has often proved a dangerous and fatal reliance, to those who have built their hopes upon it.

The application of redemption is the office and work of the Holy Spirit; the third person of the adorable Trinity, called the *Holy* Spirit, because he is essentially holy; and because all his works and operations are of a like nature or character with himself. Whatever holiness is ever found in the human heart, is the effect of the operations of the Holy Spirit. It is to be remembered, that in the great work of our redemption, the three persons in the sacred Trinity, are all and equally concerned. Redemption is *ordained* by the Father, *purchased* by the Son, and *applied* by the Spirit.

The Holy Spirit is called, in the answer before us, *his* Spirit (that is, the Spirit of Christ,) because he is sent for this work more immediately by Christ, and through his mediation, and as the fruit of his purchase. It is expedient for you (said the Saviour) that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you"—and afterward—"He shall glorify me, for he shall receive of mine, and shall show it unto you." Here it also appears, that in the application of redemption by the Holy Spirit, he makes use of the truths of the written word. These truths, in the reading and preaching of the word, he effectually shows to the soul, so as to obtain its cordial approbation of them: and hence you see both our obligation and encouragement, to attend diligently and carefully to the word of God, and to pray for his blessed Spirit, to give it a saving application to our hearts.—This leads us to consider the next question and answer in the Catechism.

"Q. How doth the Spirit apply to us the redemption purchased by Christ? A. By working faith in us, and thereby uniting us to Christ in our effectual calling." In our natural state, we are all connected with our first covenant head, Adam, and subjected, with him, to the penalty of the broken covenant of works. When we are interested, savingly, in the redemption of Christ, it is done by taking us away from our former covenant state, and bringing us under the covenant of grace, in which the Saviour, as our new covenant head, has completely answered all the demands of the old broken covenant, in behalf of all his people. Now, this is done by "*uniting us to Christ*," as the Catechism expresses it; uniting us to Christ the second Adam, who repairs and restores the ruins of the first. This union with Christ does, as it were, identify the soul of every believer with him; so that, in virtue of this union, the believer is entitled to all that Christ has merited, purchased, and promised. This union is no technical fiction of theology. It is often mentioned and dwelt on in Scripture, in the most interesting manner. The blessed Redeemer himself, appeared to dwell on it with delight, in his last intercessory prayer; —to dwell with delight on the *oneness* of himself and his redeemed people. It is compared in Scripture, to the union between husband and wife, between the head and the members, between the root and the branches, between the foundation and the superstructure.

The bond of this union on our part is *faith*. Faith is that grace which instrumentally links the believing soul to the Saviour; or ingrafts it into him; or makes it a part of his mystical body. This faith is wrought in the soul by the Holy Spirit—it is a grace of his production. "By grace are ye saved through faith, and that not of yourselves—it is the gift of God." In a word, then, the

f this union are *the Spirit*, st's part, and *faith* on our th these concur in their or- rist, in the language of the Paul, FIRST *apprehends* the y his Spirit, and the sinner *prehends* Christ by faith. It great work of our *effectual* that the Spirit thus appre- r takes an effectual hold on l of a sinner, unites it to and thus insures its salva- his introduces the next ques- l answer in the Catechism. What is effectual calling? tual calling is the work of pirit, whereby convincing us in and misery, enlightening ls in the knowledge of Christ; ewing our wills, he doth per- d enable us to embrace Je- st, freely offered to us in the ' The two last questions and , which we have just consi- re but preparatory and intro- to this. In that which is now ou, my dear youth, you have nt of that great inward work, nust take place in each of arts, if you ever enter the n of Heaven. This answer, e, is infinitely important to —not one in the system can ared with it, in practical in- o those of you who are think- h some seriousness about re- nd yet have not, and do not that you yet have, the reli- ich will save your souls. u are told what such religion ow it comes to be possessed. u not attend to this with all ers of your minds? Will you to understand what effectual s, and to accompany the hear- prayer, that God may make subjects of it?

I have a few preliminary ions to offer, which may shorten the subsequent dis- ; and which to me appear of ractical importance in them- I remark then that it is dif- preserve almost any truth ing abused. *It may be abused, by design, but by negligence* and inattention—we sometimes slide into it imperceptibly. Such an abuse I suspect has been, and now is, practised by a great many, on the following undoubted truths, namely: that effectual calling, or true conversion, (which is the same thing) is a great work;—that a marvellous change then takes place in the mind;—that there are cases in which it takes place suddenly, and almost miraculously; —that these cases happen frequently at those seasons which are called revivals of religion, when almost every body is affected, and converts are wonderfully multiplied. All these I firmly believe to be truths—important truths; and God forbid that I should say a word to disparage them. But I really think they are often abused, and that imperceptibly, by those that hold them. Pious people themselves may, perhaps, abuse them; so as not to look for the conversion of their children, but in some striking manner, or at some remarkable season of the outpouring of the Spirit. And if this be so, youth who have received a Christian education, and have some seriousness of mind, without practical piety, are much more likely to practise this abuse—I believe they do practise it among ourselves. They think that regeneration is such a marvellous change, and must take place in such a marvellous manner, and that all they can do, in an ordinary way, has so little connexion with it, that they may even give it up, as a hopeless thing to themselves, till some time of general awakening comes; when they shall be taken hold of powerfully (they know not how,) and become pious Christians along with the multitude. Now here is a great abuse of the truths which have been specified.—Regeneration is, indeed, a great and marvellous change; but, the effectual calling which issues in it, often takes place so gradually, and is so mingled with the effects of natural conscience, of increasing light and good education, that the most undoubted subjects of it, oftentimes cannot trace distinctly, in their own

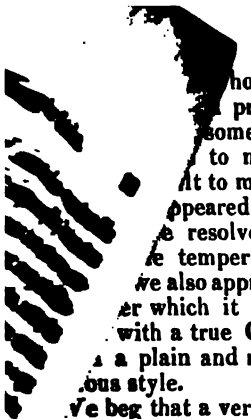
minds, the steps by which they arrived at it. Revivals of religion are glorious periods, in which great additions are, in a short time, made to the church. Yet, take all those additions together, and probably many more have hitherto been effectually called, at times when there were no special or general revivals, than in all the times at which such revivals have existed.* The practical use therefore which I wish you to make of these remarks is this:—Not *so* to conceive of effectual calling, or true conversion, as to suppose that you are not to seek it, look for it, and hope for it, but in some wonderful way, or at some extraordinary time. God works on different minds in different methods. When persons have received a religious education, have been preserved from out-breaking sins, have always possessed tenderness of conscience, have not neglected prayer, have carefully attended on publick ordinances, and been familiar with their Bibles;—they are often effectually called, and soundly converted, without any great convulsion of the soul. There is, no doubt, a period when divine grace is first implanted, but the subject of it cannot tell when. To his apprehension it seems only as if his seriousness and light have gradually increased, till, at length, and after a good deal of doubt, he can say, that whereas he was once blind, now he sees. And I have long remarked that Christians who can give only this account of themselves, are frequently among those who are most exemplary, most improving, most stedfast, and most fruitful in their Christian profession. My children, you have been religiously educated—many of you I trust, have never lost your tende conscience, nor wholly n prayer to God—Cherish the lity of your consciences—b to enlighten you more and beg him to impart his grace t your hearts, that you may be rated, although there shoul general revival of religion. deed, what have I said?- would all take this advice, i make a revival, and one to most hopeful kind—Happy those individuals, who shall advice, let whoever may neg

(*To be continued.*)

* This lecture was delivered in the winter of the years 1811 and 1812. Since that period, revivals of religion have happily been so numerous in our own country, as probably to render the above statement incorrect, in an exclusive reference to the United States.—But the statement refers to the Christian world at large; and thus taken, it is still believed to be *true, and therefore* it has been permitted *to stand as originally* made.

PASTORAL LETTER.

We have read the follow toral letter with no ordinar cation and pleasure; and determined to insert the wh in our pages. The truth is, tains much which, in the pre cumstances of the American we deem it peculiarly seaso lay before the friends of revivals. We have felt Christian Advocates we o communicate something of ture, as speedily as possible readers: And in this letter found nearly all that we w say prepared to our han pared too by those who liv region where extraordinary of religion have recentl place, and where they sti Those who have sent forth th manifestly speak of thing they have actually seen an and they offer cautions, in r evils and errors, which th witnessed for themselves. persuaded that some sentenc they have given with the of quotation, contain exp which would never have occ the mind of any member of sociation, if they had not l tually used: and if used, surely high time that so should be done to prevent th



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r which it contains. It is
with a true Christian spirit,
a plain and remarkably per-
ous style.

We beg that a very particular at-
tion may be paid to the first part
the letter—to "*indifference on the subject of revivals.*" It is on this point, that many congregations and churches require to be specially and solemnly admonished. They are still slumbering in the lethargy of formality; and have much more need of something to arouse them, than of any thing to guard them against intemperate zeal. Nor let them seek to quiet themselves in a state of stupidity and carelessness, by observing the extravagance which too often appears in revivals of religion. Let them remember that extravagance appeared in the primitive church;* appeared even in the abuse of miraculous gifts. Let them remember that while this extravagance takes place, many souls are savingly converted; and that this is a state of things infinitely more desirable than that in which hundreds and thousands are going quietly down to perdition; and in which the wise virgins are slumbering and sleeping with the foolish. On the other hand, let the friends of revivals learn from the example of the Apostle, to which we have referred, that those are not enemies to revivals who seek to preserve, or to rescue them, from abuse; and to free them from every thing that is really objectionable. Paul surely was not an enemy to revivals; nor is the Association that published this letter to be so accounted; nor are we who republish it. The best friends of revivals are those who wish them to be purified from all leaven of human infirmity, error, and delusion. It is mainly because we fondly cherish the hope that God is about to visit our land with revivals, more general and extensive than any which have yet appeared, that we have determined to republish this pastoral letter: so that if our hopes should be realized, the people of God may, from the very first, determinately set themselves against every thing which may bring reproach on revivals, and render them far less productive of sound conversions than they will be, if they are not conducted with Christian prudence as well as with holy zeal—conducted in the genuine spirit, and according to the sober maxims of inspiration, and not by the intemperate feelings and passions of men—honest, it may be—but yet unquestionably mistaken and indiscreet.

* *See 1 Cor. xiv. chapter throughout.*

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Pastoral Letter of the Ministers of the Oneida Association, to the Churches under their care, on the subject of Revivals of Religion.

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The Ministers of the Oneida Association, having had opportunity for mutual consultation, agreed to address the churches under their care on the subject of some dangers in relation to Revivals of Religion, which appear to them to exist at the present time; and having unanimously adopted the following, directed it to be signed in their behalf by the Moderator and Scribe, and authorized them to publish the same in such manner as they shall deem proper.

JOHN D. PEIROE, *Register.*
April 10, 1827.

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The Ministers of the Oneida Association to the Churches under their care, wish grace, mercy and peace, from God the Father, and from our Lord Jesus Christ.

It has been an ancient custom, for ministers associated together, to address, on special occasions, those under their care, by way of a Pasto-

ral Letter. As it is the official business and indispensable duty of every individual minister, as a faithful watchman, to warn the people of his charge against the dangers to which he sees them exposed, so there seems to be a peculiar propriety, in times of common danger, that the watchmen should unite their voice and combine their counsels, to give the greater effect to the word of admonition, caution, and reproof.

The past year has been one of peculiar interest to this region. It has been a time of unusual excitement on the subject of religion. In most of our congregations, there have been, as we trust, instances more or less numerous, of souls converted to God, and brought to the saving knowledge of the truth. And we desire to call upon ourselves, and upon all under our care, to rejoice in the grace of God which is manifested in the outpourings of his Spirit, wherever enjoyed, and to render unto him that praise and thanksgiving which his wonderful works demand.

Revivals of Religion are events of great importance to the church, to the cause of religion in the world, and to individual Christians and others. Seasons of Revival bring their appropriate duties, and their peculiar dangers. The necessary brevity of such an address as the present, will not allow us to touch upon every topic connected with the subject. We wish to call your attention to a few of those things which appear to us to be evils in themselves, or more or less connected with danger, at the present time.

1. *Indifference on the subject of Revivals.* We address those who believe with us that Revivals of Religion are a divine and glorious reality, the special work of the Holy Spirit; and who acknowledge them as such in their prayers, by asking God to pour out his Spirit and revive his work. We fear that many such persons have not a sufficient sense of the importance of the subject, and do not lay it to heart as its magnitude requires. Most of God's children appear to be brought in, during these seasons of special revival. And if these are of short continuance, and far between, and but partial in their extent, as is usually the case, is it not a matter which seriously concerns every Christian to know what he can do to advance the work, and to be ready to do it? Can any look on with indifference, at such a time, when many around him are making their decisive choice, and when the part which he acts is likely to have an important influence in fixing others in a world of blessedness, or a world of wo? Say not, it is the work of God, and needs not any assistance of human instrumentality. It is the work of God; but it is a work which he performs by the use of means. And every Christian will be found at last to have held a station and performed a part of amazing responsibility. And let none excuse themselves by the conduct of others. Backsliding and lukewarmness are matters of individual concern; and the scriptures most decidedly condemn every degree of it, in every individual, as criminal and inexcusable in the sight of a holy God.

2. *Neglect to discriminate between true religion and false.* We speak to those who admit that there is a true and a false, in matters of religious experience: to those who do not believe that all affections which relate to the subject of religion are of course right affections, and acceptable to God; to those who believe that Satan often transforms himself into an angel of light, and that it is his character to lie in wait to deceive. It is dangerous to be ignorant of his devices, or to neglect to guard against them. And what can be better adapted to give him an advantage, than to refuse to discriminate? In every real Christian there is no doubt an intermixture of that which is false with that which is genuine. And there is special danger of its being so, in a time of uncommon excitement. The mere

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n this side, therefore, they
or dangers, and endeavour
to guard against them, by taking every means to awaken the attention of the people, and excite their feelings as much as possible. But we think, that while these dangers are not to be overlooked, there are dangers also on the other side. We think it quite possible for Satan to wish to excite the passions of men, in some cases, in favour of religion, when he can direct them to the accomplishment of his own purposes, and that he may readily contribute his influence to do it. It was a remark of President Edwards, that, in a time of revival, the chief exertions of the great adversary would be likely to be made with the friends and promoters of the work, to drive them into such excesses and extravagances as should ruin its credit, and ultimately bring all religion into disgrace. And in this, his success would be rendered the more probable, if he could first persuade such persons, that they were in no danger on that side. It was while men *slept*, that the enemy came and sowed tares among the wheat. Not while they were in a state of indifference, but while they were not watching against his devices. It is not while men in general are in a state of indifference, that the false conversions, represented by the tares, are brought in; but while men are *asleep* in a far different sense, while their passions are in such a state of excitement as blinds their minds to danger. Then the great deceiver can work to the best advantage, both in promoting false conversions, and in leading into dangerous extremes those who are zealous promoters of the work. Let Christians beware, then, of falling into this snare, of supposing they are *awake*, in the scripture sense of the word, merely because their feelings are strongly excited on the subject of religion. Let them be really *awake*, and guard against all the wiles of the devil.

4. *Condemning in the gross, or approving in the gross.* No man ought to be condemned because he has some imperfections. There is no

man that liveth and sinneth not. Neither ought a man to be accounted faultless because he has some good qualities. The sins of David and Peter, and other scripture saints, are not excused nor palliated, because found in such men. So also with revivals of religion. If a revival is attended with faults and blemishes, it is not certain that there is no good in it. Nor if it is admitted to be a revival of true religion, is it certain that no faults have attended it. And as it would be wrong to refuse to see the good because there are some evils, so it is doubtless wrong to shut our eyes upon the evils that exist, because there is some good. It is the policy of the enemy to condemn the good with the bad; and it is helping them to do it, for the friends of religion to attempt to justify the bad with the good. The true policy of Christians, is, to hold fast the truth, and judge righteous judgment; to approve what the scriptures approve, and to condemn what they condemn. We are not required, indeed, to trumpet abroad every fault we see; and where no injury will result from concealment, there doubtless we ought to be silent. But where such faults accompany a revival, as are known to the public, such as are likely to operate to the injury of souls, and the disgrace of religion, there silence would be criminal and connivance a partaking in the guilt.

5. *Indifference to instruction.* Truth is the great means of the conversion of sinners, and of the growth in grace of Christians. It was the prayer of Christ that his disciples might be sanctified through the truth. And it is plain that none can be sanctified through that truth of which they are ignorant. It is the work of the Spirit to sanctify: but it is presumption to expect he will do it, without his own appointed means. It is characteristic of babes in Christ, that they desire the sincere milk of the word. It was one of the fruits of the revival on the day of Pentecost, that the subjects of it continued steadfast in the apostles' *doctrine*. We regard it as a dark sign, when Christ[illegible] think they *know enough*, and [illegible] no need to be taught. We tremb[illegible] for the consequences, when instru[illegible] tion is thought to be unnecessary [illegible] awakened sinners, or the newly [illegible] verted. And we cannot but feel [illegible] cerned for the safety of the chur[illegible] when *feeling* is substituted [illegible] *thought*, when addresses to the [illegible] sions are required instead of the [illegible] plication of truth to the understand[illegible] ing and conscience, and when this [illegible] structive method of preaching [illegible] conversing with people is condem[illegible] ed as cold, and dry, and unprofitable [illegible] and is stigmatised as "preaching [illegible] souls to hell."

6. *Calling men hard names.* We think it important that the truth should be preached *plainly*, in the whole of it. We would have men taught their true character, as the scriptures reveal it, and made to see the depravity of their hearts, without disguise. It is desirable they should know the worst of their case; and in order to it, that they should see the true character of God, the extent and purity of his law, the justice of the awful penalty, and the aggravated guilt with which they are chargeable in slighting the grace of the gospel. That preaching which makes them *see* this, is *plain* preaching. But calling men hard names, and addressing them with provoking epithets, we think is not adapted to make them see this, but rather to prevent it. There is a wide difference between addressing men in the style of provocation and insult, or calling them vipers, serpents, and devils, and addressing them in the language of benevolence, and mildly endeavouring to make them see what they are. And the less there is in the manner that is overbearing, provoking, and irritating, the more hope we think there ordinarily is, that the matter may be pressed home upon the conscience, and produce a salutary impression. It is true, that on extraordinary occasions inspired men sometimes addressed particular individuals, in language which is pleaded a

an example, and the import of which language it is important men should see was according to truth. But while no direction is found for *us* to address men in the same style, a direction *is* found, which we fear is forgotten by some, that "the servant of the Lord must not strive, but be gentle unto all men, in *meekness* instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

7. *Making too much of any favourable appearances.* Some appear to think, that when there are any appearances of a revival, it is best to make the most of them, and to publish them far and wide. We think many evils result from this practice. Persons of an ardent temperament are liable to have their judgment very much biassed by their feelings, and to think much more of the same appearances than others do. And if they adopt the maxim of trying to make the most of what there is, they will be likely to put reports in circulation which subsequent facts will by no means justify to the minds of the public at large. To this cause we are disposed to ascribe it, that we have so often heard of the commencement of a "great and powerful revival," in one place and another, which has afterwards come to but little or nothing; and that individuals have been often reported to be under "deep and pungent convictions," who have afterwards appeared to have had little or no seriousness of mind; and that great numbers have been told of, as hopefully converted, at one place and another, where it afterwards appears that very few such instances had occurred. Such exaggerated reports are adapted to have a very unfavourable influence upon the persons concerned, and on the public at large. They are extremely injurious to the credit of revivals; and expose the friends of the work to many unpleasant and unfavourable imputations.

8. *Ostentation and noise.* In every thing that pertains to a revival, we think it of great importance to remember the directions of our Saviour, in the 6th of Matthew, not to sound a trumpet before us. Every appearance of doing any thing to be seen of men, that we may have glory from them, every indication of a high opinion of ourselves, talking of the great things *we* have done, telling how much we pray, and how efficacious our prayers have proved, and every appearance of a wish to attract the admiration of others, is most unhappy. Our Lord did not cry, nor lift up, nor cause his voice to be heard in the streets. Though the fact of his retiring for secret prayer, and in an instance or two of his spending the whole night in that exercise, is put on record, it is not recorded that he ever told of these things himself; much less, that, in his closet devotions he prayed so loud as to be heard by all in the house, and even by passers by, in the streets. When his kinsmen urged him to exhibit himself to the admiring multitudes, he refused; and though he went about doing good, he straightly charged those whom he healed that they should not make him known. A noisy and ostentatious revival is deservedly suspected, on that very account. "The kingdom of God cometh not with observation." And though Elijah witnessed the earthquake, and the fire, and the strong wind which rent the mountains, it was in the still small voice only that the Lord was peculiarly present.

9. *Going to particular places to obtain the Spirit, or to be converted.* We doubt not that it is often useful for Christians to visit places where a revival is in progress, and that many have found a blessing to their own souls by so doing, and that it has been the means of the greater extension of the work. And we doubt not that impenitent sinners, who have visited such places, have sometimes been savingly wrought upon. And we would by no means discourage the practice, when it can be done with proper feelings. What we wish, is, to point out some dan-

gers which seem to accompany it, and which need to be guarded against. We think there is danger, in such a case, of having men's persons in admiration, as if they only were the channels through which the influence of the Holy Spirit were to be conveyed; and thus of placing an undue dependance upon an arm of flesh. We think there is danger of despising those means of grace which we have at home, and which, however imperfect may be the instruments of them, are yet the means of divine appointment, and cannot be despised without the guilt of despising Him whose ordinances they are. We think the unconverted are in peculiar danger, under such circumstances, of drawing the conclusion, that the means they have had at home are insufficient for their conversion, and of course that they have been hitherto excusable for their impenitence and unbelief, while God is to be blamed for not affording them better means. We think all are in danger, under such circumstances, of putting some favourite instrument in the place of God, greatly to the dishonour of the Majesty of heaven, and the hazard of their own souls.

10. *Not guarding against false conversions.* It is to be expected that the great deceiver will labour to produce as many false conversions as possible; and that, in a time of revival, his efforts will be especially directed to that end. Most of them doubtless, are produced by the excitement of the passions, where there is a deficiency of light in the understanding. Hence the great importance of instruction to those who are awakened; and the great danger of going on to stimulate the passions, while the understanding and conscience are neglected. To particularize all the dangers on this head, which we think exist at this day, would exceed our limits. We can only touch upon one or two. The practice of hurrying awakened sinners from meeting to meeting, and of talking to them at every opportunity, without giving them time for retirement, and self examination, and study of the scriptures, we think is full of danger; and especially, if what they hear, in general addresses and in personal conversation, is little adapted, as we fear it often is, to lead them to a correct knowledge of their own hearts. Unless they enter into their closets, and take time for calm reflection, and deliberate self examination, in the light of divine truth, how can they be expected to attain that knowledge of themselves which is necessary to genuine and thorough conviction of sin? In the hurry of their spirits, and the agitation of their minds, and the excitement of their fears, which the method of their treatment is too often adapted to produce, how can it be otherwise than that they should be greatly exposed to the delusions of Satan? If they are plied incessantly with exhortations to submit, without being carefully informed what submission is, or without any means of distinguishing between true submission and false; and especially, if they are exhorted to promise that they will submit in a given time, and make it a matter of calculation—how much more likely is it that they will deceive themselves with a false and forced submission, than the contrary? The manner in which awakened sinners are often prayed for, we think exposes them to peculiar danger. They have heard much of the efficacy of prayer, and have been pointed to numerous instances of such as have been converted in answer to prayer. They have, perhaps, heard their companions prayed for, and have marked the degree of earnestness and confidence with which the prayers appeared to be offered, which were succeeded by the relief of their distress, and the attainment of comfort. They ask to be prayed for, themselves, with raised expectations that the same prayers will be successful in their own case. The prayers are made in their presence, and they are exhorted to submit before they rise from their knees. They kneel down with the determination to do it. And while the pray-

: offering up, they mark, with itating heart, every word that red, every degree of earnest- xpressed, and every appear- of confidence that the prayer heard. As soon as they think ne amount of prayer has been or them that proved successful hers, they feel relieved. The ation that now they shall be ted, removes their distress. countenances indicate that urden is gone. They are in- of, perhaps, if they do not feel and they answer in the affir-. Joyful congratulations suc- and thanks are returned to at another soul is brought into ngdom. Now, such a course nk is the readiest way imagi- o produce a false conversion. very practice of praying for , in their presence, and by equest, that is not so managed efully to guard them against any dependance upon those s, must be dangerous to souls, gh degree. Far be it from us ourage Christians from pray- sinners, or exhorting them to liate and unreserved submis- but let it not be done in such as tends directly to destroy, l of saving their souls.

The hasty acknowledgment of s as converted. We think evil results from this; and we of no good to balance that evil. individual is really converted, arm can result to him, or to from a little delay in the ac- dgment of it? Is not the of mistake of sufficient mag- to justify a little caution on rt of his friends? Are not the re evidences of a saving of such a nature as require a ime to test their reality? Is ne time requisite for the exa- on of his own heart, and a rison of his feelings with the res, before he can have good s to indulge a hope? And f this caution should, in some be carried to an *extreme*? if *a real convert should live* for months without a hope, would that destroy his experience, and endanger his soul? But, on the other hand, if one has been the subject of a false conversion, the hasty acknowledgment of its genuineness might ruin him for ever. If his friends treat him as a Christian, their judgment will confirm and strengthen his own, and he will be likely to settle down upon his false hope, never to be shaken from it, till it is for ever too late. We fear that vast numbers are destroyed in this way. And the hasty reception of the supposed subjects of a revival into the church, we think is attended with the same danger, besides being productive of many other evils. That converts were speedily received into the church in the apostles' days, we think no proof that it ought to be done now. The external circumstances of the church then were different from what they are now; and they had the aid of miraculous gifts, to guard against dangers, and rectify disorders. The church is now in a more settled state; and no great inconvenience can result to converts themselves or to the church, from such a delay in their being received, as to give them an opportunity for self examination, and the church an opportunity to observe the fruits of their change. If a sufficient delay for these purposes should so diminish their fervour as to take away their inclination to profess religion, we think it most likely that the same lapse of time, after their being received, would take away their inclination to live so as to adorn the profession they have too hastily made. If it is feared they will stray away, unless speedily received into the church, we think that difficulty might be guarded against by some other means, better than by a hasty reception as church members. The strength of a church does not consist in its numbers, but in its graces. The filling it up with false converts is the way to destroy it. We fear that the desire of counting numbers is too much indulged, even by good

people; and that if it does not receive a timely check, it will not only lead to the ruin of those who are too hastily received, but be productive of great and increasing mischiefs to future generations.

12. *Injudicious treatment of young converts.* We think the treatment which those who are really converted often receive, is such as is adapted greatly to injure them. Their feelings are usually warm; the change they have experienced is great; their sense of the things of religion is lively; and they are usually disposed to be rather forward, than otherwise, to speak and to pray in the presence of others. And it is usually matter of high gratification to old Christians to hear how the young converts talk, and how they pray. And perhaps, without thinking that there is any danger attending it, they are generally disposed to put them forward. But, we think a little reflection would convince old Christians that there is great danger attending it. Young converts have but just begun to know these things from experience. They have not learned to discriminate. They have not discovered their own ignorance and imperfections. They are liable to think that all the pleasant feelings they have, are right feelings. And, no doubt, at this time, they think vastly more highly of themselves, than they ought to think. Under such circumstances, to put them forward, to make much of them, to tell how *well* they appear, and to make comparisons between them and old Christians to the disadvantage of the latter, can scarce fail of doing them great injury. It is directly adapted to fill them with a high conceit of themselves, of their own piety, and of their uncommon experiences, to shut their minds against the cautions and counsels of their fathers, to make them despise the admonitions of age and experience, and to throw themselves into the arms of those who flatter them to their ruin. It is an inspired direction on the subject of putting a *man into the* ministry, that he should be "not a *novice*, (or one newly converted,) lest being lifted up with pride, he fall into the condemnation of the devil." And we think the reason of this direction is equally applicable to the common practice of putting forward young converts to take a prominent part in meetings for conference and prayer. We would not, for the sake of avoiding this extreme, have the other extreme run into, and have entire silence imposed upon them. But we would have their treatment such, as, while it should encourage them to the discharge of every Christian duty, it should tend to make them, and especially those who are young in years as well as experience, modest, humble, teachable, sensible of their own ignorance and imperfections, and disposed to pay that deference to the counsels of age and experience, which the scriptures enjoin, and which is so becoming in those who are but babes in Christ.

13. *Suffering the feelings to control the judgment.* We are aware that this may be done insensibly, and without adopting it as a principle that it ought to be so. That it is very frequently done, we think there can be no doubt. It is a common remark, that men can easily believe what they wish to be true. In seasons of revival, we think there is special danger on this head. The feelings are then excited, in an unusual degree; and the judgments we form under excited feelings are not likely to be so correct as those which are formed with greater deliberation and calmness. Under excited feelings we are not in a situation to look, with the same attention, at all the reasons of the case. Our feelings are liable to hurry us on to a conclusion, before we have weighed all the circumstances. They are liable to magnify some things beyond their proper bounds, and to diminish others in the same proportion. We think it of great importance, then, that Christians, at such a time, should recal to their minds those deliberate judgments of truth and duty which

formed in a calmer state, have been repeatedly ex- the light of scripture and , and be careful not to vi- now, because they may ly accord with their pre- gs. To make *feeling* the truth or duty, instead of d scripture, is to throw ight of the sun, to follow of the night, which glares d astray. We fear that their feelings wholly, and regard every other rule. ar that a greater number ted the principle that our gments are the least to be on in the things that per- evival; and that the most Christians, who are not the f any peculiar excitement, petent judges of propriety priety in those that are. ciple may be a convenient r the extravagances into are liable to run, through nd misguided zeal; but ion of such a principle ead directly to the disre- he divine rule of trying g by the law and the tes- There may be danger, the other side. A reluc- o duty may lead to erro- clusions as to what duty a reliance upon insufficient which we have no doubt is e. What we wish, is, to guard against dangers on , and to listen to the voice , and scripture, and con- not suffering them to be by the violence of passion, deadened by indifference

ing head to impulses, im- or supposed revelations. Edwards, and other excel- s on Christian experience ls of religion, have so fully treated the subject of im- d impressions, and so ex- delusion of imaginary re- visions, dreams, and the few, if any, have been our denomination, for many years, who have been willing to be their avowed advocates. Yet, we think those under our care are by no means free from danger on this subject. That fondness for the marvellous, which exists in many minds, and the avidity with which they listen to any thing extraordinary, we think greatly exposes them to such delusions. Immediate inspiration was only necessary till the scriptures were completed and placed within the reach of the churches, stamped with the divine seal, as the perfect rule of faith and practice. Miracles were only necessary to authenticate a claim to inspiration, and ceased when inspiration ceased. All pretensions to such things now, are directly contrary to the word of God, and are regarded by sober Christians as human imposture or the delusions of Satan. But, though none should claim to be inspired, or pretend to receive direct revelations, we think there are some things which so nearly resemble it, as ought to put Christians on their guard. The increase of a spirit of prayer in any church we consider as affording strong ground of *hope* that God is about to revive his work; but to *predict* the conversion of an individual, because of the peculiar feelings with which he has been prayed for; to *foretel* a revival of religion in a particular place, for the same reason; to consider the prayers or the preaching of particular men as dictated by the Holy Ghost; or to consider an uncommon impression on the mind as a direction from heaven in the performance of duty; are things to which we allude. Any thing that is viewed in the light of a *special communication* of what God is about to do, or of what we ought to do, in whatever way it is supposed to be made, by dreams, visions, impulses, impressions, or otherwise, we think it highly dangerous to listen to, or regard; inasmuch as it tends to set aside the scriptures as the only rule, and open a wide door for the delusions of Satan. And we would exhort all under our care to guard

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She faded 'midst Italian flowers,
The last of that bright band.

And parted thus they rest, who play'd
Beneath the same green tree;
Whose voices mingled as they pray'd
Around one parent knee.

They that with smiles lit up the hall
And cheered with song the hearth—
Alas! for love, if *thou* wert all,
And nought beyond, Oh earth!

Miscellaneous.

N ADVOCATE.

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and mothers are
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which *the apos-*tle had just before referred, perhaps the word would better have been rendered *parents*, in the text—That it enjoins duties indispensably binding on all Christian parents, there can be no doubt. It is most admirably conceived and expressed, guarding those to whom it is addressed, both against severity on the one hand, and indulgence on the other; and while it equally prohibits each of these extremes, it points out the middle path of duty and propriety—The great object of the whole plainly is, to inculcate the importance and the obligation of giving to children a truly Christian education; such as will be most likely, under the divine blessing, to make them practical Christians. This object, therefore, will be kept steadily in view, in the discussion before us, which, although the subject be copious, must be short, and of consequence general in its nature.

It is proposed to attempt to show, very briefly, how Christian parents may guard against each of the extremes that have been mentioned, and then to point out more directly wherein the true Christian education of children consists.

1. Parents, in the education of their children, should carefully avoid undue severity—"Provoke not your children to wrath." The distinct meaning of this part of the precept seems to be, that parents are vig-

lantly to guard against that system of treatment toward their children, the natural tendency of which is to excite in their minds such anger, indignation and bitterness, as are not only sinful, but very apt to break out at last, into acts of resentment and rebellion against the parents themselves. It should be carefully observed, that our statement is, that we should avoid *a system* of treatment *naturally tending* to this effect: For with refractory and disobedient children there ought to be some acts of discipline, which, it may be, will greatly anger them at the time. And yet, if the *system* of treatment be right, the children themselves may, in their cooler moments, not only acquit the parent of all injustice, but love him the more for what, for a short season, was very offensive. Beside, if the system of treatment be not excessively severe, parents may hope that the imperfection of their administration of discipline in any *single acts*, in which they may, unhappily, have been incautious, will not leave any permanent effects of an injurious kind on the minds of their offspring. As, however, it is of high importance that parents should avoid all errors on the side of severity, a serious attention is requested to the following directions.

1. Never correct a child in anger. There are some parents who say that they cannot correct, unless they do it in anger. If this were true, it might be very questionable whether they ought ever to correct at all: For there is always danger of excess, and of a thousand errors, when any thing is done through passion. An error in correction is often as clearly discerned by children, as by those of riper years; and it sometimes becomes the means of giving them, ultimately, an ascendency over the erring parent; and in the mean time, they impute their correction, not to their own fault, but to their parent's ill temper. To avoid this, *it should* be an invariable rule not to chastise in passion, but with such coolness, deliberation and tenderness, as shall leave a child fully impressed with the belief, that his own guilt is the sole cause of his suffering; and that the parent would not have inflicted it, if he had not been compelled to it by a sense of duty. As to the objection that parents cannot correct, unless they are angry, it is, probably, in almost every instance, a mistake, or a mere pretence. That it is highly disagreeable and painful, and that it requires much self-denial to do it properly, is certainly true. But still it may be done, and the very circumstance that it is painful, by being observed by the child, will be likely to give the correction more effect.

I add, as a matter of great importance, that it gives unspeakable impression to correction, if it be accompanied with prayer. Yes, let Christians, as a general rule, pray with their children, immediately before they correct them.—Pray earnestly, and with tears, that God may give them repentance and pardon for their sin, and may sanctify to them, for this end, the correction about to be inflicted. And hard, indeed, must be that heart, which is not moved at the sight of a praying and weeping parent. A small measure of correction, inflicted in this form—with this solemnity—will have infinitely more effect, than the most frequent stripes without it: And unless the mind of a child be most malignantly wicked indeed, he will not be provoked to wrath, but melted into contrition, by such treatment—especially if there be connected with it, as there always should be, faithful and tender admonition.

But before leaving this particular, I must remark that the correction of words, as well as of stripes, ought to be guarded. As children advance in age they frequently need reproof, as well as instruction, and to administer it aright is both

rtant and difficult. It ought, ssible, to be so done as to pro- conviction of the offence re- :d, sorrow for, and hatred of nd there should be nothing in natter or manner of the re- , which may leave the sting of tment in the mind of a child st the parent himself. There be children who have become rverse and unreasonable, as to :r this impracticable. But s not a common case: and in ises of correction, in whatever administered, there should al- be set clearly before the view e child, the possibility and the icability of retrieving his er- and of reinstating himself in onfidence and complacency of arent. The door of return to ence, happiness and favour, d be set wide open before him; lespondence may not discou- exertion, but that hope may ire with fear, to produce dment.

Parents must be careful not act of their children any thing is unreasonable or excessive. our children required to per- labour, in which either the or the mind is to be employ- We must see that this labour not exceed their powers, but with due exertion they can accomplish it; otherwise they certainly be either grieved or uraged, or provoked to wrath do we require of them evi- es of penitence and reforma- when they have grossly offend- Let us demand no tokens of submission or humiliation. is show them that all we want be convinced of their grief for is wrong, and their sincere ses of amendment; and that this we shall cheerfully and lly receive them to our em- s. In a word, let us remem- at as, in all government, one point is, to be careful not to n too much, so in the govern- of children in particular, it is L. V.—*Ch. Adv.*

of primary importance not to exact too much in any respect—neither too much labour, nor too much submission, nor too much circumspection, nor too much subserviency. Let us be careful of this, because what a parent actually requires, he ought, in all cases, to insist on being punctually, promptly, and fully performed; inasmuch as on this, the establishment of his authority, as well as the benefit of the child, essentially depends.

3. Let us not keep our children at too great a distance from us, by inspiring them with a servile dread of our presence, or with a fear that we shall question them unduly, on topics on which they would wish not to speak.

It is not a very easy matter to unite familiarity with dignity, to be free with our children, and yet to maintain our authority and command their respect. This however, is a matter of much importance, which we ought by all means to attempt: For if our children shun our presence, or fear to speak their minds to us with freedom, they may contract the most pernicious sentiments, or enter into the most ruinous schemes or connexions, without our ever having it in our power to correct them, till all attempts may be fruitless. Let us, therefore, as far as we can, gain their confidence, make them our companions, treat their notions with respect, patiently labour to convince them when they are wrong, forbear to press them on points which too deeply interest their feelings; and thus, by securing their confidence and affection, as well as their esteem and reverence, learn the secrets of their hearts, and influence their opinions, sentiments and conduct, on all important subjects and concerns.

4. Much indulgence, tenderness and forgiveness, must be mingled with the discipline of children, if we would not provoke them to wrath. It should be manifest that it gives us far more pleasure to

gratify their wishes than to disappoint and refuse them. Then, if they are not extremely perverse, they will be sensible that every refusal springs from a strong conviction that indulgence would be injurious. We should even lay hold on some suitable occasions to disappoint their expectations of correction or reprimand, for what they know to have been wrong in their conduct—not failing, however, to let them see that we notice and disapprove of the wrong; but that, in the present instance, we forgive it frankly, in hope that forgiveness will affect them more than punishment. Thus will they be constrained to feel that discipline and coercion are used, solely from a regard to their benefit. In addition to all, there should be a general tenderness, united with delicacy and dignity, in the whole treatment of our offspring; which can scarcely fail, if they possess any sentiments of generosity, to gain their hearts,—and to withhold them from being provoked to wrath, when duty calls us to animadvert on their follies or their vices.

(*To be continued*)

FOR THE CHRISTIAN ADVOCATE.

EXPOSITION OF 1 PETER, iii. 19, 20.

"By which also he went and preached to the spirits in prison which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water."

There are few texts in the sacred volume which have received so many different expositions as have been given to the above. Some have here found a region in the world of spirits which they have denominated "*limbus patrum*," which, anterior to the death of Christ, and his descent to that place, seems to have corresponded to the more modern purgatory. These, it seems, are *places to* which those were, and are consigned, who did, or do, not deserve to be sent to hell, but who, nevertheless, are not fit to be admitted to heaven—from which places they could not be released and admitted to celestial bliss, otherwise than either by a personal visit from Christ himself, or by the renewed offering of his sacrifice on earth, by his regularly constituted vicars. As the only information we have respecting these half-way places between heaven and hell, seems to be about as well certified as many romantic stories told us by lying travellers, we feel alike incredulous to both.

There is another opinion, which savours somewhat of the former, but is much more partial in its extent. Instead of making this prison, or limbus, a receptacle for all the pious who had died before the coming of Christ, it was "*a place of keeping*" only for those who were disobedient to the preaching of Noah—but who happily repented after the flood commenced, and before they were drowned. Why those persons should have met so singular a fate I am unable to see. If true penitents, why were they not congregated with all other true penitents, who had before them entered eternity, or who entered it afterwards until Christ came? If they were not true penitents, why were they distinguished from the rest who died in sin? I suspect that this text does not at all teach that Christ, after his death, visited the abodes of departed spirits, to report to them his triumph, and to effect their discharge.

There is one other opinion which has been very generally received, and to the general truth of which no good objection can be made. It is that interpretation which supposes that the Apostle Peter here tells us that Christ, by that Spirit by which he was made alive from the dead, did inspire and influence Noah, and other preachers of that day; and thus may be said to have preached to those who were then

edient and perished, but who, Peter wrote, were spirits in rison of hell. That Christ, by pirit, did direct and influence reachers of righteousness in 's day, as well as in every period of the church, is unde- true; nor is there any rea- doubt but that they, who then and died impenitent, were, Peter wrote, in the prison of But that this is the special t, and true interpretation of Peter has here written, may, ps, be fairly questioned. Why such special emphasis and ction, is he said to have gone *t time*, and preached. If he one at no other time, or at that in some special and peculiar by such facts the interpreta- ere given might be explained; ich special facts are not al- nor is there any evidence on they could be alleged.

ranslation and interpretation ng from all those now enu- ed, has occurred to the writer s paper.—That the doctrine this new translation expres- in perfect accordance with scriptural doctrine and facts fidently believed, even though uld be denied to be the doc- of this text. It is this—That , when risen from the dead, roclaim his resurrection, and quently his divine mission, by , i. e. holy angels, who were watch (at his tomb,) to those had before been unbelieving ie soldiers stationed there; or unbelieving and disconsolate les, who had come to visit his body—not believing that, ac- g to his promise, he would om the dead. The text thus ated, would be as follows:— (*a*) at which time, *και*, also, *ως* (*b*) *εκηρυξεν*, he preached, *τοις πνευμασι εν φυλακη*, (*c*) by the spirits on watch, *απειθησασι*, to those who had been unbelieving—(*d*) *ὁτε ποτε*, as formerly, the long suffering, &c. Or thus:—At which time, having departed (from the tomb) he proclaimed by spirits (i. e. by angels) his resurrection, to those on guard, who had been unbelieving formerly. Or thus:—At which time, having departed, he proclaimed his resurrection, by spirits—i. e. by the holy angels, who first announced it—as formerly in the days of Noah, when the ark was preparing, the long suffering of God waited on the unbelieving or disobedient, (*e*) *εἰς ἣν*,—after which long suffering, few (i. e. eight) souls, were preserved safe, through the water of the deluge: to which a corresponding baptism now saves us, through the resurrection of Jesus Christ (not a baptism which consists in removing the filthiness of the flesh,) but the answer of a good conscience toward God (i. e. by a renovated and upright mind)--by the resurrection, &c., who having gone, &c.

1 Peter iv. 1, 2. "Forasmuch then as Christ hath suffered for us in the flesh put on, as armour, the same mind; for he having suffered in the flesh hath (*f*) made an end, or laid a restraint upon, sins (*g*), that we

John v. 7. Mark ii. 19. Luke xii. 1. pleonasm—predicavit—Ephes. ii. acknight on the *Epistles*.

(*c*) Schleusner on *φυλακη*—"Proprie: *custodia*, actio custodiendi, qua excubiæ aguntur, ne res aliqua surripiatur, aut aliquis evadat. Sic sumitur Luc ii. 8, et ab Alexandrinis Num. i. 53, xviii. 3, 4, 5, xxxi. 47.

(*d*) Schoetgenius, in Horis Hebraicis, 1043. legi pro *ὁτε* vult *οτι*, quod in editione sua Genevense exstet, et codices quidam, teste Erasmo, habeant. Millius unum pro hac lectione adfert. Ex hac lectione—"Jam enim semel Deus, temporibus Noachi, pro longanimitate sua, homines invitavit, eorumque pœnitentiam expectavit."

(*e*) *εἰς ἣν*—postquam patientiam.

(*f*) See the following, of many instances in which passive verbs are used with an active signification. Acts xiii. 2, 47; xvi. 10; xviii. 19.

(*g*) 1 Peter ii. 24.

should no longer live the rest of our time," &c.

1 Peter iii. 19, as explained above, lays a foundation for the following remarks:—

1. The resurrection of Christ is an indubitable fact, confirmed by the testimony of heavenly witnesses.

2. It is a truth of primary and fundamental importance, in the preaching of the gospel and in the faith of Christians.

3. Angels have exercised, and do still exercise, a ministry of high importance to the church of Christ.

4. Their benevolence is deeply interested in the welfare of man.

M.

OBITUARY NOTICE OF MASTER JOHN R. HUTCHISON.

To the Editor of the Christian Advocate.

Mr. Editor—The following short account of the last illness and religious exercises of my son John R. was written for the satisfaction of my own family and a few friends, without any design of giving it publicity. But finding that some manuscript copies of it have got out, which, through the negligence of transcribers, are greatly mutilated and distorted, I have complied with the request of some friends to have it published, if you should deem it worthy a place in your excellent Advocate.

JOHN HUTCHISON.

My son, John Russel Hutchison, was attacked with dysentery on Sabbath, the 17th August, 1823. He was our eldest son, and the only surviving one of four sons that were born to us. He was eleven years, one month and twenty-two days old, at his decease. He was a regular attendant at church from an early period; but during the spring and summer preceding his death, he manifested a peculiar *fondness for hearing* the word preached, for attending on praying societies, and for religious conversation. He generally carried about with him a copy of Watts' Psalms and Hymns, many of which he had committed to memory. For some weeks before he was seized by his last sickness, he was under deep concern about his eternal welfare. He gave up all amusement, or play, among the boys of the town, and upon coming in from Latin school, which he had attended for seven or eight months, retired to a room by himself; where he spent his leisure time in reading the scriptures, and Doddridge's Rise and Progress of Religion in the Soul. His mother and I frequently urged him to go out and play, or take exercise for his health. But to this he had no inclination. And his conversation on his death-bed, as well as before, evinced that he had read the books abovementioned with attention.

From the commencement of his sickness, he was apprehensive that he would not recover. I had been absent, performing ministerial duties in a vacant congregation; and on my arrival at home on Tuesday afternoon, the third day of his sickness, he, with great earnestness, requested me to pray for him. He was much concerned about his sisters; and told his mother in private, to put them in mind of their duty. He talked to his eldest sister when there was no person in the room but themselves, and pressed on her the duty of secret prayer, telling her, that for some time previously, he himself had prayed three times a day in secret.

His disorder proved very obstinate from the first. His sufferings were extreme; and his patience was exemplary. He very frequently cried out in the acuteness of his pains, "Lord! have mercy on me," and, "Lord God Almighty! have mercy on me, for Jesus Christ's sake." He observed to his mother that, "we are such sinful creatures, is the reason we have to suffer so

" At one time he said to
O, Ma! how good the Lord
it he has spared us so long,
as not cut us off long ere
He often observed that his
aint was a "terrible disor-
and he once said to his mo-
"If I should get over this
ss, I think I can say with the
ist: 'It is good for me that I
flicted; before I was afflicted
t astray, but now have I kept
ord.'"
one day requested his mo-
o read to him in the Bible;
pon her inquiring where he
d her to read, he mentioned
ird chapter of John's gospel.
wards he enjoined it on her to
is sisters "to seek the Lord,
seek him early; and to pray
hey might be born again—
f the Spirit—that they might
tized with the Holy Ghost."
ised at the manner in which
ke on the subject of regenera-
he said to him—"John, where
ou learn so much about the
irth?" "I learned it," said
from that third chapter of
which you read to me."
tching with him one night, I
the side of the bed; and on
coming a little restless, I in-
l what he wanted? "I want
said he, "to pray with me,
teach me to pray." When
; him how he should pray, "I
said he, "but I get so con-
"—This was toward his last,
he was very weak. At one
when none was present but
other, he said: "O, Ma, it is
t thing to die in Jesus!" At
imes again, he discovered
anxiety respecting the state
soul, and his preparation for
; and when there was no
with him but his mother, he
pray audibly, "that the Lord
pardon his many sins for
's sake—that he would take
r his child; would wash him
sus' blood; would sanctify
nd prepare him for heaven;
and at death, would take him to himself." Such was the substance of his prayers. She expressed some fears to him, that, if he recovered, he would forget his views, and feelings, and pious resolutions when sick. He then charged her in a very earnest manner, not to let him forget or neglect his duty, if he should get well; but to remind him of his sickness, and of the necessity of prayer, and a holy life. It was but seldom that he appeared to entertain any hope of recovery. He appeared much better on the Friday before his death, which cheered up the family considerably; but he called his mother to him, and told her privately, that he had but little hopes of his recovery. That night he became worse, and continued very ill and restless the whole night. Towards day-breaking, he appeared to be near his last. None were with him, except his mother and myself. We let him know that we considered him much worse: "Yes," said he, "death is approaching fast:" these words he pronounced with great calmness and deliberation. I then awoke the rest of the family, and he shook hands with his sisters and cousin, bade them farewell, and charged each of them, when he was dead and gone, to mind the one thing needful. At this time, he could not speak above his breath. We supposed him dying for a considerable time that morning (Saturday). I said to him, "John, I think you are dying;" he replied—"Yes, I think I am." I asked him if it was hard to die, or if he was afraid to die? "No," said he, in very soft accents, and with an air of the utmost composure—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While, on his breast I lean my head,
And breathe my life out sweetly there."

The last line died on his lips, through failure of his strength.

Shortly after this a young man entered the room, with whom John

had conversed freely and frequently respecting his spiritual concerns, previously to his sickness. On this young man he fixed his eyes, and stretched out his hand towards him; when he approached the bed, he took him by the hand, bid him farewell, and requested that he would pray for him. In the same manner he acted with two lads, who attended the same school with himself, and who were also under serious impressions.

A number of persons were assembled in the room to witness his exit; and though he had not spoken above his breath for a considerable time, he exerted himself so as to speak loud enough to be heard all through the house, and said—"I bid you all farewell; and oh! mind the one thing needful; I beseech you, my sisters, mind the one thing needful: seek the Lord, and seek him early." Then turning to his mother, he said; "Ma, do you help them to seek the Lord." Two of his sisters were older than he, and one of the same age with himself—he and she were twins.

He professed a willingness to die, if he were sure that he was prepared for heaven. On this subject, he at times manifested deep concern. To comfort him, I reminded him of what Christ says in the character of wisdom, Prov. viii. 17.—"I love them that love me; and those that seek me early shall find me." Now, said I, do you not love Christ? "O! yes, I do, with all my heart," was his reply. Upon his exhorting those around him again "to seek the Lord, and to seek him early," I observed to him, you have been seeking the Lord; "I have sought him," said he; I hope, said I, you have found him. To this he nodded assent. He several times told us to speak to him as little as possible; for it hurt him to speak.

After waiting on him between three and four hours, expecting to witness his departure, we perceived him somewhat revived; and he lived twenty-four hours after that. He was perfectly sensible to the last, but not able to converse much. On Sabbath morning, I asked him if he knew what day that was? He answered, "Yes." I subjoined, it is the Sabbath—"I know it," said he. I then observed to him, that yesterday morning about the same time, I did not think that he would be alive so long. He replied, "neither did I." A few minutes after, when there was no one with him but a young woman who had resided several years in the family, he turned towards her, and looking her full in the face, said: "Susan, death is drawing near; and I must go and travel to my God!" She immediately called the family in; but he spake no more. In death's cold embrace, his looks were intelligent, but his tongue refused to perform its office; and he departed without a struggle or a groan.

We had a great desire that he might be spared to us; but wish to repress every murmur, and to submit patiently to the will of God; to rest satisfied with the disposal of heaven, and to say, with pious and afflicted Job—"The Lord gave, and the Lord hath taken away: Blessed be the name of the Lord."

Six of our children now sleep in the dust, cut off in the morning of life, whose early removal we have to lament; but I trust that we do not mourn as those who have no hope. On the glorious morn of the resurrection, "them who sleep in Jesus will God bring with him."

J. H.

Mifflintown, September, A. D. 1823.

We have given a ready insertion to the foregoing judicious, modest, and well written narrative; and take this opportunity to say, that to such obituary notices our pages will always be cheerfully opened.

EDITOR.

e Amulet, or Christian and Literary Remembrancer.

THE SHIPWRECKED.

By L. A H.

ɔlled above me, the wild waves—
broken mast I grappled yet;
ɔw-men had found their graves,
ıe another sun had set.
ercileſs the ocean still
'd me, then calmly round me lay,
ːe another human thrill,
rants torture ere they slay.
en the foaming breakers rush'd,
pass'd o'er me, or bore me high,
ıto circling eddies gush'd,
ggled—yet I knew not why;
hope that bade me cling
that only earthly thing,
not then His mercy gave
p me level with the wave.
mpest, when the day was gone,
ercely with the night came on;
wling o'er the trackleſs sea,
either hope nor fear to me;
r had made me brave my fate,—
—thus lone and desolate.
nother morning sun,
t my struggles were not done:
ing billow wafted then
mrade's body to my side,
ıtely, with his fellow-men,
bravely stemmed the dashing tide.
m cheek and half-open eye
ːned that in agony
rit had not left him,—he
d as if slumbering on the sea.
y gazed, and without dread,
he dull eye of the dead;
ıen his cold hand touch'd my cheek,
ce came from me in a shriek:
ıe own voice I gazed around,
so unlike a human sound;
the waters none were near,
ıe corpse upon its watery bier,
ıngry birds that hovered nigh,
ıing his sole funeral cry.

ı of human pangs to fill
came a calm—more deathly still,
ıe its sullen silence brought
repose that wakened thought.
ıy limbs quivered, as the sea
ome less gentle breeze was stirred,
' I every moment heard
ːean monsters follow me!
ːame the sun in all his might,
ck me with his noon-day height:
the waves lay beneath me long,
ıis power grow fiercely strong
me, and would often dip
rning brow and parched lip,
ıl them in the fresh'ning wave,
ıg the waters were my grave.
t the sea-bird o'er me flew,
once it flapped me with its wing:
That I must be its prey I knew,
And smiled at my heart's shivering;
But yet I could not bear to see
Its yellow beak, or hear its cry
Telling me what I soon must be;—
I moaned, and wept, and feared to die.

And as the chill wave grew more chill,
The evening breeze became more still,
And, breathing o'er the awful deep,
Had lulled me, and I longed to sleep:
My senses slept, my head bowed low,
The waters splashed beneath, then broke
Suddenly o'er my aching brow,
With a convulsive start I woke,
And, waking, felt them o'er me float,
While gurgling in my parched throat.

Where'er I drifted with the tide,
My comrade's corpse was by my side.
Still to the broken mast I clung,
At times aside the waves I flung,
All day I struggled hard; but when
Another and another came,
Weaker and weaker grew my frame,—
I deemed that I was dying then.
My head fell on the wave once more,
And reason left me,—all seemed o'er;
Yet something I remember now,—
I knew I gazed upon the sky,
And felt the breeze pass o'er my brow,
Along the unbroken sea to die;
And, half with faintness half with dread,
The spirit that sustained me fled.

There was an eye that watch'd me then,—
An ear that heard my frequent prayer;
And God, who trod the unyielding wave,
When human efforts all were vain,
Ere the death-struggle, came to save,
And called me back to life again.
* * * * * * *

I thought that I was yielding life,
To perish in that mortal strife,
And calmly lay along the sea,
That soon would calmly pass o'er me;
But my clench'd teeth together met,
As if with death I struggled yet—
That I was stemming it once more;
And then again the sea-bird's cry
Was mingling with the billows' roar,
As I laid down my head to die.

Returning reason came at last,
And bade returning hope appear:
That remnant of the broken mast,
And my dead comrade—both were near;
Not floating o'er the billows now,
For they had drifted us to land—
And I was saved—I knew not how—
But felt that an Almighty hand
Had chased the waters from the strand.

Beside the corpse, and by the wave,
I knelt and murmured praise to Him,
Who, in the fearful trial, gave
Strength to the spirit and the limb.

Reviews.

ALEXANDER CAMPBELL'S NEW TESTAMENT.

(*Continued from page* 220.)

One prominent feature of this anomalous production is, that it professes to reject every adopted or anglicised word. Dr. George Campbell's labours in favour of immersion give him some aid in this particular. Complaining of our translators, the Dr. says, "some words they have transferred from the original into their language, others they have translated." He wishes that they had not *transcribed* the word *baptism*, but given it a dipping *translation*. He considers *baptism* even now "a foreign name. For this reason," says he, "I should think the word *immersion* (which though of Latin origin, is an English noun, regularly formed from the verb *to immerse*,) a better English name than *baptism*, were we now at liberty to make a choice."

When great men sicken into a prurient longing to carry some wrong point, what weak arguments they will sometimes use! Now I would inquire of the literary world, if it be not as true, that BAPTISM, *though of Greek origin, is an English noun, regularly formed from the verb* TO BAPTIZE, as that *immersion*, "though of Latin origin, is an English noun, regularly formed from the verb *to immerse?*" Both these words were originally foreign, and both are now naturalized; and if there be any difference, it is in favour of *baptism*, because this, being more generally known and understood, is more completely domesticated. Besides, the connexion of the term, in the scriptures, shows that *immersion* would be a perversion instead of a translation of the original. It was evidently this consideration which sometimes made Dr. Macknight follow our Bible in transcribing. He does not say "All were *immersed* into Moses in the cloud and in the sea," as my opponent's *incomparable* has said for him; but he says "all were *baptized* into Moses in the cloud and in the sea." When a man's zeal against the adoption of Greek words leads him not only to publish Dr. Campbell's weak argument, but to invent a fact for Paul, and forge a translation for Macknight, I am ready to say, in reference to a reproof once given to an incompetent imitator of Pindar, "Dr. Campbell was bold, but thou art impudent."

Scores of alterations where this word is concerned, are confessed in the Appendix; and after he was taxed with the fault, he shows that they were promised in the Prospectus, which, however, is not published with the work, and is in direct opposition to the promise contained in the title-page. His prospectus reads as follows, viz. "There is also one improvement of considerable importance which ought to be made in this work, and to which we shall attend. Sundry terms are not translated into English, but adopted into those translations from long usage. Those terms are occasionally translated into English by Campbell and Macknight; but not always. We shall uniformly give them the meaning which they have affixed to them, wherever they occur, and thus make this a pure English New Testament, not mingled with Greek words, either adopted or anglicised." Here is a promise that he will make his translation such pure English, that it shall not contain any adopted words, such as *Martyr, Archangel, Myriad, Mystery, Schism, Blasphemy, Denarius, Euroclydon, Tartarus, Abyss, Hades.* Some of these words, such as *My-*

Denarius, Tartarus, Abyss, and
s, are translated and not adopt-
our Bible: but his translation
atly to excel ours in this re-
, and be much purer English.
romises to adopt none, but
late all. After this, would
xpect to hear me say that he
ctually adopted the whole of
, even those which our Bible
lates? Yet such is the fact!
one case, he copies Doddridge,
rning "the *martyrs* of Jesus,"
h in another he alters Dod-
e's *martyr* into *witness*. *An-*
a Greek word anglicised; he
fore rejects it utterly, and al-
uses the word *Messenger* for
Archangel also is a Greek word
cribed, and might just as pro-
be rendered *Prime-messen-*
yet this word he uniformly
ts. *Myriad* is a Greek word
cised, and when used in con-
n with angels, is rendered, by
knight, "ten thousands of an-
" My opponent's *incompara-*
lters this into "*myriads* of
engers." How wonderfully
elucidates the subject! But in
Appendix he tells us that such
ovements are made, that the
tures may be "more intelligi-
o common readers, whose edi-
ion," says he, "we have su-
ely in view." Some common
ers, however, are so stupid,
they would think this improve-
t worth very little more than a
of leather spectacles. Besides
ing Doddridge in transferring
word *mystery*, and Macknight,
ansferring the word *schism*, he
s fast to this adopted word
e, even where Macknight trans-
it; in one of which instances
stifies himself by the authority
Dr. George Campbell, who first
ht him to condemn such tran-
tions. The Dr. and his *in-*
parable disciple sometimes
slate *blasphemy* and *blaspheme*,
gh poorly enough: yet at other
s both the noun and the verb
adopted by them. As for *De-*

narius, I believe they uniformly transfer it: although our American *dime* is a coin of the same value, and would, (in our country at least,) afford a good translation. He has adopted *Euroclydon*, although he knows that *Levanter* is a translation familiar to the commercial world. To be more intelligible to common readers, he has adopted *Tartarus*, instead of translating it *hell*, as our Bible does. In one instance now before me, he follows Dr. Campbell in transferring the word *abyss*, where our Bible translates it *the deep*, notwithstanding their censures against it for transferring instead of translating. In other cases he copies Doddridge's *abyss*; besides which, he translates it *the deep* with Macknight, and *the bottomless pit*, with Doddridge. In relation to another word of similar import, my opponent says, "There being no one word in our language which corresponds to the term *hades*, he [Dr. George Campbell] is obliged to retain and explain it." He at the same time says, "We [Mr. Alexander Campbell] have uniformly followed his method in the books which he did not translate." That is, the word *hades* is never translated, but always retained in his New Testament. This he does in despite of Macknight's *grave* and Doddridge's *hell*, and his *unseen world*; yet in this last translation my opponent actually copies Doddridge in three places, notwithstanding his promise uniformly to retain *hades* after Dr. Campbell's example. From these instances we may conclude that when he promises to adopt, he will be sure to translate, and when he abuses our translators for adopting, he means to adopt twice as much as they have done.

(*To be continued.*)

BRITISH REVIEWS.

It is known to some of our readers, that in the last No. of the British

Quarterly Review, an article is inserted which contains some severe animadversions on the character, conduct and views of the American missionaries, at the Sandwich Islands. It so happened that this review came to our hands while we had the pleasure of having for our guest the Rev. Charles Samuel Stewart, whose private journal has appeared in our pages, and who was then engaged in obtaining contributions in Philadelphia, to aid in sending out a reinforcement to the Sandwich Island mission, under the direction of the American Board of Commissioners. We considered this as a favourable occurrence in Providence; as Mr. Stewart was able, from personal knowledge, to expose at once, to those with whom he conversed, the misrepresentation of facts made by the writer of the article to which we have referred. Mr. S. also engaged to furnish us with some written remarks on the subject, which we fully expected to insert in the present number of our miscellany. But his numerous and pressing engagements have compelled him to delay his communication till the coming month, when our readers may expect that the unfairness of the British reviewer will be set in a proper light.—We have good reason to believe that what that reviewer has given to the world as a letter from the Sandwich chief, BOKI, is in substance a forgery; and we rejoice that Mr. Ellis in England, as well as Mr. Stewart in the United States, will be able, and we doubt not disposed, to vindicate the sacred cause of missions, in the islands of the Pacific Ocean, against the malignant attacks of its enemies, some of whom appear to us to hate these missions because they are evangelical, and others because, at the Sandwich Islands, they are American.

The Eclectic Review is conducted by men who appear to love the truth as it is in Jesus, and to *regard their* Christian brethren in America with no hostile feelings. From that Review, we insert the following article, which appears to be written with candour, and which contains some general information that we think will be gratifying to all the friends of missions, and especially to those who take a lively interest in what has occurred at the Sandwich Islands. Yet even in this review there are two errors, which we deem it of some importance to correct. The first relates to the recently deceased monarch of the islands, the unhappy Riho-Riho. He is represented as chargeable only with occasional intemperance. Eye-witnesses, we are sorry to say, have assured us that he was what we should call a confirmed drunkard; that is, he was, not unfrequently, for days together, in the most pitiable state of extreme ebriety—besotted and helpless. When not disguised by liquor, all agree that he was an amiable, able, and well disposed prince; an accomplished gentleman in his manners, and devoted to the promotion of his people's happiness. The second error of the reviewer relates particularly to Mr. Bingham. It is said "strange things are intimated respecting Mr. Bingham and his fellow missionaries; we wish, most sincerely, that Mr. Ellis were on the spot. His intelligence and moderation might prevent much mischief." Now *we* do not wish that Mr. Ellis were on the spot to which the reviewer refers, but rather rejoice "most sincerely" that he is "on the spot" in England,—able and ready, we are confident, not only to vindicate the American missionaries from the slanders of their enemies, but to correct the misapprehensions of their real friends. He and the American missionaries, when they were together, acted in perfect concert. His experience and counsel were doubtless of great use, and we do not believe that his advice has been departed from, since he left the islands. It may be that in some

:ular instance Mr. Bingham ıot acted in the best pos- manner; but he is unques- bly an able, judicious, prudent, levoted missionary; and the ation that the presence of Ellis, or of any other European idual, is necessary to "pre- much mischief," does great tice—not voluntarily we are ied—to the American mis- ries. But we forbear—The rks of Mr. Stewart, in our number, will bring the truth e our readers, more clearly and than it can be stated by us.

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ge of H. M. S. Blonde to the ndwich Islands, in the Years 24, 1825. *Captain the Right n. Lord Byron, Commander.* . *pp.* 270. *Price* 2*l.* 2*s. London.* 27.

ıtwithstanding its more im- ıg exterior, this is a book very ior, in point of quality, to the y interesting volume recently shed by Mr. Ellis. It is, in only supplementary to its pre- ır; and the additional details it supplies, might have been ntageously compressed within imits of a moderate-sized ap- ix. They understand these ;s, however, better in Albe- e-street than they do in "the ;" and the same matter which, :tavo, would only be deemed hy of a chapter, claims, in to, the accommodations of a ne; while the decorations which quite insignificant on the hum- scale, bid defiance to criticism ı exhibited in the ultra propor- of a folded sheet. But we are ipating; and, as we shall pre- y have to make specific com- : on these particulars, we shall dispose of the preliminary tion, by endeavouring to ascer- the positive and comparative e of the information communi- l in the work before us.

our *review of Mr. Ellis's* vo- lume, we gave such a general ac- count of its contents, as will super- sede the necessity for a minute ana- lysis of Lord Byron's Voyage. It will, indeed, better suit the desulto- ry character of the present narrative, to extract from it some of its more attractive details, than to follow it consecutively. The story is, on the whole, agreeably told, though with an occasional affectation of fine writing and sentimental reflection, that is singularly out of place when associated with a sailor's log-book, and the expressive simplicity of his vocabulary.

Our readers are aware, that, after a series of rulers, concerning whom nothing certain or important is re- corded, the chieftainship of Owhy- hee devolved on Teraiopu, the Te- reeoboo of Cook. He was succeed- ed by Kevalao, the Teamawheere of Vancouver; a tyrant whose pride was so excessive as to prompt him to visit with death the offence of any one of the lower order, who, be- tween sunrise and sunset, should even inadvertently look upon the hallowed person of the *Eree-tabu*, the *sacred chief*. The celebrated Tamehameha was cousin to this worthy legitimate, and held the in- dependent sovereignty of a section of the island. He was not a man to crouch before a despot, nor was Kevalao likely to brook pretensions to equality; and they were soon at deadly feud. The final and decisive contest, which lasted seven days, terminated in the death of Kevalao, and the elevation of Tamehameha, who ultimately made himself master of the whole of the Sandwich Isles. This extraordinary man seems to have been of the first order of in- tellect. He neglected nothing. Notwithstanding his comparative power, he was aware of his inabili- ty to defend his people against European vexations or encroach- ment, and, with a view to guard against all contingencies, he made a formal cession of his dominions to the King of Great Britain; an act

which has been confirmed by his successors, and, as it should seem, accepted by our cabinet. After having consolidated his power, and established a profitable and extensive system of commerce, he died in May, 1819, leaving his office to his son Iolani, or Riho Riho, a young man of good intentions, but of strong passions, and ambitious of power and distinction. He has been represented as addicted to drinking, but, from this charge, he is defended by the Editor of the present volume, who denies the habit, and extenuates the occasional excess, by an emphatic reference to the delinquencies of nobles and princes among ourselves. His first measures exhibited the boldness and decision of his character. The prompt extinction of rebellion by placing himself unguarded in the hands of its leader, that he might overcome it by argument and remonstrance, rather than by arms; the suppression of idolatry; the removal of the arbitrary, and oppressive disqualifications that placed females in a state of degradation; all these were the acts of an enlightened and determined spirit. Nor were these things hastily or rashly done. Riho Riho took counsel, and was aided by the sanction and example of his most powerful chieftains. His visit to England, too, appears to have been neither a capricious nor an unadvised step. Independently of his reasonable curiosity to witness the circumstances of European society, and the sources of that power which extended its signs and influences so far from its centre, he was anxious to arrange a permanent understanding with the government of Great Britain, and to obtain a formal and authoritative recognition of the alliance between the protected and protecting nations. With these views, he embarked in an English merchant vessel, commanded by a Captain Starbuck, an American, to whom dishonesty and intrigue are very unequivocally imputed. He refused to receive on board, as interpreter, the English missionary Ellis; and his dealings in money transactions are represented as the very reverse of honourable. It is suggested, that he might have in view more important objects, and that, if circumstances had favoured his machinations, he intended ultimately to inveigle his passengers to America, and there to stipulate for the session of one of the Sandwich islands, "in exchange for the liberty of returning to their kingdom." He had taken care to lighten the stock purse of the party very seriously; and he probably calculated, that when the remainder had been dissipated in England, they would be at his mercy for a passage back. He would then have conveyed them to the United States, and accomplished the rest of his purpose in his own way.

"When Riho Riho embarked, he had taken twenty-five thousand dollars on board with him. Captain Starbuck, who took on himself to regulate the king's expenditure, alleged that three thousand had been spent during their short stay at Rio Janeiro, a certain number on the road from Portsmouth to London, and these were the only sums he could account for; although, when the cash chests belonging to the king were opened at the Bank of England, little more than ten thousand dollars were found."

It is stated, that the merchants of the United States are very desirous of obtaining a port in the Pacific, and that one of the Sandwich Islands would be well suited to their purpose. It is, moreover, broadly intimated, that the American missionaries at Owhyhee are intriguing for an influential share in the general political administration. However all this may be, the Captain's designs, if they were mischievous, were cut short by the intervention of the British Government, who, very wisely and humanely, appointed a guardian to Riho Riho and his suite, paid them every attention, and, when the lamentable deaths of the young king and queen had put

to all their speculations, me their remains with royal ».

behaviour of the whole party ibed as exemplary, while in intry. They examined every ith a curiosity eager but not ind, when they were intro- :o an assembly of rank and , invited by Mr. Canning for pose of meeting them, if any 'well-dressed mob" had an- d amusement at the uncouth ur of the savages, they were inted at finding,

t the slightest embarrassment or lness was displayed by them, and king knew how to hold his state, *erees* to do their service, as well y had practised all their lives in n courts."

r were delighted with West- : Abbey; the music affected nuch; and when Riho Riho ormed that the ancient kings and lay buried in Henry the n's Chapel, he paused on the and refused to enter. The he said, was "too sacred." s taken to Covent Garden ; and much gratification was ied when he learned that the box had been fitted up ex- for his reception. The whole were averse to regular hours ils; they ate when they were , and could not learn the ha- djusting the appetite to par- hours.

ir greatest luxury was oysters, of hey were particularly fond; and some of the chiefs having been alk, and seeing a grey mullet, in- eized it and carried it home, to t delight of the whole party, who, rnising the native fish of their own uld scarcely believe that it had n hither on purpose for them, or uaded to wait till it was cooked hey ate it."

closing scenes were extreme- :ting. One of the suite, who en left on board in charge of ggage, having landed at dif- places in the river, had caught asles, and *communicated* the infection to the king and queen.— The former was affected violently, but not alarmingly: the latter exhibited the most dangerous symptoms.

"No hope remaining of the queen's recovery, her husband was apprized of her danger. He caused himself to be immediately placed in his arm-chair and wheeled to her apartment; when, being lifted upon her bed and placed by her side, he embraced her affectionately, and they both wept bitterly. He then dismissed the attendants, and they remained for some time alone together. Till then, the king was supposed to be recovering; but it was understood, that at this mournful interview, these young people had agreed that one should not survive the other. At five o'clock, he desired to be conveyed to his own bed, where he lay without speaking, and the queen died about an hour after he left her; that is, about six o'clock in the evening of the 8th of July, 1824.

"Liliah, whose dutiful and affectionate behaviour to her friend and mistress had been most exemplary, now took charge of her body, and disposed it after the manner of her country, unclothing it to the waist, leaving also the ancles and feet bare, and carefully dressing the hair and adorning it with chaplets of flowers. The king now desired the body might be brought into his apartment, and laid on a small bed near him; that being done, he sat up looking at it, but neither speaking nor weeping. The medical attendants observed, that the state of Riho Riho was such as to render it highly improper to keep the queen's body near him, and it was therefore proposed to him to allow it to be taken away; but he sat silent, and answered no one, only by gestures showing that he forbade its removal. At length, after much persuasion, and then leaving him to himself for a time, he suddenly made signs that it might be taken away; which was accordingly done, and the queen was again placed on her own bed. From this day the king's disorder rapidly increased; the loss of the queen decided his fate: his spirits sank, his cough increased, and he himself declared he should not long survive. On the day of the king's decease, he was supported by pillows, and said little, but repeated the words, 'I am dying, I am dying:' within the curtains of the bed, one of the chiefs sat continually, with his face towards the king, and his eyes fixed on him, in conformity, as they said, with their native customs."

It was much regretted by the king

of England, that he had not been able to arrange an interview with Riho Riho; and as early as convenient after the decease of the *Eree-tabu*, his followers were introduced to his Britannic majesty at Windsor. They were charmed with their reception, and felt, in full force, the impression of that mingled grace and dignity which distinguish the deportment of the British sovereign.

"On the 22d of September (1824,) they finally left London, and went to wait at Portsmouth for the arrival of the Blonde from Woolwich.....It was observed, that these chiefs never forgot a person they had once seen; and, in most cases, they had remarked some peculiarity by which they contrived to identify even those whose names they had never heard. They inspired great interest in every society in London, and when once seen, they were sure to be remembered with kindness. They returned to their native country loaded with presents from various quarters, and have carried back with them a love and respect for England, which do no less honour to themselves than to this country."

The Blonde, a fine frigate of 46 guns, under the command of Lord Byron, sailed with her unusual freight from Spithead, Sept. 28th; and after touching at Madeira, Rio de Janeiro, St. Catherine's, Valparaiso, Callao, and Albemarle Island, anchored, on the evening of May the 4th, in Lahaina Bay, Maui. They had previously learned from a fisherman, that the absence of Riho Riho had encouraged Taumuarii, one of the native chiefs, to revolt; and, as he was of royal descent, he had found little difficulty in raising a party. Karaimoku, the regent, lost no time in collecting troops and exerting himself to suppress the rebellion.

"At Maui, the *erees* agreed, it would be proper to send two hundred men in canoes; but the chiefs themselves, either dreading a renewal of the bloody scenes which had troubled them in the time of Tamehameha, or moved by the caprice or indolence of half-civilized men, seemed unwilling to join the expedition, when Kaikeoeva, an aged chief, came among them, and learning the cause of their *meeting, and* their backwardness to go to battle, he lifted up his withered hands and said, 'Hear me, ye chiefs; ye who have warred under the great Tamehameha. Karaimoku and I were born upon the same mountain in this island; we were nourished at the same breast, and our boyish sports were in common, and together we breasted yonder foaming waves. In manhood, we fought side by side. When Karaimoku was wounded, I slew the chief whose spear had pierced him; and though I am now a dried and withered leaf, never be it said that Kaikeoeva deserted his friend and brother in arms in time of need. Who is on Karaimoku's side? Let him launch his war canoe and follow me.' This burst of eloquence from so approved a warrior, aroused the chiefs; in an hour all the war canoes in and near Lahaina were launched, and bore six hundred men to Taui, in time to join Karaimoku as he marched to attack the fort of Taumuarii.

"So beloved is this chief, that as they approached the fort, one of his captains cried out, 'O Karaimoku, you are the chain that binds the seven islands together; remain in safety, I beseech you, and I will lead the warriors on to fight. If your light is extinguished, our land will again be in confusion.'"

Karaimoku, however, was not a man to resign to another the post of danger; he led his men to victory, and the insurrection was crushed.

May 7, Lord Byron landed, and had an official interview with the regent Karaimoku, or William Pitt, as he invariably styles himself, as having been the prime minister of Tamehameha. It was a highly interesting scene. Kiaukiauli, the younger brother of Riho Riho, was present, with his sister, and Kahumanu, the high-spirited widow of Tamehameha, and joint regent of the Sandwich Islands during the minority of the young prince. The spectacle was well got up, and every thing passed off to admiration.—Speeches were made, the presents were given, and young Kiaukiauli, to his unspeakable delight, was dressed up in the Windsor uniform, with sword, hat, and feather. The landing of the bodies, and the funeral procession, were equally well managed; and the coffins, covered with crimson velvet, with silver gilt ornaments, excited in a very

egree, the admiration of the
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aimoku was afflicted with
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geon of the Blonde, consent-
submit to the operation of
g. The chiefs who stood by,
n no little anxiety and doubt.
were alarmed at the very
f an operation so formidable
earance, and "seriously ex-
to see his highness's break-
ssue through the aperture."
letermination of the regent
owever, unshaken, and his
ence implicit. "My life,"
l, "is in your hands; do as
ink good." The old queen
ted his head, kissing his fore-
repeatedly, and, though not
melted, shedding tears pro-
. The operation was per-
successful: but he has since
ed, and a Russian surgeon
ain performed it, though with
beneficial effect. The chief
t suffer his infirmities to in-
e with the duties of his office;
sided at the different coun-
hich were held for the pur-
of settling the order of go-
ent, and in all transactions,
to have manifested much
n and decision. After every
had been satisfactorily set-
he Blonde weighed and stood
e island of Owyhee, or, as
properly given by Mr. Ellis,
ii, where she anchored, in By-
ay, on the 12th of June.
e most important business of
untrymen on this island, con-
l the supplies for the home-
voyage; and their most inte-
g occupation consisted in
ing the manners and pastimes
e natives, and in making ex-
ns to the great burning moun-
The crater does not appear
e presented so magnificent
pect, as when visited by Mr.
The lake of molten mine-
hich heaved in glowing surge
epth of thirteen hundred feet,
ther found an outlet, or sunk
to its interior caverns; but enough remained to excite the strongest sensations of admiration and awe. From the brink of the "dark, fiery gulf," Lord Byron and his companions looked down over masses of lava and sulphur, upon a "rugged plain," over which were scattered upwards of fifty cones, of different heights, more than half of which were throwing up jets of flame, smoke, and vapour; "while floods of liquid fire were slowly winding through scoriæ and ashes, here yellow with sulphur, and there black, or grey, or red, as the materials which the flame had wrought on, varied." The details which we have so lately given from Mr. Ellis's work, render it unnecessary to be more minute in describing this stupendous volcano; and we shall only add, that Lord Byron and his companions contrived to find their way to the bottom of the crater, and to reach one of the cones. They descended 932 feet, to the "ledge" or "gallery" that breaks the perpendicular of the sides; and from this, with greater difficulty, they reached the lowest part, 400 feet more. Still they were not satisfied; but, with reckless and unprofitable hardihood, pushed on, over the uncertain surface, as far as one of the cones. This was their *hic tandem;* for the wind changing, drove the smoke and steam down upon them with such violence as to compel a quick retreat. "Nothing in the whole scene was more striking than the soft fire-showers that seemed to rain down upon the burning plain." The party took up their quarters for the night at a hut, built under circumstances which we shall presently relate; but they were not permitted to indulge in unbroken repose. An earthquake roused them at midnight from their sleep, and on hastening to the crater, they perceived a new opening throwing up stones and flame, with tremendous noise. Fresh streams of lava were flowing

in all directions, and even the dark portions of the surface heaved with the internal commotion. Not long before this, the same scenes had been visited from motives of a far higher kind than those of scientific curiosity.

"The hut in which we passed the night, had witnessed one of the greatest acts of moral courage, which has, perhaps, been performed; and the actor was a woman, and, as we are pleased to call it, a savage.

"Kapiolani, the wife of Nahi, a female chief of the highest rank, had recently embraced Christianity; and desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain, descend into the crater, and by thus braving the volcanic deities in their very homes, convince the inhabitants of the island, that God is God alone, and that the false subordinate deities existed only in the fancy of their weak adorers. Thus determined, and accompanied by a missionary, she, with part of her family, and a number of followers, both of her own vassals and those of other chiefs, ascended Peli. At the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage and turned back; at the second, the rest earnestly entreated her to desist from her dangerous enterprise, and forbear to tempt the powerful god of the fires. But she proceeded, and, on the very verge of the crater, caused the hut we were now sheltered in to be constructed for herself and people. Here she was again assailed by their entreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, she would draw on herself and those with her, certain destruction. Her answer was noble:—"I will descend into the crater," said she, "and if I do not return safe, then continue to worship Peli: but if I come back unhurt, you must learn to adore the God who created Peli." She accordingly went down the steep and difficult side of the crater, accompanied by a missionary, and by some whom love or duty induced to follow her. Arrived at the bottom, she pushed a stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken. Those who had expected to see the goddess, armed with flame and sulphurous smoke, burst forth and destroy the daring heroine who thus braved her in her very sanctuary, were awe-struck when they saw the fire remain innocuous, and the flames roll harmless as though none were present. They acknowledged the greatness of the God of Kapiolani; and from that time, few indeed have been the offerings, and little the reverence offered to the fires of Peli."

Until the visit of Lord Byron, the "Royal Morai," where the bones of the ancient kings of the Island are said to be preserved, had been held sacred, with all its apparatus of idols, wooden and wicker; but Karaimoku gave permission to his lordship, not only to examine it, but to carry off as much of its contents as he should think proper. The license was acted upon so effectively that, somewhat to the annoyance of the priest who acted as guardian, nearly the whole furniture of the place was transported to the Blonde. The old man, however, was no bigot. He related an anecdote of his youth that is worth repeating.

"One morning his father had placed the usual offering of fish and poi before the *Nui Akua*, or Great Spirit. The son, having spent a long day in an unsuccessful fishing expedition, returned, and, tempted by hunger, devoured the food of the gods. But first he placed his hands on the eyes of the idol, and found they saw not; and then his hand into his mouth, but it did not bite; and then he threw his mantle over the image, and ate; and, replacing the bowl, removed the mantle, and went his way. Being reproved by his father, he said—"Father, I spoke to him, and he heard not; I put my hand into his mouth, and he felt not; I placed *tapa* over his eyes, and he saw not; I therefore laughed and ate." "Son," said the old priest, "thou hast done unwisely: 'tis true, the wood neither sees nor hears, but the Spirit above observes all our actions."

On the 18th of July, the frigate sailed for England, leaving a consul to watch over the interests of Great Britain, and to promote, as far as feasible, the advance of civilization and good government among the islanders. Strange things are intimated respecting Mr. Bingham and his fellow missionaries;—we wish, most sincerely, that Mr. Ellis were on the spot. His intelligence and moderation

might prevent much mischief. He would have a difficult task, but we are persuaded that he is quite equal to cope with all the irritabilities and selfishnesses which might encounter him in its performance.

On the 8th of August, in 20° 8′ S. lat. and 157° 20′ W. long., the Blonde came in sight of an island not laid down in any of the charts. Some of the officers landed, and found this solitary islet inhabited, and by Christians. Two "fine looking men" came on board, and presented their credentials as teachers appointed by the missionaries at Otaheite. When the party landed from the frigate, they were met by the natives in the most friendly manner, and led through a thick, shady wood, continually improving in beauty, until they came to a bright green lawn, on which stood the missionaries' dwellings, "two of the prettiest white-washed cottages imaginable." The interior answered to the outside appearances: boarded floors, sofa and chairs, windows with Venetian shutters, white curtained beds, and varnished floor-cloths, were among the conveniences and decorations of these villas of Mauti. A church stood near, of oval form, with carved pulpit and reading-desk, and with seats for the accommodation of two hundred people. The island belongs to the king of Atui, who, having been induced to destroy his idols, visited this spot in company with two English missionaries, destroyed the *morais*, committed the wooden gods to the flames, and left the two native teachers for the instruction of the people.

"On our return to the beach, one of the missionaries attended us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us,—the various-tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest trees—and, above all, the perfect union and harmony existing among the natives,—presented a succession of agreeable pictures which could not fail to delight us."

Their next point was Valparaiso, where their stay was short; and, in company with other English frigates, they sailed for Conception, where they had an opportunity of making acquaintance with the Araucanian chiefs, and of witnessing the evolutions of their cavalry. A grand review had been appointed, with the consent of the local authorities, for the marines of the British squadron, 300 in number; and the chieftains had promised to exhibit at the same time the manœuvres of the native troops. Men and horses were alike savage in their appearance. The whole scene, which furnished a holiday to the inhabitants for many miles round, is well described.

"At the command of Venancio, they went through their exercise. On a given signal they galloped off at once, brandishing their spears, and uttering the most discordant cries; then stopped suddenly and drew up in a body, round which the chiefs galloped repeatedly; then they dismounted and advanced as if to charge on foot, beating time with their lances, and working themselves up by shouts and howlings almost to frenzy. After this exhibition, our marines performed their evolutions, to the great delight both of the savage and the civilized spectators; and, indeed, the whole scene was very interesting. The surrounding country was very beautiful; our station, on a lawn on the promontory of Talcahuana, peculiarly so: groves and detached groups of trees surrounded us, between which, on one hand, was the vale of the majestic Bio Bio, whose broad waters were winding past the city, through rich woods and fields, at the foot of lofty mountains. On the other side lay the bay, in which the British ships, quietly at anchor, were dressed with flags in honour of the day. The fore-ground was filled with three very different races of men. The wild, unconquered Araucanian Indians, the original possessors of the soil; the native Chilians, sprung from the Indian owner, and the Spanish usurper of the country; and ourselves, whose presence here, a century ago, would have boded war in both hemispheres, but who are now the protectors of the peace, nay the very existence of the country. Nor were the external differences of appearance less

striking than the moral distinction of the three races. We were dressed in the modern European naval costume; the Chilians in their broad hats, and handsome striped ponchos; and the Indians with little clothing beyond what decency requires: so that there wanted nothing to complete the picturesque in all the various groups that we formed."

On the homeward passage, after leaving St. Helena, the Blonde fell in with a wreck, water-logged, but prevented from sinking by the lading, which was of timber. Her masts were shattered; her rigging and canvas were in shreds. The sea had swept the decks; but, when the frigate neared her, six human figures made their appearance in the last stage of famine and misery. They had been thirty-two days without any food but the flesh of their dead companions; they had seen other vessels, which had been unable or unwilling to aid them; and they were all that remained of seventeen. One ship, an American, staid near them two days, hailed them, and proposed to them to make a raft and come on board; but they had neither tools nor materials, nor, if these had been at hand, strength to use them. The sea ran high, and the American captain durst not risk his boat. He reluctantly bore up, and left them to their fate. It is singular, that not only the remainder of the crew were saved, but that the wreck itself should afterwards have been navigated into port. Lord Napier, in the Diamond frigate, fell in with it in the following summer; and, as the nature of his service did not allow him time enough to tow it into port, he put on board a sufficient number of hands, volunteers, to pilot the ship into the Azores, where she was so far refitted as to reach England in safety with the greater part of the cargo.

The Blonde anchored at Spithead, March 15th, 1826.

The plates are pleasing, but, assuredly, do not exhibit the most interesting or characteristic scenery of the Sandwich Islands. They are merely aquatinted. The view of the great crater, Kairauea, is a decided failure, although the drawing has evidently been made by a practised hand. It conveys no adequate idea of the magnitude, and still less of the depth, of that tremendous chasm. The delineation of such a scene requires the greatest skill and knowledge both of effect and of perspective, a combination of eye and science that is far beyond the range of a commonplace artist. The plan (if we may so term it) of the spot, is much more satisfactory. The portraits are interesting, and have been carefully engraved.

We were disappointed at not finding an accurate chart of the Islands: its place is ill supplied by a meagre sketch, on a small scale, of the "track of H. M. S. Blonde." An appendix contains a few papers on scientific and miscellaneous subjects.

SHORT NOTICES OF RECENT PUBLICATIONS.

PRIZE ESSAYS ON THE INSTITUTION OF THE SABBATH. *The former, by William Jay, Esq., to whom was awarded the Premium of one hundred dollars, by a Committee of the Synod of Albany. The latter, By Rev. Samuel Nott, Jun. Pastor of the Church in Galway, N. Y.*

It appears that the Synod of Albany, in the year 1826, appointed "A Committee of Correspondence, relative to the *sanctification of* the Sabbath." Among other measures, the committee "proposed the sum of $100, to be appropriated to the author of an essay on this sacred institution, which should be most approved." Of forty-four essays, the committee state, which were received and carefully examined, and many of which displayed great talent, "two of the number, in the opinion of the committee, stood prominent in point of excellence." These two essays form the pamphlet before us. The first is entitled—"On the

and Divine Authority of the
the second—"Of the Sabbath
be occupied in Personal, Do-
Social Religion." The first
the observance of the Sabbath
by the authority of God; the
nts out the manner in which
of sacred rest ought to be
Taken together, they may
d as forming a compendious
nplete system, in reference to
ical institution. This institu-
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perpetual obligation; its du-
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erformance of these duties are
wn, and the ruinous conse-
their neglect are justly and
xhibited. After a careful pe-
s pamphlet, we can recollect
a of any interest, in regard to
subject, which the writers
ouched on—It is an idea de-
Selden, that the Jewish Sab-
departure, as to the day, from
l institution; and that the
abbath is in reality a return to
ion, being observed on the very
was at first appointed by God.
ver, is not a point of any prac-
tance. We can scarcely ex-
pinion of the able and pious
which the writers of this pam-
handled their subject, without
to indulge in extravagant en-
We do earnestly hope that it
printed in as cheap a form as
d distributed into every part
ed States. A copy of it ought
to every publick functionary,
laid on the table of every
f Congress, and every mem-
y state legislature in the Amer-
n. It appeals equally to the
the Christian and to the prin-
ie republican. And never did
and republicans need to be ap-
n regard to the Sabbath, more
ountrymen need it, at the pre-
Our general government, in
ements made for carrying the
taken the lead in breaking
e laws, and breaking down the
entiment, by which the ob-
f the Sabbath in our land was
ied and enforced. And now,
y where we write, steam-boat
for the Sabbath are advertised,
nblushing an effrontery as if
ed neither the laws of God or
they are in notorious contra-
f both. Canals are opening,
ds are about to be established,
sections of our country; and
e vigorous *measures* are spee-
dily adopted to prevent the evil, every kind of travelling will shortly be as common—perhaps more common—on the Sabbath, than on any other day of the week. The influence of this, if it should take place, in deteriorating publick morals, and of ultimately endangering our free institutions, will be fearful indeed. The God of nations will assuredly punish us; we do not say by miracle, or by drought, or famine, or pestilence, or foreign war. Some of these, his ordinary scourges, he may use. But he needs only to leave us to the natural effects of our iniquities—the loss of a sense of moral obligation, and the prevalence of vice and unhallowed passions—and these will urge us on to self-destruction. The vital principle of free states is *the general prevalence of virtue;* and when this no longer exists, the termination of their liberties will soon follow. Let piety and patriotism therefore awake, and unite their efforts to arrest the mischief, before it be past a remedy.

A Scriptural View of Baptism. *By Daniel Baker, Pastor of the 2d Presbyterian Church, Washington City.*

This little tract, consisting of no more than 23 pages in small octavo, we have found to contain all the radical ideas relative to the subject of baptism, which we have elsewhere seen dilated into volumes. The writer has likewise the talent of presenting his thoughts in a clear and striking manner; and the whole is given with a good spirit. He is a decided advocate for infant baptism, but he expresses no uncharitable sentiments, and uses no harsh or irritating language, toward those who differ from him in opinion. He acknowledges himself indebted "for many valuable thoughts and some happy expressions, to Doctor Rice's admirable Essay on Baptism, Pamphleteer, No. 1." Mr. Baker considers, I. The Nature of Baptism. II. The Subjects. III. The Mode. We think this tract is well calculated to aid those whose minds are labouring on the subject of baptism, and who have not time or inclination to peruse more extended treatises; and to such we particularly recommend it. At the same time it may be useful to those who, after reading much, would be glad to see a perspicuous summary of the arguments in favour of infant baptism. Our limits forbid us to make extracts, and indeed they could not easily be made so as to do justice to the author.

An examination of the question,—"*Whether a man may marry his deceased wife's sister?*" *with some remarks on Domesticus and others.*

We certainly should not notice this

pamphlet at all, if the writer had not condescended, in a postscript, to notice us. —Nor shall we now enter into any argument with him, farther than to clear ourselves, if we can, from sundry grievous charges which he brings against us. His postscript is a review of our review of the pamphlets on the subject of incest, contained in our number for April last; and in four duodecimo pages, of which the postscript consists, we have counted eight allegations, in which we think there is no truth. We will enumerate and reply to them as briefly as we can. 1. He says the reviewer substantially charges all who do not concur in his opinion with infidelity. There is no truth in this. We showed that Domesticus, in arguing the law of incest without the aid of the Bible, was on ground common to him with infidels, and by such men as Hume might be beaten at his own weapons. But we have never so much as insinuated that Domesticus, or any other opponent in this controversy, was an infidel.—We abhor the thought of such an imputation. On the ground of reason alone Christians may, and often do, argue many questions of morals: we only gave our opinion that the question in hand could not easily be settled on this ground. 2. He intimates that the reviewer would be disposed to charge a layman with presumption, in pretending to understand or discuss a question on which he had decided. There is nothing to warrant this intimation in our review. On the contrary, we referred to a layman—the immortal Selden—as having treated this subject with more ability than any other writer. We do indeed think that such writers as our opponent, whether clergymen or laymen, would better let the subject of this controversy alone. 3. He insinuates that our article seems to favour the idea that Henry the VIIIth. was influenced by conscientious scruples in endeavouring to rid himself of his first wife. We thought we had shown that our opinion was the exact opposite of this: we think so still; and can only refer to the article in our April number, to satisfy any candid mind that this insinuation is utterly groundless. 4. He often calls the reviewer a professor—who, alas! is no professor at all; but only an humble editor of a monthly miscellany, a part of whose drudgery it is, to review such pamphlets as that now before him. 5. He charges the reviewer with coming forth with something like a pretension to an infallible right to settle all disputes. This is not a point for argument.—We deny the charge. We pretend to no right which is not common to us with all our fellow-citizens—the right of endeavouring to support our opi*nions by facts*, argument and reason. 6. He says that the reviewer has intimated that religious persecution is lawful in some cases. We really must call this a gross slander. We have intimated no such thing. We abhor persecution in all its shapes and forms. Our accuser indeed would fain make us a persecutor of poor M'Crimmon. But all we have said in regard to him, was said in support of an act of discipline already inflicted, and of an article of the constitution of the Presbyterian church, actually existing—and is this persecution! We believe our accuser would be right glad to have this whole cause in his own hands. 7. He charges the reviewer with an extreme want of charity. In what has this appeared? In M'Crimmon's case, it is said, and in the appeal to the Baptist church, "and in other parts of his essay." Of M'Crimmon's case we have already spoken; in our appeal to the Baptist Church we declared, that "for our Baptist brethren we cherish a sincere affection." Is this uncharitable! As "other parts of the essay" are not specified, we can say nothing of them—We believe that the charge of uncharitableness is not unfrequently made by those whose own lack of charity is the greatest of all. Whether this is, or is not, applicable to our accuser, let others judge. For ourselves, we have charity for men who have grievously erred in marrying their deceased wives' sisters, and for all those who have been our opponents in this controversy: yes, for our accuser himself, who we fain hope has not intentionally charged us falsely, but probably in consequence of being blinded by some strong bias of a personal kind. 8. He charges his reviewer with dictation, and an overweening desire to govern the General Assembly. As to dictation, our manner of writing must answer for itself. But indeed we are not so foolish as to expect, or even desire, to govern the General Assembly. Whoever knows that body half as well as we know it, will be satisfied that no individual ever did or can govern it—The attempt to do it, would at once destroy all the influence of the attempter. We rejoice that such is the fact. If we have ever had any influence there—and we certainly think we have had none to boast of—it was only because we were able to convince independent men, that we gave good reasons for the measures we advocated. We suppose that our accuser, in charging us with having done mischief (in a case which he does not specify) must refer to the "no creed" business; and we do not wonder that a man who would be glad to mutilate the Confession of Faith (which we rejoice to find is for the present preserved in its integrity, by an overwhelming vote of the presbyteries

cle submitted to them) should whenever the subject of creeds o his mind. We can only say, as we have had any agency in ; infractions of the Constitution esbyterian church, or in with- hose who would be glad to set ogether, we rejoice and will re- the whole, we repeat that our as manifested a feeling which ndicates a deep personal con- cern in the subject he discusses; and therefore, although we are not able even to conjecture who the individual is, yet, as we happen to have a portion of yankee blood in our veins, we may be permitted to *guess*, that he is some man who wants to marry the sister of his deceased wife; or else, that he is the advocate of some dear friend, who wishes to do that—in our humble judgment—unlawful thing.

Literary and Philosophical Intelligence, etc.

at Timbuctoo.—We are happy hat letters have been received or Laing, dated subsequent to l at Timbuctoo; but by some , the particular date is not in- The state of this city, so much , and so much sought after by s, together with the rivers and ry adjoining, will soon be made nd by a hand fully able for the Ve regret, however, by these learn, that, instead of proceed- the river Niger, to the sea, as ed, Major Laing intends return- by way of Tripoli. What has d this change in his route, whe- ealth, or finding insurmountable to his progress eastward and d, we have not heard, and can- upon ourselves to determine.

Africa.—Mr. George Thompson, int of much respectability, who ed eight years at the Cape of ope, has lately been induced, m motives of commercial enter- l partly from the impulse of cu- explore some of the unknown of Southern Africa. His re- often attended with imminent re always accomplished, under nces of astonishing privation ue, and even romantick vicissi- t the result, we understand, has e acquisition of more perfect ge than has hitherto been pos- elating to the external aspect of try in that part of Africa, and to ge tribes which inhabit it.— other distant places which Mr. on visited, his journey to the a country, which occurred at a cresting crisis, enabled him to he character of the natives in singular points of view, under tement of extraordinary events. ative is, we understand, just on of publication.

Steam Boats in India.—A Calcutta paper says, "steam vessels will become as numerous on the rivers of India as on those of Europe and America. They continue to multiply. In addition to those now on the Hooghly, four are on the stocks. Some of these are to be put on the Brahmaputra. The existence of coal in Sylhet, and its recent discovery in Asam, are fortunate."

The India Gazette, and the Hurkaru, have proposed that the *Indus* should be surveyed by steam gun-boats, for the purpose of promoting geographical knowledge, and of ascertaining the defensive property of the river in the event of a *Russian invasion.*

Mr. P. Hawkes, of Washington, has just issued an octavo volume, accompanied by a chart, which appears to us to be, for all persons, and particularly students and teachers, a valuable and very convenient manual for geographical purposes. The volume is entitled—"*The American Companion, or A Brief Sketch of Geography;*" and points out, "the Climate, Latitude, and Longitude, Bearing per Compass, and Distance in Geographical Miles, of each Place, from the City of Washington," &c.

The chart, which is particularly distinct and beautiful, exhibits at one view, the names of about thirteen hundred of the principal ports and places in the world, with their bearings, &c., as stated in the volume. The places belonging respectively to the United States of America, and the foreign countries, are so presented as to be immediately ascertained.—There is much of novelty, ingenuity, and acuteness in the whole arrangement, and great care would seem to have been taken in the logarithmic calculations. The chart is embellished by a fine engraving of the Capitol at the city of Washington.

Malte-Brun's Geography, is too well known among students to need at this time any recommendation as to its merits. To the edition of it, however, published here, by A. Finley, we invite attention, as promising to afford a very valuable work, at a comparatively cheap rate; and in point of mechanical execution, in a creditable style.

We have now lying before us the three first volumes—all that are yet published—there will be four in all—comprising 500 pages in each, which are furnished at $2 per volume.

For the mass, and value of information, this is a very cheap book, and worthy, therefore, of patronage. That portion respecting America, is reserved for the last, and will be revised and added to, so as to give the result of the latest information respecting our continent, and especially the portion of it occupied by the United States.

The later discoveries in Africa have also been carefully embodied in this work.

Tooth Ache.—A remedy for this most painful affection, which has succeeded in ninety-five of a hundred cases, is *alum* reduced to an impalpable powder 2 drachms, *nitrous spirit of ether* 7 drachms, mixed and applied to the tooth.

At a recent meeting of the London Medical Society, Dr. Blake stated that the extraction of the tooth was no longer necessary, as he was enabled to cure the most desperate cases of tooth ache (unless the disease was connected with rheumatism) by the application of this remedy.

The American Sunday School Union was instituted in 1824. At the last anniversary, there were connected with it, in all the states and territories in the Union, 400 auxiliaries, 2,139 schools, 19,289 teachers, and 135,074 scholars. During the year previous to the last report, 8,003 teachers, and 52,379 scholars were added to the schools. A great deal of the success of Sunday Schools is to be attributed to the economy introduced in the publication of necessary books. The amount of these publications now exceeds 3,000,000 of books a year, in the preparation of which more than 60 persons are employed as printers, binders, engravers, &c.

A Society of Ladies is about to be formed in Boston, for the protection and encouragement of female domestics.

Society of Friends.—It is stated that of this society there are seven yearly meetings in the United States, and one half-yearly in Canada, which are all said to *embrace* upwards of one hundred and *fifty thousand* members.

In addition to the schools established by publick authorities and benevolent societies for the instruction of children of African descent, there are *five* private schools in Philadelphia, conducted by coloured men.

An Indian stone pipe, formed of granite, finely polished and having several hieroglyphics, has been found at Chatham, Connecticut.

The whole expenses of the poor in Boston are 31,000 dollars, 10,000 dollars of which is paid by the state, and 20,000 by the city.—In Baltimore, the total expenditure on this account is 18,000 dollars. In New York, for *criminals* and *paupers*, 80,000 dollars are expended annually. Within the bounds of the poor corporation of Philadelphia, including about four-fifths of the whole population of the city and county, the amount levied in 1822, 23, 24, 25, averaged 120,000 a year. It has recently been reduced to 80,000 dollars.

The cultivation of sugar is said to be increasing in Georgia. A resident in Early county made, last year, 1800 lbs. of good sugar, from an acre and a quarter of Cowpen pine land.

It is stated in a Paris paper, that a great number of animals in the garden of plants are sick, not of the plague, but of a species of leprosy, which was communicated by the camels presented to the King by the Dey of Algiers. Several of the keepers are sick of the same malady in the Hospital of St. Louis, and two have died.

LIST OF NEW PUBLICATIONS.

A Compendious Introduction to the Study of the Bible. By T. H. Horne, A.M. Being an Analysis of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures."

History of Roman Literature from its Earliest Period to the Augustan Age. By John Dunlop.

Museum for May and June.

De Vere; or the Man of Independence.

Prairie. By the Author of the "Spy."

Captain Keppel's Travels.

Stewart's Philosophy, 3 vols.

Miller's Letters on Clerical Manners and Habits.

Dick's Christian Philosopher.

Quarterly Review, No. 60. (From the London Edition.)

Edinburgh Review, No. 90. (From the Edinburgh Edition.)

Memoirs of Jane Taylor.

Janeway's Letters on the Atonement.

A New Map of Europe.

Religious Intelligence.

ENERAL ASSEMBLY OF THE ESBYTERIAN CHURCH.

body met agreeably to ad-ent, on Thursday, the 17th ist month, in the First Pres-n Church of Philadelphia, s opened with a sermon by r. Doctor M'Auley, of New he moderator of the last In consequence of a unani-ote, the Assembly, at an eriod of their sessions, set ne whole day as a season of thanksgiving, humiliation, ayer. It was a day long to embered—The exercises of seemed to spread a most influence over all the pro-s of the Assembly. Sub-much importance, and some h enlisted personal and lo-ings, and called forth ani-discussions, were, notwith-g, disposed of without any r acrimonious controversy. nber of the members consti-he Assembly was about 130. sions of the Assembly con-just two weeks—The final ment, or dissolution of the ther, took place on Wednes-ning, the 30th of May. In sent number we have only insert the Narrative on the f Religion, and the notice to the establishment of the n Theological Seminary. storal letter, addressed by embly to the churches under re, and the last report of the s of the Theological Semi-Princeton, shall appear in t number.

IVE OF THE STATE OF RELI-*within the bounds of the al Assembly of the Presbyte-Church, in the United States erica; May,* 1827.

eneral Assembly would meet the ons of their fellow Christians, by presenting them with a record of the afflictions and the triumphs of the church within their bounds, during the past year. The whole cannot be told; but enough *can* be told to awaken the tenderest sensibilities of the Christian's heart, and to excite mingled emotions of sorrow, gratitude and joy.

In the picture which has been presented to the Assembly from the different sections of the church, there is a mixture of light and shade—good and evil alternately obtain: although they have reason to thank God that the indications of the progressive triumphs of Divine truth and grace, are strong and palpable, calculated to call into action the yet dormant energies of the church, and fill her mouth with songs of praise.

We shall first speak of the *evils* which exist. From many places, we hear complaints of the extensive prevalence of immorality, under its different forms. *Sabbath-breaking* is particularly noticed as prevailing in almost every region of our country. We hear with pain of the contempt which is poured upon this holy day, by the driving of waggons and stages, the running of canal and steam boats, the opening of mails, the travelling of men of business and pleasure: by hunting, fishing, horse-racing, visiting, distilling, driving of cattle to market, and other practices equally incompatible with the sanctity of the day, and the good order of society. We record, however, with pleasure the fact, that among the members of the mercantile community in some of our large cities, a reformation has taken place, and they refrain from travelling in pursuit of their worldly business on this sacred day. It would rejoice the hearts of the Assembly, if their good example were universally followed by that extensive and influential class of our fellow citizens.

The report of abounding *intemperance* is still heard from many sections of the church. From the north, the west, and the south, we hear the loudest complaints of the ravages of this destructive vice.—And, although in many places, its progress has been partially arrested by the influence of moral, religious, and physical causes, we have to lament that it still exerts a desolating power over vast numbers in our land. When, O when, shall man "the glory of creation," cease to merge his high character and destinies in this sink of brutish defilement!

Profaneness still partially prevails to dishonour its subjects, and insult the Majesty of heaven: and gambling, that infatuating and destructive vice, is still main-

taining its accursed sway over thousands of its hapless victims. By this remark we intend to condemn the practice of *gambling by lottery*, which under the sanction of Legislative patronage, is, in several places within our bounds, encouraging a wild spirit of speculation, paralysing industry, and carrying disappointment, poverty and sorrow into many habitations.

Within the bounds of some of our Presbyteries, we hear of the industrious efforts of heretical teachers to propagate their pernicious tenets. The progress of evangelical truth is awakening the enmity, and putting in array the forces of the prince of darkness. The church needs only to be told of these signs of the times, to perceive the obligations which they impose, and the demands which they make upon her intellectual and moral resources. The day of spiritual conflict is approaching, and it becomes the church to stand ready to sustain her acquired glory, and to hold fast and defend the standard of the cross.

But we are called to notice evils of another kind. In some of the northern, and southern, and in the greater part of the middle and western sections of our church, we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The "spirit of slumber," seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its vivifying power. As an effect of this, they are found conforming to the world, in its *fashionable amusements*, frequenting the *theatre* and the *ball-room*, and yielding to the *spirit of strife*, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish him forever from their hearts. Over such we mourn, and our prayer is, that the Spirit of the Lord would breathe upon them, and cause them again to live—"*Awake, O north wind, and come thou south, and blow upon these parts of thy garden, that the spices thereof may flow out.*"

In surveying the destitute settlements which are without the regular ministrations of the Gospel, the remote northern parts of the state of New York, the states of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without labourers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation.—*Of this we* have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the labourers may be multiplied, and that these thousands of our fellow sinners may not be left to perish, for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabaoth," and he come and smite us with a curse.

But from these scenes of moral darkness, on which the heart of the Christian dwells with pain, we turn your attention to more enlivening details. From "the lion's dens, and the mountains of the leopards," we would invite you to come along with us to the peaceful habitations of the Saviour, and enjoy the holy pleasure which springs from the contemplation of his presence, and the wonderful works of his grace.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. *Bible, Tract, Missionary* and *Education Societies* are multiplying, in almost every section of our church, and increasing in efficiency and usefulness. The *American Home Missionary Society* has been conducting its operations, during the past year, with augmented success. The *Pennsylvania Home Missionary Society* has also been labouring in the same good cause. Christians seem to be rising to the fulfilment of their Master's command, and engaging with an active zeal in the work of preaching the gospel to every creature. A noble liberality, in furnishing means for the support and extension of benevolent institutions, prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible Classes are to be found throughout a large portion of our churches, and have been greatly blessed as means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of *Sabbath School* instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage.

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.—Ch. Adv.

and the gospel of his grace. The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his Church. —Within the bounds of the *Synod of Genessee*, we may mention the Presbyteries of Rochester and Buffalo. In the *Synod of Geneva*, the Presbyteries of Bath, Geneva, Onondaga and Cayuga. In Onondaga, from four to five hundred have been added to the Church, and in Cayuga, about nine hundred. In the *Synod of Albany*, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1300 are reported to have joined the Church, and in the Presbyteries of Oneida and Ogdensburg, *some thousands* are enumerated as the hopeful subjects of converting grace. In the *Synod of New York*, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New York. In the *Synod of New Jersey*, on the Presbyteries of New Brunswick and Elizabethtown. In the *Synod of Philadelphia*, on a few of the Churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the City of Baltimore, a good work is now in progress in the first and second Churches. In the *Synod of Kentucky*, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of the *Teacher and several of the pupils in the Institution for the Deaf and Dumb* within their limits. In the *Synod of South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favoured. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for his Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endued with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our Colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens, in Georgia, and Dickinson, in Pennsylvania, have all participated, more or less, in the spiritual bounty of heaven's converting grace.

Our *Theological Seminaries* continue to receive the liberal support of the friends of sound learning and vital godliness. From these fountains, streams are issuing to water our parched land, and to make glad the city of our God. The number of efficient ministers is increasing, and our prayer is, that they may increase an hundred fold, until every destitute region of our world shall be supplied, and every ear be greeted with the voice of the messengers of salvation.

To the memory of our brethren* who have rested from their labours since our last meeting, we would here pause to consecrate a monument of fraternal affection. By the Master's order, they have been taken from our ranks, and their departure admonishes us to increased exertion before the night of death cometh when no man can work.

From some of our sister Churches in correspondence with us, reports have been received. The *General Association of Connecticut*, although labouring under many discouragements, are still cheered by the manifestations of the divine favour in the prosperity of their benevolent institutions, and in the progress of revivals throughout many of their churches.

From the *General Association of Massachusetts*, the reports are highly animating. There have been, in many places, powerful revivals during the past year. In the *city of Boston* and Berkshire county particularly, the Lord has been marching through the midst of his churches, and nearly 800 souls are numbered among the fruits of his reviving grace. We would rejoice with our eastern brethren in this testimony of God's grace to the cause of evangelical truth.

The reports from the *Reformed Dutch Church*, are encouraging. Revivals exist in a few of their congregations. The cause of Domestic Missions is receiving additional support, and their Theological Seminary is well sustained, and promises to be a lasting blessing to their church.

From the other ecclesiastical bodies in connexion with us, no reports have been received.

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourning, for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them, and the churches under their care, the General Assembly appropriated an entire day during their sessions, to the solemn duties of *thanksgiving, humiliation and prayer*. As the representatives of the Presbyterian Church in the United States, they endeavoured to bring the whole interests of that church before the throne of grace, and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era in the history of their ecclesiastical proceedings, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our uni-

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* Rev. Abner Towne, and Rev. James Southworth, of the Presbytery of Oneida.

Rev. Cyrus Downs, of the Presbytery of Otsego.

Rev. Samuel P. Williams, of the Presbytery of Newburyport.

Rev. William Arthur, of the Presbytery of Lancaster.

Rev. Matthew Lyle, of the Presbytery of Hanover.

Rev. Argus Diarmed, of the Presbytery of Fayetteville.

Rev. Amzi Armstrong, D. D. of the Presbytery of Newark.

Rev. Lyman Whitney, of the Presbytery of West Lexington.

Rev. Samuel Davies Hoge, of the Presbytery of Athens.

Rev. James Adams, of the Presbytery of Richland.

Rev. Stephen Kinsley, of the Presbytery of Champlain.

Rev. David Phillips, of the Presbytery of Muhlenburg.

Rev. Samuel C. Caldwell, of the Presbytery of Mecklenburg.

Rev. James Hall, D. D. of the Presbytery of Concord.

Rev. William F. Watts, of the Presbytery of ———

Rev. William Wilson, of the Presbytery *of Harmony*.

r be, "*Even so, come, Lord Jesus, uickly. Amen.*"

By order of the Assembly.

E. S. ELY, Stated Clerk.

MERICAN BIBLE SOCIETY.

Eleventh Annual Meeting of this Institution was held on Thursday, th of May, at the Middle Dutch , in Nassau street, New York. on. John Jay, the venerable Presi- f the Society, not being present, cellency, Governor Clinton, took ir. The Rev. President Day, of ollege, commenced the exercises ding the 7th chapter of Micah. s were then read from the Presi- f the United States, and several Vice Presidents of the Society, apo- g for their non-attendance; after an address, which occupied about utes, was delivered by His Excel- lc Governor. The annual reports Treasurer and the Managers were y W. W. Woolsey, Esq., and the r. Brigham. After the report, the ng resolutions were moved and ously adopted.

motion of the Rev. Samuel Mer- f the Methodist Church, seconded Rev. Mr. Smith, of Middlebury, the Episcopal Church,

olved, That the Report which has presented by the Board of Mana- e accepted, and that it be publish- ler their direction.

motion of the Rev. Mr. Eastburn, Episcopal Church, of this city, se- l by Rev. Mr. Bourne, Baptist Mis- y at Honduras,

olved, That while the Society are unmindful of the services rendered officers and managers the past they recognise with devout grati- hat goodness of Providence, which rnished means to carry forward, to at an extent, the work of preparing rculating his Holy Word.

motion of the Rev. Mr. Malcom, of aptist Church, seconded by the Dr. Milnor,

olved, That the Society view with satisfaction, the zeal and activity sted by so many of its Auxiliaries, ertaining the wants of their respec- istricts, and in taking measures to them.

motion of the Rev. Mr. Cornelius, ssachusetts, seconded by the Rev. ates, Baptist Missionary, from Cal-

olved, That in view of the rapid in- of our own population, and of the wide fields, which are opening abroad for the reception of the Bible, the friends of this National Institution are called upon, not only for persevering, but increased exertions.

Addresses were made by the several gentlemen who moved and seconded the resolutions.

During the past year there have been issued from the Depository, 71,621 Bibles and Testaments—Whole number since the Society was formed, 511,668.—*N. Y. Obs.*

The following letter, which we extract from the New York Observer, shows pretty correctly the state of religion in France.

Extract of a Letter from an American Gentleman in Europe, to the Rev. Mr. Arbuckle, of Blooming Grove, dated Paris, March 1, 1827.

With respect to the state of religion in France, it presents a very different aspect from that of our own country: at least to a man from Blooming Grove. In Paris, when he sees the billiard rooms in every street frequented with gamblers, the theatres and ball-rooms crowded upon the evenings of the sabbath, the shops open and streets full of carts and carmen upon the first, almost as much as any other day of week;—when, not only by twilight, but frequently at noon-day, he meets with her whose ways are the ways of death, he will conclude that the practices of the Popish subjects differ as widely from that of the Protestants as their articles of faith. Out of thirty millions, the whole population of France, there is but half a million of Protestants. Their proportion to the Catholics is, only as one to sixty;—all the remaining part (with the exception of a few Jews) being Catholics; at least baptized into the Catholic Church. Of these, the greater part, in regard to religion, follow the path of their forefathers, without thinking for themselves whither that path may lead them. They have little religion at any rate; seldom go to church, seldom think of death and eternity; and when they do, the first maxim which presents itself, seems to be, *Let us eat and drink, for to-morrow we die:* and they plainly manifest by their conduct, that they esteem pleasure as their chief good. Those whose circumstances permit them to spend their evenings in coffee houses, which are numerous and not expensive, assemble here in clubs, where they spend three or four hours at chess, tric-trac,

domino, &c. Others who have acquired a taste for gambling, even of those who live by their daily labour, assemble at their particular houses in the evening, where they lose perhaps the last franc they have in the world, without looking forward so far even as the end of the present life.

This, I think, is the true character of a great portion of the inhabitants. Others more prudent, more accustomed to reading and thinking, do not all follow the footsteps of their fathers, nor take for granted every *ipse dixit* of the Pope. A French teacher with whom I studied a few weeks, when I first came to Paris, told me that although he believed his religion the purest in the world, yet he thought several of its doctrines were incorrect, and not founded in Scripture. A young lady told me she thought several of their doctrines absolutely absurd:—that the Protestant religion appeared to her more rational, and the government of our church more agreeable to the spirit of the New Testament; and she gave me a pamphlet containing a satirical account of the Jesuits and their doctrines. Thus many, more or less, disapprove of their religion, though interest prevents them from acknowledging it to their friends. Others, however, even of those well educated, among whom perhaps we may include the king and royal family, give implicit faith to all the doctrines of their church, in their fullest extent. I boarded several weeks with a French Catholic, the Principal of an Academy, and bachelor of letters. The various little observances in his family frequently reminded me of what I had read in Mosheim's Ecclesiastical History, concerning the numerous ceremonies introduced into the church during the extensive influence of the Pope in past centuries. Even while asking a blessing at table, they form the cross, putting a finger on the forehead and thrice upon the breast: saying at the same time, "Father, Son, and Holy Ghost, Amen." A lad of about twelve years once observed that, he wondered so pious a man as he took me to be, should eat meat on Friday, thus weekly committing, as he thought, un grand pêche, or great sin. In their church, when they receive what they believe to be the real body of Christ, they are not allowed to touch it with their hands, but the priest lays it upon their tongues, that they may swallow it wholly at once.—Thus they believe they are actually receiving God! that the Pope has the supreme power on earth, and can pardon their sins. But there is yet another class in France, and very numerous, who reject both the true and false doctrines of their religion. The writings of Voltaire, which are to be found in every book-shop, and very cheap, have had a corrupting influence on the minds of those who are accustomed to read them. How strange that a man of sense should attempt to lay the axe at the foot of religion, and yet acknowledge it necessary even to the existence of law and justice! Thus Voltaire, in one part of his works, to give a literal translation of the passage, says, "Consult Zoroaster, and Minos and Solon, and the sage Socrates, and the great Cicero: they all adored one master, one judge, one father. The sublime system, ("that is, religion,") is necessary to man.—It is the sacred bond of society, the first foundation of truth and justice; the check of the wicked, the hope of the righteous. If God did not exist, it would be necessary to invent him."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of May last, viz.

Of the Rev. Dr. John Chester, from Nathl. Davies, Esq., Treasurer of the Presbytery of Albany, for the Contingent Fund	$50 00
Of Benjamin Strong, Esq., Treasurer of the First Presbytery of New York, for do.	30 75
Of Rev. Joshua T. Russell, a donation from Archibald Falconer, Esq. of New York, for do.	20 00
Of Rev. George S. Woodhull, from Mrs. Mary Green, Treasurer of the Female Benevolent Association of Lawrence, N. J. for do.	24 00
Of John M'Mullin, Esq. Sixth Presbyterian Church, Philadelphia, for do.	10 41
Of Rev. John H. Prentice, Otsego Presbytery, for do.	10 50
Of Rev. Eli S. Hunter, Genesse Presbytery, for do.	3 13
Of Rev. John Gray, Newton Presbytery, for do.	2 00
Amount received for the Contingent Fund	$150 79

	Brought forward	$150 79
shua T. Russell, collected by him in New York, for the Professor-		
be endowed by the Synods of New York and New Jersey -		1,200 00
acob Green, from Marlborough Church, North River Presbytery,		
- - - - - - - - - -		17 00
r. Ezra Fisk, collected by him in Goshen Congregation, for do. -		20 00
enry Perkins, the last instalment of Dr. Wm. Davis, of Allentown,		
; and from an individual 25 cents, for do. - - - -		3 25
avid Comfort, per Rev. Dr. Alexander, the last instalment from		
and from his congregation of Kingston, N. J., for do. - -		32 50
r. Wm. M'Pheters, per Solomon Allen, Esq., from the Presbytery		
ge, for the Southern Professorship - - - -		800 00
ames G. Hamner, from Fayetteville Presbytery, for do. - -		8 50
ohn Cousar, from the Presbytery of Harmony, for do. - -		25 00
ohn Breckinridge, which with an order for $20, to be credited		
eceived, will be in full of his third year's subscription for the salary		
rofessor of Oriental and Biblical Literature - - -		16 09
braham Williamson, $18, of which $13 is from the Female Bene-		
ociety of Chester, Morris county, N. J., for the Scholarship to be		
d by the Eumenian Society - - - - -		18 00
illiam Nevins, for Senior Class of 1819 Scholarship - -		30 00
. W. Crane, two years' interest for do. - - - -		12 00
mzi Babbit, for do. - - - - - -		13 00
eorge S. Woodhull, $120, of which $100 is from Rev. David		
of Elizabethtown, N. J., for Senior Class 1820 Scholarship -		120 00
ames Williamson, in part of his subscription for do. from the Educa-		
iety of Silver Spring - - - - - -		26 00
eorge Stebbins, per Rev. Dr. Ezra Fisk, for Senior Class, 1823		
ship - - - - - - - - - -		25 00
lbert Barnes, for do. viz.		
r. Silas Johnson - - - - - -	$5	
P. A. Johnson - - - - - -	5	
rs. C. B. Arden - - - - - -	5	
Lady - - - - - - - -	2	
orristown Ladies' Cent Society - - - -	34	51 00
amuel Taylor, per Rev. Dewey Whitney, as a member of Senior		
1824 - - - - - - - - -		25 00
eorge C. Potts, from Mrs. Ann Postlethwait, executrix of the estate		
el Postlethwait, Esq., late of Natches, deceased, being his legacy		
ding a scholarship in the Theological Seminary at Princeton, terms		
xplained by the Rev. George Potts, of Natchez - - -		500 00
eorge S. Woodhull, the legacy of Mr. Garrett Snedeker, late of		
ry, deceased, the interest of which is to be applied to the Educa-		
Indigent Students in the Theological Seminary at Princeton, for		
s' Fund - - - - - - - -		150 00
d also a year's interest - - - - - -		9 00
nin Strong, Esq., also for the Education of Indigent Students -		48 75
ne Keith, of Charleston, for a particular Student - - -		17 25
Total		$3,318 13

View of Publick Affairs.

EUROPE.

.—London papers to the 30th of April have been received at New York, a detailed statement of the settlement of a new British ministry, or cabi- hich Mr. Canning is the head—The names of those who compose the cabi- and commoners, are given in detail; but we have not space to insert them, uppose the omission will not be regretted by our readers. London, and in- whole kingdom, had been for a considerable time interested and agitated

with this concern. The interest it excited was extended even to France. Nor was this without good reason. The character of the British cabinet has influence on all European interests—indeed it has influence throughout the civilized world. On the resignation of the Earl of Liverpool, in consequence of ill health, it appears that the king sent for Mr. Canning, and requested him to name a ministry of which he should be the head. It was the wish of the king, that all the former members of the cabinet should retain their places, with the exception only of such changes as the resignation of Lord Liverpool and the advancement of Mr. Canning rendered unavoidable. Canning himself appears to have been desirous that this should be at least the *general* arrangement. But the proud peers of the administration could not brook the idea that a commoner, and a mere *novus homo*, should be set over them, in the character of prime minister. They resigned their places, and appear to have expected to force the king to invite them back. But the resolute monarch took them at their word, did not soothe them at all, but directed his favourite to make a new selection, which, after much communication with whigs and tories, has at length been made greatly, it is believed, to the chagrin of the dukes and lords who have resigned their places, their power, and their perquisites. There is good evidence that the king and Canning have the great mass of the nation decisively on their side. The aristocracy, the lords temporal and spiritual, are the party disobliged. Some of them however are still in the cabinet, and others are not unfriendly to the new order of things. But taking the nation at large, the king and the people are on one side, and the aristocracy on the other. The Duke of Wellington seems to have counted on an influence and a popularity which he was grievously disappointed at finding he did not possess. The new ministry was announced on the 28th of April, and the Parliament was to meet according to adjournment the first of May—The commerce of Britain appears to be reviving—Large emigrations, however, are taking place to the United States, and to Canada. From the port of Liverpool alone, it is estimated that thirteen hundred had emigrated in the space of a month—the most of them to the United States—Captain Parry has sailed on another northern voyage of discovery—His present object is, to reach if possible the North Pole—In Scotland, in the three first days of April, there was such a fall of snow as to intercept all travelling. Some of the wreaths, or banks, were from six to twelve feet deep—The Rev. John Thomas Shaw has been appointed Bishop of Calcutta, in the place of Bishop Heber deceased. The proclamation of our President, closing the ports of the United States against British vessels of a certain description, was known in London; and it does not appear that the measure was either unexpected or offensive. The birth day of the king was celebrated in London with unusual eclat, on account of his late firmness, in supporting Mr. Canning and dismissing the refractory members of his cabinet.

FRANCE.—It appears that liberal principles are making progress in France. Some of the most distinguished friends of freedom have been elected to the legislative Chambers. The king had recalled the offensive law in regard to the press; and as soon as this was known there was a spontaneous and general illumination of Paris. The king seemed desirous to calm the agitation which this obnoxious law occasioned throughout France, and had appointed a meeting with his people in the Champ de Mars on the 29th of April. The late Marquis de la Place has been eloquently celebrated by a member of the French Academy; and Roger Collard, another member of the Academy, and one of the most earnest opposers of the law against the press, has been elected in his place, by a unanimous vote. On the 24th of April a royal ordinance was published in Paris giving the tables of the population of the kingdom, which it appears is done once every five years. The population of the whole kingdom, as given officially by the Prefects, is 31,845,428 souls—that of Paris 890,431—that of Lyons above 145,000—that of Bourdeaux more than 93,000—and that of Marseilles nearly 116,000.

SPAIN.—A considerable Spanish army has advanced to the frontiers of Portugal, as if to protect the borders of the kingdom against the inroads of the British army, now on the Portuguese frontiers. The two armies it is said are looking each other in the face, but it is believed that there will be no fighting—This kingdom is still in great agitation. An account, by the way of Gibraltar, states that the chief towns in Catalonia have risen in insurrection and declared in favour of the Infanta Don Carlos.

PORTUGAL—Is not yet entirely quiet; but the rebels seem to have no large army in the field, and their leaders have taken care of themselves by leaving the kingdom. The Marquis de Chaves, and his uncle, Silveira, were in Spain, and were to be sent within the French territory, to keep them from mischief and from suspicion. It ap-

pears that Don Pedro had sent over to Portugal some important and energetic decrees, which the British minister, Sir A. Van Court, was exceedingly desirous should not be promulgated—The measures and manœuvres of this wily politician have heretofore been hostile to freedom, and we suspect that he will do no good in Portugal.

Greece.—The last accounts from Greece are calculated to give great pleasure to all the friends of freedom. The Turks have been defeated and driven from Athens, and the Greeks have recaptured a fortress in the neighbourhood of Missolonghi. In every part of the Morea their affairs are assuming a promising aspect. They have, it appears, in different parts of their country, no less than 28,300 soldiers in actual service, and their marine is highly respectable and fast increasing. Lord Cochrane has arrived at Napoli, and his arrival and their late successes have been celebrated with enthusiastic joy. We hope the supplies of food and raiment, sent them from our own and other countries, will relieve the pressing want of the necessaries of life which they have experienced for a year past. Lord Cochrane, a few days after his arrival, sailed with a small squadron on a secret expedition—He is not likely to be inactive, and we hope he will not disappoint the raised expectations of the interesting people to whose aid he has devoted his talents and his resources.

Turkey.—The Turk seems obstinately bent on prosecuting military operations for the subjugation of Greece, and we should not be surprised if he should pursue them to his own destruction. He appears to resist the overtures of Britain and Russia, favoured as they are, at least ostensibly, by all the great European powers, for an accommodation of his quarrel with the Greeks—He refuses accommodation on any terms but those of unconditional submission on their part; and those terms we are well satisfied will never be accepted. The Greeks would never accept them, if left to themselves; and if they would, Russia and Britain have gone too far to permit them to do it. These powers are pressing the Turkish Divan to accept their mediation, and listen to the propositions which they make. But the Sultan sometimes equivocates, at others is insolent, and hitherto has been unyielding. A favourite prime minister has either resigned, or been displaced, because he was thought to be too tame. We look with no small share of interested feeling to the issue of the present state of things in this despotick empire.—The business of the janissaries is not yet finally settled.

Russia.—Official documents recently published at St. Petersburg, make the population of the Russian empire to consist of 59,534,000 souls, upon a superficies of 375,174 square miles. The Roman empire, when at its height, did not, we think, embrace so large a territory as that of Russia, at the present time; and this enormous territory is still constantly enlarging. A very considerable addition is likely to be made to it, as the result of the late war with Persia. If it long holds together, in all its present extent, it will be a new thing under the sun. At present, however, we see no indication of its diminution. It is said that the Emperor Nicholas has marched an army of 100,000 men to the borders of Turkey, with a view to overawe the Turks in his negotiations relative to the Greeks—He has also published an ukase, highly approving of the part taken by the Arminians in his military operations against Persia.

ASIA.

By the late conquests of Russia, the British and Russian possessions in Asia seem likely to come in contact with each other; and recent accounts represent this circumstance as having occasioned no small alarm to the British authorities in India. The Russians will certainly be far more formidable neighbours, if they become neighbours, to the British, than the native Indian princes, or than the Burmese or Chinese, whose borders and theirs are separated only by an arbitrary line. Britain and Russia, although pressed together by the power of Buonaparte, have long been jealous of each other. Hitherto their disputes have been about maritime rights and prerogatives; but if their land territories should meet, the danger of a serious quarrel will be much increased. We have no very recent intelligence of missionary operations in India; farther than that a new bishop, as we have already stated, has been appointed for that country, by the English Episcopal church; and that the Baptist mission in India has acquired sufficient strength to support itself, and has amicably separated from the parent institution in Britain.

AFRICA.

In our Literary and Philosophical Intelligence, we have stated that letters had been received from Major Laing at Timbuctoo. We have since observed in a London paper of April 26th, that "letters from Tripoli state that Major Laing and Captain Clapperton met at Timbuctoo, and were making their way to Tripoli." If they return to their country in safety, much and long wished for information, in regard to the interior of this great continent, will doubtless be communicated to the world.

AMERICA.

BRAZIL AND BUENOS AYRES are still at war. It seems now to be well ascertained that the battle between the Imperialists and Republicans at Rio Grande, of which we last month gave some account, although not entirely decisive, terminated greatly in favour of the Republicans. By sea also, it appears that the Republicans, with a very inferior navy, have gained some important advantages over the Imperial fleet—Don Pedro is making strenuous exertions to reinforce both his army and his fleet; but we think he is likely to be driven entirely from the Banda Oriental. In other parts of his dominions, likewise, much uneasiness exists, and rebellion occasionally breaks out. He is certainly a man of considerable talents; but he seems likely to have a full demand for all his energies and resources, especially if he should quarrel, as he seems disposed to do, with the United States—In the mean time, it is said that he is about to supply the loss of the late empress by taking another in her place. It is easier for a prince to supply the loss of a wife, than the loss of such a territory as the Banda Oriental.

MEXICO.—The last accounts from this republick represent the civil dissentions existing there as likely to be terminated, with less difficulty than had been anticipated. The constituted authorities appear to possess the public confidence, and to act with energy. We have seen a long list of vessels taken and destroyed on the coast of Cuba by the Mexican squadron. Commodore Porter has manifested a degree both of sagacity and enterprise, which have deservedly raised him to high estimation with the Mexicans. A late arrival from the Havanna brings information that he had left Key West, privately in a sloop—his object and destination unknown. He has left one of his frigates on that station—We hear nothing of the congress of *Tacubaya*.

COLOMBIA.—This republick is still in a very agitated state. The general congress was coming together at the last accounts; and it is positively stated that Bolivar had actually sent in his resignation. If so, we hope we shall hear no more of his treachery and tyrannical projects. We believe he has always acted according to his best judgment, for the good of his country. In some things he may have erred—Who of mortals can say he *never* erred?"

GUATEMALA.—This republick is still convulsed. It appears that recently there has been a bloody battle between its military forces and those of Salvadore, in which the latter were defeated.

UNITED STATES.—We have already intimated that the emperor of Brazil had shown an unfriendly, if not a positively hostile disposition toward our country. His arbitrary and unjust measures in regard to our seafaring brethren, and his insolent treatment of our Charge des Affairs, Condy Raguet, Esq., when he interposed in behalf of his countrymen, induced Mr. Raguet to demand his passports, which were granted, and he has returned with his family to the United States. There is every evidence that Mr. R. acted with propriety, as well as with spirit, in this affair. The citizens of the United States at Rio Janeiro gave him a publick dinner, in testimony of their esteem, and presented him with a very flattering address. No less than nine masters of British vessels at Rio, also united in an address to Mr. R., thanking him for the incidental services he had rendered them, and regretting his departure. He has gone on to Washington, where we doubt not our government will promptly take the measures which the occasion demands.

ERRATUM IN THE PRESENT NUMBER.

In the paragraph which introduces *Religious Intelligence*, we have intimated that a notice would appear in our present Number relative to the directors of the Western Theological Seminary. After the form containing the paragraph was struck off, it was discovered that this notice had been mislaid and not put in type—It shall appear *next month.*

THE

CHRISTIAN ADVOCATE.

JULY, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVIII.

(*Concluded from p.* 244.)

Having now, as I hope, prepared the way for understanding more fully the answer before us, and endeavoured to guard it against abuse, let us consider the first clause of the answer before us, which stands thus—"Effectual calling is the work of God's Spirit."

The difference between an *act* and a *work*, has been explained to many of you, when you repeated your catechism to your pastors. An act is a *single* exertion or operation, and takes place and is finished *at once*. A work is a *series*, or continuation of acts or operations; and continues for some length of time. Now as effectual calling consists, as the answer shows, of several progressive steps, it is, of course, *a work*. It should, however, be observed and remembered, that the several steps or gradations of advance, in this work, although capable of being separately considered, are not so separated in experience as that one is always completed before another is began. In discourse we can distinguish them, and it is useful to do so. But when they take place in the mind of an individual, the exercises which constitute them, are often, to a certain degree, mingled together. The subjects of these exercises are not like persons making advances in science. They do not make one finished attainment, and then pass on to another, in a regular and unvaried course. On the contrary, he who is effectually called, seldom perhaps thinks of the several parts or steps of his calling, till the whole is completed; when, by reflection, he may perceive that he has shared in all.

The word *calling*, in the answer before us, deserves your particular notice. Men are outwardly called to repentance and newness of life, by providential dispensations, and especially by the preaching of the gospel. But these calls are often not effectual—Alas! how few regard them as they ought. The *inward* call, however, which we here consider, is always regarded and complied with, and is therefore denominated *an effectual call*. It is the special office of the Holy and blessed Spirit of God, to give this inward and effectual call to the soul; and his sacred influences are constantly to be sought in prayer for this purpose.

In effectual calling, the first step is to *convince us suitably of our sin and misery*. There are very few who will not acknowledge that they are sinners. Sometimes, when natural conscience is wounded by the

commission of enormous and reproachful sins, the sense of guilt may be exceedingly pungent. But all this is, too often, transient in its duration, and imperfect in its nature. It is quite another matter when the Holy Spirit performs this work, as a part of effectual calling. Then a conviction of guilt is bound on the conscience, and an abiding sense of misery is felt, under the apprehension of the divine displeasure. In some, and especially in those who have been great and flagitious offenders, the pain arising from this conviction of sin, and consequent apprehension of the divine wrath, is awful indeed. The knowledge of this, and the apprehension of it in their own case, sometimes makes unsanctified sinners stifle the conviction of sin, when it begins to take place. A fear of the pain which may attend on true repentance, is, I am persuaded, often the reason why serious impressions are banished and dissipated. But this is unspeakably foolish, in every view. Suppose it the most painful that is ever realized, and it is still infinitely rather to be chosen than the eternal pains of hell. But the apprehension is, in most cases, imaginary altogether. Even in great prodigals, true repentance is often a gentle work, although it is ever a deep one. The account which the eminent John Newton has published of himself, furnishes a remarkable instance of this: and the narrative which Bishop Burnet has given of the repentance of the profligate Earl of Rochester, is not much different. Oftentimes, indeed, pious people have wished that their convictions of sin had been far more keen and painful than they have ever felt. The Holy Spirit deals with each individual, in this respect, in a wise and sovereign manner. Some are convinced suddenly, and others gradually—Some more, and others less painfully. In some the whole process seems like the natural effect of reflection and consideration, and a degree of hope is mingled with conviction from the very first.

But in whatever way genuine conviction of sin takes place, the essence of it is this—The sinner is made thoroughly sensible that he is, by nature and by practice, a guilty, polluted, inexcusable offender, before his God; and that he is in a truly miserable state, from having lost the friendship of his Maker, and being exposed to his just and endless displeasure. These perceptions, resting and abiding with weight on the mind, constitute the essence of this part of the work: And these are necessary, not because there is any merit in them, for there is none; nor because by themselves they constitute true religion, for they do not.—If any rest here, they rest short of the kingdom of heaven. But a sense of guilt and misery is necessary to make the sinner loath himself and abhor his sin; and to render him earnest in seeking a Saviour, and ready to accept him as he is offered.

Accordingly the next step in effectual calling, as stated in the answer before us, is—"enlightening our minds in the knowledge of Christ." "What must I do to be saved?" will be the importunate demand of every sinner, convinced of his guilt in the manner just described. This inquiry, indeed, may not be always uttered to others, but it will always be felt by the individual concerned in all its force. You will now see him reading the word of God, if he be able to read it, with a care and an attention to which he had before been unaccustomed; and seeking for instruction from the pulpit, from books, or from conversation, with the deepest interest.

Making use of these means, the Holy Spirit, either more suddenly or more gradually (for there is as much diversity here as in the former particular) enlightens the mind into the knowledge of Christ. The

understanding is opened to understand the Scriptures; to discern with some clearness the gospel plan of salvation by Christ; to perceive the practical use of his offices; to receive the knowledge of his atonement, righteousness and fulness—To see, in a word, that he is a Saviour of matchless excellence, inexhaustible sufficiency, and unspeakable suitableness. Much may have heretofore been heard about Christ by the anxious sinner; but now, feeling as he does a deep interest in his inquiries, and being enlightened by the Spirit of unerring truth, he sees with an impression never known before, that Christ Jesus is indeed a Saviour exactly fitted to his state and necessities; able to save to the very uttermost all that come unto God by him; and willing to save, without money and without price. He sees too, that Christ is freely tendered—sincerely offered, with all his benefits, to every one who is willing to accept him.

Some have much clearer and fuller views of the kind here described than others. But it is essential to all, that they come to understand and be persuaded, that there is really "no salvation in any other" but in Christ alone; and that he is able and willing to save all those who truly commit their souls into his hands. Such an understanding and persuasion of this great and glorious truth there must be, as shall produce a real, engaged, and pressing desire, to obtain a personal interest in, and union with Christ.

The *renewing of the will* is the next step in effectual calling. In this the very essence of regeneration consists. The will is the seat, so to speak, of the moral action of the soul. Here lies our depravity in our natural state—The will and affections have taken a wrong bias—they are obstinately set on sin, and opposed to holiness. You cannot force them to change that bias. It is the bias of nature—of corrupt nature—and it requires the interposition of the God of nature—of him who can give us a new nature—to change this bias. You may reason as you will, you may be fully convinced yourself that the course of sin is wrong and ruinous; but still there is that wretched, prevalent, unchanged, sinful propensity, remaining in all its force. Persons under those exercises which are included in effectual calling, sometimes get to see this truth in a very clear and strong light. I once conversed with a sensible female, in this state of mind, who told me that she was satisfied of all that I have stated in the preceding part of this discussion; satisfied that it must be a supernatural agent that had engaged her attention to the state of her soul; satisfied that she was a guilty and perishing sinner; satisfied too that Christ was both able and willing to save her soul. But, ah! (said she) I have no will to choose and commit my soul to him for salvation, in the way he requires; I have no affection for him at all—and without this I certainly perish. What shall I do!" The answer was—the same God who has brought you thus far, can carry you through—can powerfully and sweetly dispose you to embrace the Saviour. Then I saw exemplified what I before well knew to be a fact, that the doctrine of our dependance on God for his grace (against which some quarrel so bitterly) is the most encouraging doctrine in the world, to a mind truly enlightened, and rightly exercised—The thought that God might, and perhaps would, do for her, what she clearly saw she would never do for herself, saved this woman from despair—And very shortly afterwards, what she looked for was realized. Her will and affections did, in the most full and delightful manner, choose and centre in Christ, as all her salvation and all her desire. This however was,

I know, a case in which the party concerned had uncommonly clear views of the state of her own soul. In hundreds and thousands of instances, where the change is as real and as genuine as that I have mentioned, the progress of the mind is not observed or seen, with any such distinctness—The will and affections are found to be changed, but, for a time at least, it is not known by the party how, or when it was done. President Edwards states this to have been the case with himself. He was always a close thinker—He was anxious about the state of his soul, and was praying and examining divine truth. He had quarrelled, long and ardently, with the doctrines of divine grace and sovereignty. At length, he says, he seemed to understand and see a glory in them, that made him love them. But he thought, at the time, that he only happened to get the true view of them, which he had not been able to take before. A true view indeed it was; but he afterwards discovered that the change was in his heart —in his will and affections—and not in any new intellectual perceptions of the subject itself.

This change of the will and affections is the peculiar work of the Holy Spirit. It is done, in the *view* of divine truth, but the Spirit is the agent. *How* he does it, we know not. It is expressly likened, in Scripture, to the influence of the wind—a powerful but an invisible agent. We know, however, that no violence or compulsive influence is used. The creature acts, all the time, with the most perfect freedom. All we can say is—"He is made willing in a day of God's power."

After the renovation of the will, the soul, under the same sacred influence by which the renewal was effected, is "persuaded and enabled to embrace Jesus Christ, freely offered to us in the gospel"—This *has been* so much anticipated, that it will not be necessary to detain you long with it. The embracing of Christ as he is freely offered in the gospel, or the exercise of saving faith, is the act of a new nature. The old man is corrupt, and never puts forth a holy exercise; and it is evident that the new nature must exist before it can act. But it always acts faith in Christ, when it does exist. The same blessed Spirit who changes the heart, assuredly, and in all instances, leads it to Jesus Christ, and in the language of the answer, "persuades and enables it to embrace him." This is most happily expressed. The soul sees such an excellence, amiableness, and suitableness in Christ, under the Spirit's influence, that it is ready to say—"How can I possibly refuse to obey, trust and love, such a Saviour—He is altogether lovely, he is the chief among ten thousands." Thus, it is *persuaded:* And aided by the same blessed agent, it is also *enabled*, in the truest and most unreserved manner, to embrace Christ—To receive him with open arms, and to lay hold of him as emphatically *the Saviour* of the soul—placing all its dependance, truly and delightfully, on him alone, for a complete salvation; for pardon, justification, sanctification, preservation, and eternal life.

Here, again, it is to be noted, that the clearness and sensibility with which different true believers close with Christ, is very various. With some it is done with rapture and ecstasy. By others it is done with great calmness. And by many, I doubt not, who do it truly, it is done so feebly and faintly, or rather, with such indistinct perceptions of their own real acts, that they long doubt and fear whether they have done it at all. But what is essential is, really, practically, and heartily to approve of the way of salvation by Christ, and rest and trust in him, as the "all in all" of the soul—Those who do this em-

im in a saving manner—The
rant that you and I, my dear
may thus embrace him to our
l benefit. Amen.

PASTORAL LETTER.

Continued from page 254.)

Allowing any body and every
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may be done by one who pre-
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while those who have the most
l pride, the highest conceit of
their own piety and engagedness, and will therefore be the most likely to put themselves forward, are not the most suitable persons to lead the devotions of others, or to speak to their profit. And if the practice is once introduced, it will be likely to produce difficulties, in the end, of a very serious nature. When it is once established, if the settled pastor should feel it to be ever so necessary to impose restraints, and check disorders, he will be in danger of raising prejudices against himself by attempting to interpose. We think it safest, that the pastor, or in his absence, some one of the older members of the church, who may be present, should take the direction of every meeting, and name such persons to speak and pray, as he shall think most to edification. "Let all things be done decently and in order."

16. *Wrong means of exciting fear.* We think there is enough in the Bible that is alarming in its nature, to which the attention of sinners may be properly directed, without resorting to any artificial means of our own contrivance. Yet, we apprehend that some, not content with presenting scriptural topics in a scriptural manner, are in danger of resorting to other means, in order to clothe them with artificial terrors, for the purpose of trying to give them greater effect. To tell one who acknowledges himself to be in an unconverted state, that he is in the way to destruction, and that unless he repents he will speedily perish, cannot be objected to; but, to tell such a one that "he will be in hell before twelve o'clock;" to say to a child, "watch the sun, for you will be in hell before it goes down;" to say to another, "if you do not repent to-day, you will be in hell to-morrow;" to say to an awakened sinner, in ordinary circumstances, "your case is the most hopeless of any that I have ever seen," or, "I have no doubt you are a reprobate, for you have every mark of a reprobate," or, "you are going right to hell, and there is no help for you;" such things, we think, are al-

together unjustifiable. Such predictions and declarations we know not how to reconcile with truth; and if we saw nothing objectionable in them, in that respect, we think they are adapted to do injury. They may, indeed, create a momentary terror, in some minds; but the ultimate influence of them, we think, will be, to harden those who have been thus addressed, and lead them not only to despise such artificial terrors, but to be less accessible to the sober warnings contained in the Bible.

17. *Trying to make people angry.* When truth and duty are clearly presented to sinners, and they have feeling enough to make an application of them to their own case, it is to be expected they will feel displeased: Not always, perhaps, with him who presents these unpleasant subjects; for they may be convinced that it is done in kindness, and with the best wishes for their good; and, in that case, their displeasure may be with themselves. And this we think is the great point to be aimed at, in presenting unpleasant subjects, and urging them upon the consciences of men, that they may see their own folly and guilt, and condemn themselves for it. But some are so unreasonable as to be displeased with the preacher or the friend who urges these subjects upon them, though it is done with the kindest intentions. We think it is wrong to soften down, or conceal the truth, for the sake of pleasing men; and if any preacher does please all sorts of hearers, we think that circumstance ought to lead him seriously to inquire whether he has not failed in declaring the whole counsel of God. Yet we ought not rashly to conclude that the absence of open and violent opposition is a proof of unfaithfulness. We think it quite possible for the consciences of men to be so thoroughly convinced of the truth, as to silence all open opposition, even though their hearts are not brought to submission. But, while it is to be expected that the faithful declaration of the truth will offend some, we think it would be a great mistake to make it an object to give offence, and try to provoke the angry passions of men. To study harshness and abruptness of manner, in the pulpit or in private conversation, for the purpose of giving offence, appears to be entirely contrary to the inspired direction in *meekness* to give instruction to opposers. And after having given offence by such a manner, to conclude that the opposition which is made is an evidence of our superior faithfulness, we think would be quite unwarrantable.

18. *Talking much about opposition.* It is to be expected that the enemies of truth and righteousness should be grieved to witness a revival of true religion. And it can scarcely be expected that such a revival can take place, to any considerable extent, without being opposed, secretly or openly. But as we think it a fault in Christians to try to provoke and stir up opposition, so we think it extremely injudicious in them when such opposition is made, to try to drown it by raising as great a noise on their part. It will be more likely to exhaust its rage, and die of itself, if let alone, than if fresh aliment is administered by raising the cry of *persecution.* We think it is the best policy, as well as most agreeable to the spirit of the gospel to bear injurious treatment of every kind, with meekness, and forbearance, and silence. It was when the enemies of the Lord Jesus were most enraged against him, that he was the most silent and submissive under their injurious treatment, an example which his disciples would do well to imitate.

19. *The affectation of familiarity with God in prayer.* The pure spirits above are represented as veiling their faces before the Majesty of heaven and earth. Holy men of old, when favoured with the clearest views of God, abased themselves before him, with the deepest reverence. Penitent sinners are, indeed, encouraged to come boldly to the throne of grace, through faith in the blood

nement, as children to a father. t is with childlike confidence should come; such confidence omes a dutiful and affectionate who respects his parent, and him as the fifth commandment es. It is not with such fami- as a man approaches his equal, less with such indecent free- s a well bred man who respects lf would be ashamed to use to- any one, in the presence of . To affect a familiar, talking er, in our publick addresses to appears to us to betray as much it of good taste, as it does of t of right feeling towards God. adapted to disgust those who a common sense of propriety, to shock those who are accus- to treat their Maker with ence.

Language of profaneness. the name of God is used irre- tly, we cannot but consider it a of the third commandment, though it should be done in g or preaching. And we can- ee how its frequent repetition, mere expletive, for want of hing else to say, can be consi- in any other light than as tak- e name of God in vain. And it is used in the pulpit, for the purpose that it is used by the ne swearer, merely to give force nergy to the expression, we see hy it should be considered pro- in the one case, and not in the Yet, we believe it is used, in exceptionable ways, by many at ay. There is another species of age, which is sometimes heard igious addresses, which, to some, rs still more exceptionable, be- it resembles the more vulgar of profaneness. It is the fami- se of the words *devil, hell, curs- amned*, and the like, with the kind of tone and manner as are commonly heard from pro- lips. We know not why one should be thought profane, who to others, in the streets, "go to and be damned," and another, uses the same expression, in the pulpit, with the same tone and manner, an example of uncommon piety.

21. *Disregard of the distinctions of age or station.* The scriptures recognise these distinctions, and re- quire us to regard them. "Honour thy father and mother," said God at mount Sinai, "Thou shalt rise up before the hoary head, and honour the face of the old man," was a re- petition of the same law. The new Testament is so far from setting aside this law, that it is repeated there, with additional injunctions. Though Timothy was an eminent young man, and invested with high authority, the direction to him is explicit: "Re- buke not an elder, but entreat him as a father, and the younger men as brethren; the elder women as mo- thers; the younger as sisters, with all purity." It was one of the charges which our Lord brought against the Pharisees, that, under the pretence of discharging another religious duty, they set aside this commandment by their traditions. We cannot but re- gard it as an offence of the same kind, when men now, under pre- tence of Christian faithfulness, adopt the language of rudeness and disre- spect towards the aged. Examples of what we mean, are such language as this, in the mouths of young men and boys: "You old, grey headed sinner, you deserved to have been in hell long ago"——"this old hypo- crite,"——"that old apostate,"—— "that old grey headed sinner, who is leading souls to hell,"——"that old veteran servant of the devil," and the like. We fear that young con- verts, and even children, have been led to believe, in some instances, that such language, respecting their pa- rents and others, was commendable, and to think it a mark of faithfulness to use it boldly. We think, on the contrary, that the scriptures speak of it as a mark of great degeneracy, when "the child shall behave himself proudly against the ancient, and the base against the honourable."

22. *Censuring, as unconverted, or as cold, stupid, and dead, those*

who are in good standing in the visible church. We fear that many have been led to think that the spirit of censoriousness is a necessary part of the spirit of a revival, and that the best evidence of being *awake* is a disposition to cry out against the stupidity and coldness of others. But nothing is more different from those *fruits of the Spirit* which are enumerated in the scriptures. It appears to us an indication rather of spiritual pride, and self confidence; and when it accompanies a revival, we think it one of the greatest blemishes in the work, and one of the greatest hindrances to its progress. If we have reason to fear that others are in a cold, backslidden state, the temper of the gospel will not lead us to proclaim it abroad, nor to denounce them as unconverted, but to go to them in the spirit of meekness, and labour with them in private. It certainly will not lead us to denounce orthodox churches and pious ministers by name, as "in the way to hell," or as "Achans in the camp of the Lord," whose "character is as black as hell," and declare that "the interests of religion require that they should be *put down.*" There is a method practised by some, of censuring others in prayer, which we regard as more exceptionable still, inasmuch as it prostitutes a most sacred duty to purposes of detraction. In praying that God would make a minister faithful, there is no need of using such expressions as plainly imply that both God and the world know him to be notoriously unfaithful. No Christian can object to being prayed for in a manner which exhibits the temper of the gospel; but, under that pretence to hold up to publick notice, as cold, and stupid, and dead, and perhaps as a hypocrite, or an apostate, one who is in regular standing in the church of Christ, we think no man in his sober senses can attempt to justify.

23. *Praying for persons by name in an abusive manner.* We see no *particular* advantage in calling out the names of particular persons or places, in the midst of a prayer. We think, in ordinary cases, a sufficient degree of definiteness, as to the object of our petitions, can be expressed without it; and as it is unpleasant to some, and disturbs their devotions, we think it had better be avoided. But it is not the mere mention of names, that we principally object to. It is the manner in which particular persons are held up to view, whether with or without their consent previously obtained. If particular persons, who are conscious to themselves that they are in an unconverted state, ask to be prayed for in a publick assembly, it is to be presumed that they wish it to be done in a kind and affectionate manner, and not in the language of abuse. To array an impenitent sinner before a publick assembly, and describe his character in such terms as would convey to the hearers an idea that he is "an abandoned wretch;" to tell the Lord that a man prayed for "is full of hell, and his father was full of hell before him, and his grandfather was full of hell before him;"—to apply such language to him on such an occasion, as could not be used elsewhere without being considered defamatory, is certainly without any justification from the example or the precepts of the Lord Jesus Christ.

24. *Imprecations in prayer.* We think the imprecations recorded in the scriptures, in which inspired men prayed for the judgments of God upon particular individuals, are no example for our imitation. They were uttered, no doubt, by those holy men of old, under the immediate direction of the Holy Spirit, and are not to be regarded as the expression of any malignant feelings. Doubtless we ought to pray that individuals may be converted and saved, in the exercise of submission to the divine will, and with a supreme desire that God would make that disposal of them that he sees most for his glory. But, to pray for an individual that he may be *converted or removed*, to ask God

to change his heart now, or else cut him off and send him to hell, to pray God "to seal the damnation of sinners this night," or to use any other language which has the appearance of dictating to God, and invading his prerogatives of mercy or judgment, we think entirely wrong, and inconsistent with that *faith in God* which the perfections of his character bind us to exercise.

25. *Denouncing as enemies to revivals those who do not approve of every thing that is done.* We are aware that differences of opinion exist among real Christians on the subject of revivals; and that different measures have been adopted by different men for their promotion. And we think that Christian charity would lead us to believe that both ministers and private Christians may be sincere in their professions of friendship to revivals, although their views of the best means of promoting them should differ from ours. We expect that those who differ from us in their opinions on this subject will express their opinions freely, as is their undoubted right; and we have no wish to abridge their right of so doing, or to control the exercise of it. And we have no disposition to represent them as enemies to revivals, because they differ from us with regard to the best means of promoting them. And we wish to caution those under our care against the indulgence of such a disposition towards any. We think if a revival should exist among us, and other professed friends of revivals should appear not to think so highly of it as we do, or should be slow in forming their opinion, it would not be wise to ascribe it to their *unbelief*, and to denounce them as cold hearted, and stupid, and dead, and enemies to revivals. And if they should make objections to any of the means we adopt for promoting the work, and should state their objections calmly, we ought not to try to "stop their mouths," but listen to their reasons, and give them all that consideration which the importance of the subject demands; and not immediately treat them as enemies, because they might not think as we do. We suppose that ministers and Christians have been sometimes denounced in this way, and some of the most eminent and successful ministers too, by ardent and inconsiderate men, from the notion that their objections would go to strengthen the hands of opposers, and encourage the enemies of religion. But we think the denunciations that are thrown out against such ministers and Christians do more to strengthen the hands of opposers, than all the objections which they bring. It is virtually telling the enemies of religion that they have such ministers and Christians on their side, in this matter; than which nothing is better adapted to strengthen their hands.—Whereas if they were told what is true, that these are the friends of revivals as well as we, and only differ from us in regard to some of the measures we pursue, the attempt to claim them as allies by the enemy would be defeated and silenced.

26. *Female prayer and exhortation.* It is our earnest desire that the female members of our churches should feel the importance of the situation in which God has placed them, and be active and diligent, in their own sphere, in promoting the cause of Christ and the salvation of souls. We regard it of great importance that they should have meetings by themselves, for prayer and mutual exhortation; and that in all those situations in which God has made them the *head*, they should not shrink from the discharge of those duties to which Providence shall call them. In promiscuous meetings, however, we do not think God has made it their duty to lead, but to be in silence. Where a female is the head of a family, or the teacher of a school, we have no doubt it is her duty to lead their devotions, in the absence of a suitably qualified individual of the other sex, rather than to have the worship of God omitted. But, were the female members of our churches to be pressed out of the sphere which

God has assigned them, we fear, that although some good might be the accidental result in some instances, it would so diminish their power of doing good in general, as to prove a great calamity to the church, and a great hindrance to the prosperity of religion in the world. And we would put it to those who think that female praying in promiscuous meetings is lawful in itself, whether, since they do not think it is positively commanded, and others think it is positively forbidden, they are not bound to lay it aside, by the rule of the apostle to forbear eating meat, if it were a cause of offence to his brethren.

27. *Loud groaning, speaking out, or falling down, in time of publick or social worship.* We have no doubt that strong feelings of the mind sometimes produce involuntary effects upon the body; and that persons who are greatly agitated by strong passions of any kind, may sometimes feel unable to restrain themselves from outward expressions of their feelings. But we think such things should be discouraged, and that individuals in such cases should restrain themselves as much as possible, lest disorder and confusion should be introduced, to the great dishonour of the publick worship of God. And we apprehend, that, if such outward expressions of feeling are indulged but a short time, they will grow into a habit; and instead of being the expressions of real feeling, will be the means resorted to for the purpose of exciting feeling, and will rather increase as the ardour of real feeling diminishes. And we think, that, to speak of groaning in prayer, or the observance of any particular posture, as any mark of extraordinary engagedness or humility, would be rather adapted to encourage hypocrisy and imposture, than to follow the sober decisions of scripture, which lay the whole stress upon a right disposition of heart, without which no service is acceptable to God. To pray for some as "too proud to *kneel*," might lead such as do kneel, to think they are of course humble; and to connect the idea of falling prostrate, and rolling about with a still higher degree of humility and engagedness, we think would be to establish unhappy associations, and encourage superstitious and extravagant notions. Let convenience, *decency*, and solemnity, regulate the posture of worship, but let no posture be substituted for right feelings of heart.

28. *Taking the success of any measures, as an evidence that those measures are right, and approved of God.* It is common to say of the measures adopted for promoting a revival, when they are successful, that God *blesses* those measures; and the conclusion is easily drawn, that, if God blesses any measures, it must be that he approves of them, and that those measures cannot be wrong. We think that this principle is highly dangerous in its tendency; and, at the same time, from the plausible appearance it assumes, that there is great danger of its becoming extensively prevalent. Truth is the instrument which the Holy Spirit employs in the conversion of sinners; and if he should sometimes make it effectual to that end, when exhibited in connexion with much error, or with much that is wrong in the manner and circumstances under which it is presented, it would by no means indicate that God approved of the error, or of the manner and circumstances under which the truth was exhibited; nor that much more good would not have been done by the same truth presented under different circumstances. That *the end justifies the means*, is a principle which belongs to the school of infidelity, and not to the school of Christianity. And though the best and most important end should be proposed, it must be pursued only by such means as the scriptures authorize. To take it for granted that success is an evidence that the means used to attain it were right, would be to set aside the Bible as a rule of conduct, and would overthrow, in its turn, every precept of

the divine law. Jacob succeeded in obtaining the blessing from his aged father, though it was by means of deliberate deception and wilful falsehood. Shall we, therefore, resort to deception and falsehood to attain our end, and think to silence objectors by telling them, "God has *blessed* these means, and for them to find fault is to be more nice than God?" Moses succeeded in bringing water from the rock, though he took different measures from those which God had expressly directed, and was afterwards punished for his sin in that instance. We greatly fear, if the principle once becomes current that success is an evidence that God approves of the means by which it was attained, that deception and falsehood will come to be considered not only innocent but meritorious, if they are practised for the advancement of religion, an error which once prevailed in the professed church, and some appearance of which we think we have occasionally seen in our own times. Intimately connected with this erroneous principle, is another, not less erroneous; that the success of an individual minister, in winning many souls, is an evidence of his superior piety and faithfulness, while the want of success, in another, is an evidence of his unfaithfulness. We believe that a man has more reason to hope for success when he is faithful than when he is unfaithful. But as success is not the rule of duty, neither is it the rule by which individuals will be judged. Such a rule would go to approve of some, who, after much success, have turned out to have been bad men. And such a rule would go to condemn some of the most distinguished prophets of old, and even our Lord himself, whose personal ministry was attended with very little success, compared with that of some of the apostles. We think no sober Christian, who takes the Bible for his guide, can doubt at all that the degree of ministerial faithfulness, and the propriety of every measure for the promotion of religion, must be judged of by the law and the testimony; and that it is as unsafe, as it is criminal, to set up any other rule in the place of that which God has established.

29. *Disorderly and disorganizing measures.* God is a God of order. This appears in all his works, and in all the ordinances he has given to men. The experience of all ages has tended to show the wisdom of that order which God has established in the visible church, and how closely the best interests of the church are connected with the observance of it. Yet the ardour and inexperience of youth is often impatient of those restraints it imposes; and the warm temperament of others sometimes leads them to grasp at some small, present, temporary, partial good, regardless of certain, future, abiding, and general evil. The business of ministers of the gospel is often, in scripture, compared to those occupations which require a wise foresight of future consequences, which they are to provide for, in their present arrangements, and to neglect which, would be entirely inconsistent with their duty. Some of the oldest ministers in this region, and some who are now in their graves, have been much alarmed at what they have seen on this subject. They have apprehended, that the importance of order in the church was less and less felt in this region, and that a disorganizing spirit was rising, which foreboded much mischief. The destruction of mutual confidence among ministers and church members, the sinking of the ministerial character, the diminution of ministerial influence, and with it the power to do good, the prevalence of a spirit of party, and the ambition of being party leaders, a restless, revolutionizing temper, never contented with the present, but always desirous of change, are certainly great evils in the church. And if they exist in any measure, or if there are causes in operation which appear likely to produce

them, it is certainly ground of alarm to all who wish well to Zion. Whether these evils exist, and how far, it is not our purpose to say. We only desire to guard those under our care against such things as have a tendency to produce them.

We think it disorderly for any minister, or other person, to interfere in any way in the concerns of a church to which he does not belong. He makes himself a busy body in other men's matters. Every church and society expect to manage their own affairs in their own way; and if they wish for advice or assistance, they will ask it. If an individual in any church feels aggrieved by any of its decisions, there is an orderly way for him to obtain redress. But for a minister or other person to encourage discontented individuals in another society to come to him with their complaints, and so to talk with them as to increase their discontent; and especially for him to express an opinion in their favour, and against the decisions of the church, on the mere statement of one party, we cannot but consider as highly disorganizing in its tendency, and mischievous in its influence.

For a preacher, or other individual, to go into a congregation and set up meetings, or attempt to introduce any measures, under pretence of wishing to promote a revival, without being invited and authorized so to do by the minister of that congregation, is so gross a violation of order, that few will attempt to justify its being openly done. Yet we apprehend there are ways in which it can be done covertly, and be productive of worse consequences than if done openly. No one can object to a minister's preaching in his own congregation; yet if he should take pains to appoint a meeting in such a place as to draw many of a neighbouring congregation to hear him, and should take that opportunity to exhibit sentiments or recommend measures which he had reason to believe the minister of that congregation would not approve; or, if a minister should do the like when preaching for another by exchange, it would not be a neighbourly act. There is, doubtless, in every such case, common ground enough to be occupied, in which both would agree; and we think every neighbour, who wishes to be orderly, will keep that in view. A family or two, who belong to a church of the same denomination, in another place, may set up meetings at their own houses, professedly for the accommodation of themselves alone, against which it would be difficult to make any objection; and yet, under this cover, many others may be induced to attend, and sentiments may be advanced, and measures adopted, which have a powerful tendency to divide and distract the church and congregation among whom they reside. A man may come into a congregation under the colour of visiting his friends, which cannot be objected to; and yet, while so doing, he may embrace the opportunity, by his conversation and prayers, to disseminate opinions which he knows are contrary to those of the minister of the place, and adapted to promote uneasiness and division. Individual members of a church may be told, with respect to the preaching of their minister, "you never can have a revival under such preaching"—"your minister has never preached the gospel to you"—"he does not know how to preach, nor how to pray"—"if you want a revival, send away your minister, and get a different one, and you can have a revival"—"I advise you, if you want a revival, to withhold your support from the minister you now have, and thus compel him to depart." Such measures can scarce fail of doing mischief in any congregation; and those who are disposed to adopt

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And if any measures are intro-
duced, in which the pastor cannot
cordially co-operate, it will be seen
by the people, and cannot fail to
do mischief.

Individual members of a church
need to act with great circumspec-
tion, in their attempts to promote a
revival where they belong. If they
rashly attempt to introduce any
thing new, they may do more hurt
than they can ever do good. It
belongs to the pastor to adopt his
own measures; and it is disorderly
for any individual member of the
church to attempt to dictace to
him, or counteract what he does.
He will doubtless be willing to re-
ceive from individual members
their private suggestions respect-
ing the course he should take, and
to give their arguments due consi-
deration. But after all, he must
act according to his own judgment,
or he cannot be expected to act to
any good purpose. For an indivi-
dual member to find fault with
what he does, and make complaints
about it to others, is directly adapt-
ed to promote discord, and quench
the spirit of a revival where it ex-
ists, and prevent it where it is
hoped for. An itinerant may be
successfully labouring in a neigh-
bouring place, and members who
have heard him may have a desire
to have him come into their own.
But it may be dangerous to indulge,
and to spread that desire. It is quite
possible that the pastor may know
something, which it would be im-
prudent to mention, which may
lead him to fear that the introduc-
tion of that itinerant would not be
safe among his people. And yet,
if a strong desire is created, and
he manifests any reluctance, it is
adapted to create discontent and
disaffection. If any members of
the church cannot co-operate with
their pastor in the measures which
he adopts, it is their business to be
silent, and not do any thing to pre-
vent the good they might do, nor to
counteract them in any way, unless

they are of such a nature as to be a violation of his duty, and require him to be subjected to discipline, according to the gospel; and then that should be done in the way that the gospel prescribes.

We think it has a disorganizing tendency, to encourage the young members of the church to be forward to take the most prominent place in their meetings, and in the measures adopted to promote a revival, while pains are taken to throw into the back ground those of greater age and experience, and those who have been the pillars of the church. It is desirable that the young should be trained to activity and usefulness; but one of the first lessons which needs to be learned in order to permanent usefulness, is that of subordination to superiors. It is the business of the older members to go forward and lead in the church, and to take the most prominent place; and it is subversive of order, and mischievous in its tendency, to disregard the distinctions which God has established, and encourage young men and boys to encroach upon the province and assume the prerogatives of grey hairs. It is part of a description which the prophet gives of a period of great depression and misery to the church, when he says, "as for my people, children are their oppressors, and women rule over them: O my people, they which lead thee, cause thee to err, and destroy the way of thy paths."

Not less subversive of order, and disorganizing in its tendency, is such a treatment of children and youth as leads them to despise the authority of parents and instructors, and think it meritorious to treat with contempt, their advice and commands. To tell children "not to follow their parents who are leading them to hell," to bid them "pray for their ungodly parents," to tell them "not to regard the instructions of their cold and stupid parents," we cannot but consider as teaching them rebellion against the Lord. Of the same nature, but more extensively mischievous in its tendency, would it be, to advise the members of schools and literary institutions, to disregard the authority, and break through the regulations, of those who are set over them, under pretence of showing their zeal for the honour of religion. Such things are striking at the root of all order, and cutting the bands which bind society together. If parents or instructors are in fault, their children and pupils are not the first to whom it should be told.

Such measures as these are disorderly in their nature, and disorganizing in their tendency. And it is no wonder to us that where they are introduced they bring to a disastrous termination those revivals which have commenced with the most encouraging prospects. It is the natural tendency of them to divide and distract the churches, to render individuals discontented with their minister, to destroy the efficacy of the stated ministrations of the sanctuary, to promote the spirit of Separatism, to lead individuals to withdraw from the churches where they belong, to unsettle ministers, to desolate churches, and to lead to all those evils which dishonour religion, destroy the power of the church to do good, bring contempt upon the ordinances of the gospel, and in the end promote irreligion and error of every kind.

We have given our thoughts briefly, upon these various topics, because we think the evils here pointed out are evils to which our churches are more or less exposed, and against which they need an affectionate and faithful warning. We think the continuance of revivals, and the good influence they shall exert upon the community, is intimately connected with their character. We believe nothing tended so much to destroy the cre-

dit of revivals, and excite deep rooted prejudices against them, in many parts of New England, as the disorders and extravagances which prevailed in many places, during the extensive revival in the days of Whitefield and Edwards. The evils of which we have taken notice in this address, are similar to those that prevailed then, as appears from the history of that time. They were faithfully pointed out, by President Edwards, while that revival was in progress; but his faithful warnings were disregarded; and a long night of darkness, of more than half a century, and a rapid growth of every species of error, was the consequence. We would recommend to the careful attention of all under our care, Edwards's *Thoughts on Revivals*, his treatise on *Religious Affections*, and his *Memoirs of David Brainerd*. We think if these works were more studied at this time, such evils as we have mentioned would be less likely to prevail. We cannot give countenance to the idea that such men as Edwards and Brainerd knew nothing about revivals, and especially that they *did not know how to pray*. We think such revivals as they deliberately approved, will bear the test of time, better than those of a different character. The evils which we have pointed out are by no means the necessary attendants on a revival of religion; and the idea that they are, if it should prevail, must go far towards destroying the character of revivals entirely. We hear of extensive and powerful revivals, in various parts of New England, and elsewhere, at the present time, and are assured by our brethren abroad that such evils do not accompany them, but are carefully guarded against, as tending in their opinion, more than any thing else, to hinder a genuine work of the Holy Spirit. And it is the opinion of those ministers abroad, whose age and experience have qualified them to be the most competent judges, that such revivals as have been attended by these things, would have been far greater and more extensive, without them, as well as much better in their permanent effects. Revivals of extravagance and disorder never fail to exert an unhappy influence upon all classes of society. If some souls are converted, and some good is done, much evil is also done. The subjects of them are prepared to think that revivals cannot take place in any other way; and, of course, to exert their influence to extend and perpetuate all the evils attending them. But there is no consequence of them which we more sincerely deprecate, than their adaptedness to excite the publick prejudice against all revivals, and prevent the influence of those measures which the scriptures authorize, and which are adapted to promote revivals in their purest form. If revivals are of infinite importance, as we are persuaded you believe, then how important it must be for their friends to correct, in their commencement, those evils which tend to their ruin! And how certain is the conclusion, that those professed friends of revivals, who will not, with decision and firmness, correct such evils, but will look on in silence and suffer them to prevail, will prove, at last, in this particular, to have acted the part of their worst enemies! Let us be awake, then, to the dangers which surround us; let us watch against all the devices of the adversary; let us pursue such measures for the promotion of revivals, as the scriptures authorize, and let us do it with humility and engagedness: And let us pray more fervently for their success, till the Spirit be poured upon us from on high, and divine influence descend, like the showers that water the earth.

RALPH ROBINSON,
Moderator.

WILLIAM R. WEEKS,
Scribe.

IDOLATRY.

In the Eclectic Review for May, we find an article entitled "*Idolatry:* a poem, in four parts. By the Rev. William Swan, Missionary at Selinginsk, and author of Memoirs of Mrs. Patterson."

Of this poem the reviewers say—"It has every claim to our favourable notice and to the attention of our readers, that can arise from the production itself, its author, and his theme.... If a poetical work by a Christian Missonary is not an absolute novelty, there is something particularly impressive and interesting in the circumstance of a poem composed under the genuine inspiration of the enthusiasm by which such a man must be actuated, and transmitted to us from a strange and distant region—almost like a voice from another world. Stationed on the borders of the Chinese empire, at a vast remove from all civilized society, Mr. Swan has solaced himself, in the intervals of more arduous labour, 'when weariness called for amusement,' by endeavouring to paint Idolatry as it is, the hideous reality existing before him. He could not have employed the hours of relaxation more usefully."

We hope that this poem will be reprinted in this country. In the mean time we give Mr. Swan's description of Idolatry, as he appears to have seen it among the worshippers of the Grand Lama.

"It is the *Spirit of Idolatry*,
Gender'd by love of sin and secret dread
Of one to punish it.—An unseen eye,
From whose keen glance no deed—no thought is hid,
So frets and haunts them—that, their minds to rid
Of this abhorr'd belief, they fabricate
A system of fair compromise amid
Contending claims:—make gods that cannot hate,
And will not punish, those who did themselves create.

"Their gods are hieroglyphics of the heart:
To fashion them their guilt and fears combine:—
The heart loves sin, but fears its after smart:—
This gall, deep mingled in their maddening wine,
They neutralize by pouring on the shrine
Of PLEASURE, deck'd in many a changing mode,
Libations varied as their hearts incline;
And rather than forsake their 'customed road,
Make idols of their lusts, and every crime a god.

"What soul-deceiving sophistry is here!
Sin with devotion so to interweave,
All the delights to the deprav'd heart dear,
And acts of wrong which they can ne'er retrieve,
Turn'd into acts of worship, they believe
Deserving not of punishment, but praise!
Mighty this spell to make the poor wretch cleave
Fast to the faith which no restriction lays
On his most darling lusts, if he but sins and—prays!

"FEAR, born of IGNORANCE and GUILT, laid wide
And deep the dark foundations of the pile
Of superstition:—Babel-building PRIDE,
And blind DEVOTION on the work did smile;—

The million crowd around the house of guile,
And some its innermost recess explore;
They learn the secret, how to reconcile
Conscience to crime, and, with that cursed lore
Defying earth and heaven, to sin's dread climax soar!

"The Idolater thus saves his lusts, and saves
Himself from dread of ill which sinning draws
Upon the guilty; and thus arm'd, he braves
The threatenings of outrag'd nature's laws;
His cursed idol is the cure and cause
Of crimes, which but for it had never been:
No wonder then the pander gains applause—
Th' important Lama, who must go between
The sin-approving god and votary unclean."

After describing the barbarous idolatry of the Lamians, and of other ple of a similar character, Mr. Swan adverts to the idolatry of Greece Rome—more elegant, he admits, but not less mischievous and ninable.

"What ear of taste or feeling would not loathe
Their tales of spiritless extravagance—
Framed when Invention slept, by priests who clothe
With random words their long and dull romance?
The ill-drawn characters nor weep nor dance,
Nor waken love, nor hate, nor sympathy.
O how unlike the fictions that entrance
Our very souls!—the childless Niobe,
Or Calliopea's son—weeping for his Eurydice!

"But ah! 'tis not the absence of the grace
That fascinates, and intellect that shines
In Grecian—Roman tomes, to which we trace
The Christian's deep disgust of the black lines
Of that imposture; for though Genius pines
To pluck his laurel from Apollo's hill—
Yet round the classic fable error twines,
In folds as horrid, and doth venom spill,
As fatal as e'er flow'd from Lama's poison'd quill.

"Rome's idol-deities might shine amid
The brilliant lights genius and wealth did pour
Around them; but there is a canker hid,—
There is a deadly mischief at the core
Of *all* idolatry; and, though skinn'd o'er,
It festers deep within. Heaven must lay bare
And touch with healing hand the moral sore;
Then—then the soul revives—breathes in new air—
The atmosphere of heaven—and seems already there."

From Mason's Select Remains.

OF THE FEAR OF GOD.

hey that fear God least, have greatest reason to fear him.

A fear of departing from God, is a good means to keep us from departing from him.

The more we fear God, the less we shall fear men.

They that will not fear God in prosperity, will be afraid of him in adversity.

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OF THE PRESENCE OF GOD.

If God's earthly presence is so good, what is his heavenly presence?

If God's being with us is so sweet, what is it to be with God?

There is joy in God's *gracious* presence; but in his *glorious* presence there is *fulness* of joy.

There are pleasures in approaching to God here, but at his right hand there are *pleasures for evermore.*

The nearer we are to Christ, the nearer is God to us.

The presence of God's glory is in heaven; the presence of his power on earth; the presence of his justice in hell; and the presence of his grace with his people. —If he deny us his powerful presence, we fall into nothing; if he deny us his gracious presence, we fall into sin: if he deny us his merciful presence, we fall into hell.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE CHRISTIAN EDUCATION OF CHILDREN.

Essay II.

We are now to consider that in the education of their children, parents are to avoid the extreme of indulgence. "Bring them up in the nurture of the Lord," is the injunction of the inspired apostle. The original word rendered *nurture* here, is sometimes translated *discipline*—sometimes *institution*—and sometimes by other terms. But it always implies restraint, government, and needful correction; and it appears to have been chosen by the apostle, to denote that moderate and just system of discipline and coercion, which parents are bound to use in the education of their offspring.

It is unquestionably the doctrine of the Bible that we are bound to use discipline in the bringing up of our children. But the present fashionable system of thinking and of education seems to be a good deal opposed to this Bible doctrine. Extremes are always apt to produce each other. Shortly after the protestant reformation, the system of education in regard to children, was, I think, far too rigorous. The rod and authority were used to effect every thing. The error of this was at length perceived; and in correcting it we have, I apprehend, for several years past, gone fast to the opposite extreme. The error, too, has been helped forward by some fanciful writers on the subject of education, of whom the most distinguished have been avowed infidels. They affect to be wiser than Solomon. They pretend to have discovered that the rod is *never* necessary in the education of a child; that reason and persuasion will do every thing. Indeed, there are not a few who maintain that children should be left very much to themselves; to correct their own errors as they discover them, and to choose their own course as their inclination may prompt. Alas! this is all a miserable delusion. Both we and our children are sinners by nature. "We go astray as soon as we are born." We need to be vigilantly guarded from the first. We need in time to be corrected as well as instructed. Authority and the rod must be used, if we will not set our opinions in opposition to the revealed will of God. Let them be used, indeed, with discretion and discrimination. Let reason and persuasion do all

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Let me, then, in the remainder of this essay, endeavour to state, as briefly and perspicuously as I can, a few rules of discipline, which I take to be just, and of essential importance.

1. Parents should ascertain to themselves, and distinctly make known to their children, what the system of their government is to be. Many parents seem, from first to last, to have no system; but to act entirely by humour, accident, or caprice. Hence a thing is allowed at one time, which is forbidden, censured and punished at another; and the child has no clear line of duty marked out, to guide his conduct. To avoid this, parents should deliberately consider and determine with themselves, what shall be the leading points of their government; what they will always forbid, and as far as possible prevent; and what they will always teach, encourage, and promote. Having done this, they should often repeat these things to their children; so as to keep up in their minds a constant recollection of them.

The things to be forbidden are, in general, all transgressions of the moral laws, or sins against God; and next to these, all acts or indications of disobedience to parental authority. It is not practicable now to specify particular transgressions of the kind contemplated; nor is it necessary. But parents ought to let their children know, that the first class of transgressions, or those which are the most aggravated of all, are sins against their Maker; and that next to these, are all acts of disobedience against their earthly parents. This representation is unquestionably true in itself, and it is of infinite importance that children should be impressed with the belief

that it is so. Transgressions of the laws of God and of the commands of parents should, therefore, the seldomest of all be forgiven without correction, or solemn reproof: and if a child be effectually taught, that to offend his God, and disobey his parents, are sins of the chief magnitude, little difficulty will remain in correcting other errors.

2. It is of prime importance that parents should act with unanimity and concert, in the government of children. It is of the worst consequence when a child is permitted to appeal from one parent to the other; or to fly from one to the other, for refuge or redress. When this takes place, all right government is at an end; or rather, it cannot exist at all. It is even of bad effect when one parent indulges more, or corrects less, than another; because it leaves an impression on the mind of children unfavourable to that parent from whom correction or restriction comes; and cherishes a belief, to which the minds of children are too prone, that what they may suffer for ill-doing was not deserved. Parents, therefore, should fully understand each other, support each other, and share each other's burdens, in the government and discipline of their children.

3. Parents should be firm and inflexible in the administration of necessary discipline. It is the advantage of always acting with that temper and tenderness which were recommended in the first essay, that when they are possessed, parents will not enter on a course of discipline in which firmness and perseverance may not lawfully be exercised: And the exercise of them is of much importance; for if children, by obstinacy, ill temper, or any other means, can overcome their parents, they will thenceforth govern the parents, instead of being governed by them. It is, therefore, highly important to begin with deliberation and care, and then to persist with inflexible firmness.

4. Let parents pray often and earnestly, to be directed in the right management of their children; and for a blessing on their endeavours "to bring them up in the nurture and admonition of the Lord." Much wisdom and sound discretion, and much persevering vigilance and exertion, are necessary in the management of children; and even after all these have been faithfully used, the blessing must come from God. He only can rightly *form* the mind, and *transform* the heart of a child. Christian parents should be deeply sensible of this truth; and deeply sensible, at the same time, that it is only in answer to fervent and persevering prayer that they can reasonably hope that God will impart to them the wisdom and discretion which they need, and to their children the grace by which their hearts shall be renewed, and all those dispositions be implanted, which will render them "a law unto themselves," and supersede entirely the necessity of any other parental nurture, than that which consists in advice and instruction.

Let Christian parents, therefore, (to others the direction it is known would be useless) make it the subject of daily prayer, in the closet and in the family, that God would grant them the wisdom which is profitable and necessary to direct them in the management of their children, and the government of their household; and grant to all under their care that renewing and sanctifying grace, which shall render them docile and amiable —useful in the present life, and the heirs of endless felicity in the life to come. Let such prayer be persevered in; and if discouraging appearances arise, and even continue and increase, let the effect be, not to make parents omit their supplications at a throne of mercy, but rather to increase their

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OPHY SUBSERVIENT TO RELIGION.

Essay IV.

Origin and Reality of Moral Distinctions.

he preceding essay I have
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The propriety of this deno-
ion will be apparent from the consideration, that the rules of conduct to which it is applied, are suggested by an examination of the natural principles of our constitution, and of the different relations which we sustain towards our Maker, and towards each other. The law of nature, when thus understood, is substantially the same with the moral law exhibited in the ten commandments. The principal circumstances by which it is distinguished, result from the different mode of its promulgation.

The whole duty of man consists in obedience to the revealed will of God. Those who are without the scriptures are a law unto themselves. The original and essential principles of their constitution indicate their duty. Their natural sentiments of right and wrong, are to be regarded as the laws and commands of God. They have every characteristic of a law: they are promulgated by a lawful superior; they are intended to regulate the conduct of moral beings; and they do not fail to punish transgression with remorse and shame, and to reward obedience with tranquillity and self-approbation. We have no hesitation in believing that their uncorrupted decisions will be sustained by the judgment of God.

The precepts of the Divine law are distinguished into moral and positive. Moral precepts result, essentially and necessarily, from the nature of God and man, and from the relation which we bear to him and to each other. Such are the precepts of the moral law summarily contained in the Decalogue; and such are the universal laws, which are enacted and promulgated by the very constitution of nature which God has established.

Positive precepts, on the other hand, are not founded upon reasons known to those to whom they are given. They do not, so far as we can judge, necessarily result from the nature of God, and from our relation to him and to our fellow

creatures. Of this kind was the law, given to our first parents, forbidding them to eat of the tree of knowledge of good and evil. Such also were the ritual institutions of the Mosaic dispensation; and such also are baptism and the Lord's supper, the great positive institutions of the New Testament dispensation.

Although moral and positive laws are thus distinguished from each other, yet their obligation and authority are the same. The reason is evident; they are equally the laws of God, and enjoined by his supreme authority. It is impossible that the obligation of one part of the Divine law should be greater than that of another; or that the obligation of any particular precept should be increased or diminished. As every rule of duty is prescribed by the authority of God, our obligation to obedience must, in every instance, be perfect and complete, and different degrees of obligation appear utterly incomprehensible. Different acts of obedience may have different degrees of excellence, and different acts of transgression different degrees of demerit. This, however, arises from their peculiar nature, and from the different circumstances in which they are performed, but by no means from the different obligation of the rules which are obeyed or violated.

As the precepts of the moral law proceed necessarily from the unchangeable perfection of the Divine nature, they must continue to be binding upon man, in every state of existence in which he enjoys the exercise of his rational powers, and sustains those relations which they suppose. The case is different in regard to positive precepts. As their appointment and authority depend upon the sovereign will of the Law-giver alone, they are continued, suspended, or annulled according to his pleasure.

From what has been said it may be inferred, that if at any time the observance of a positive institution is incompatible with the performance of some moral duty, we are not bound to the observance of the positive institution. In this instance, we do not give the preference to one of two rules, which are both binding. The mere impossibility of observing both, shows that the moral rule alone is of any obligation, in such a conjuncture. It deserves, however, to be remarked, that the due and acceptable observance of positive institutions, requires the exercise of those affections which are of moral and indispensable obligation; and that the want of a regard to the Divine authority is implied in the neglect of these institutions, as really as in the violation of the moral commands of the law of God.

In the foregoing remarks I have endeavoured to guard against an objection, which has sometimes been urged in opposition to the doctrines which I have advanced. If the obligation of the laws of God, (it has been said,) depend solely upon his authority, will it not follow that all moral distinctions are in their nature arbitrary and mutable; and that in a different state of things, what are to us rules of right and wrong might have been essentially changed, or even completely reversed? That these conclusions are unwarranted and illogical, will be evident from the slightest attention to the subject. Although the laws of God are our only rule of righteousness, and his authority the sole ground of their obligation; yet the moral rules which they include are not of arbitrary and sovereign appointment. They result necessarily from the absolute and immutable holiness of his nature, and are perfectly adapted to the nature, faculties and relations of those upon whom they are enjoined. Positive precepts may indeed be arbitrary; and the actions they prescribe may, previously to the

command, be indifferent or even wrong. But it is far otherwise with the great precepts which embrace the essential duties we owe to God, and to our fellow creatures. They are perfectly agreeable to the infinite purity and perfection of the Divine nature; they result necessarily from his unchangeable holiness; and indeed they are plainly revealed in the very order and structure of nature. A different state of things, therefore, in which these precepts might be changed or reversed, is inconceivable and impossible. Being the necessary result of the absolute perfection of the Divine nature, their permanence and immutability are effectually secured. Justice, veracity and fidelity are commanded, because they are agreeable to his holy nature; injustice, fraud and falsehood are forbidden, because they are disagreeable to his holy nature. This is the true origin of moral distinctions. And from the immutable perfection of God, we infer with confidence the perpetuity and uniformity of those moral rules which essentially proceed from it.

These considerations are, I hope, sufficient to obviate the imputation to which we have been attending. They do so, if I mistake not, as completely as it can be done, by any hypothesis which the ingenuity of man is able to devise. What indeed can be farther removed from mere arbitrary appointments, than these fundamental laws of piety and morality, which inevitably proceed from the absolute eternal and unchangeable holiness of Jehovah? What possible advantage is gained by referring them to expediency, or to the nature and fitness of things? Do such speculations strengthen our conviction of the sacredness and indispensable obligation of the essential principles of piety and virtue? Do they fortify our minds against the seductions of vice and wickedness?

It is happy for us that the Author of our being has not left us to form our opinions of right and wrong from general views of expediency, or from fanciful speculations about the supposed nature and fitness of things. Were this the case, we may confidently assert that there would not be virtuous principles found among mankind, sufficient to preserve the human race in existence. Instead of leaving this important matter in a state so precarious, he has taught us by the original principles of our constitution, by the spontaneous emotions and judgments of the human mind, and still more clearly and fully by his word, the laws which *he* requires us to obey; that they are of sacred and indispensable obligation, and that they cannot be violated without incurring remorse, condemnation and punishment.

According to the preceding view of the subject, the reality of moral distinctions is most clearly evinced; inasmuch as they are not made to depend ultimately upon any thing arbitrary or factitious, but upon the unchangeable perfection of God;—the original fountain and the ultimate standard of all excellence and perfection in the universe. Can any other account be given of their origin, which will more satisfactorily show their reality and permanent authority?

From the Evangelical Magazine for May

THE INQUISITION IN OUR DAY.

It is maintained by some gentlemen, that Popery has changed its ferocious and cruel disposition, and is now become mild and gentle; but if the following statement be accurate, it will appear that the Inquisition retains its former horrors, and can yet punish men with diabolical cruelty:

"When the Inquisition was thrown open, in 1820, by the or-

ders of the Cortes of Madrid, twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was. Some had been confined three years, some a longer period, and not one knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the *Pendulum*. The condemned is fastened in a groove upon a table, on his back. Suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer; at length it cuts the skin of his nose, and gradually cuts on, until life is extinct. It may be doubted if the holy office in its mercy ever invented a more humane and rapid method of exterminating heresy, or insuring confiscation. This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820!!!"—*Leorente's History of the Inquisition.*

From the review of a publication noticed in the Evangelical Magazine for May last, we extract the following article. The statements it contains appear to have been made after careful inquiry, and are probably as accurate as the nature of the subjects to which they relate would permit.

"There is great difficulty in obtaining an accurate return of the various places of worship in this vast city, yet the following statement will, I believe, approach very near to the truth.

Episcopal Churches and Chapels	200
Independent Chapels	66
Wesleyan Methodist Do.	36
Baptist Do.	32
Calvinistic Methodist Do.	30
Presbyterian (Scotch and Unitarian) Do.	16
Roman Catholic Do.	14
Quakers' Meetings	6
	400

"If we calculate that the average attendance at each place is 500 persons, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons. Now the population of this wide-spread metropolis is estimated, by the last census, at 1,274,800 souls; from which subtract the feeble minority above, and we find NINE HUNDRED AND SEVENTY-FOUR THOUSAND EIGHT HUNDRED persons neglecting the publick worship of God. And though considerable deductions are to be made for young children, sick persons, and the aged and infirm, yet, after all, the multitude, without even the forms of religion, around us, is most appalling. The following statement will illustrate the occupations of the Sabbath:—'It appears that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between 2 and 300,000 readers of these papers are to be found in the metropolis alone, while the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.'

"In such a state we cannot wonder at the report of Mr. Wontner, the excellent Governor of Newgate, by which it appears, that during the year 1826 there were committed to that gaol

s under 21 years of age	1227
les ditto ditto . .	442
s above 21	1096
les ditto	166
	2931

; an increase of 547 commit-
s in the past year!!
lust we not adopt the ener-
c language of a Clergyman of
Established church, and say,
a mine of heathenism, and
quent profligacy and danger,
the very meridian, as it is
sed, of Christian illumination,
ccumulated around the very
e and heart of British prospe-
liberty, and civilization, can-
e contemplated without terror
y real and rational friend of
stablished government; and
rely sufficient to awaken the
us attention of every true pa-
every enlightened statesman,
sincere advocate of suffering
nity, every intelligent and
ul Christian!"

HYMN FOR SABBATH-SCHOOL SCHOLARS.

By Mrs. Gilbert, late Ann Taylor.

AFTER SERMON.

"Lord, pity the heart of a child
Apt ever to wander from Thee;
Our spirits are fickle and wild,
As wild as a wave of the sea;

"O how can we bid them be still,
Or turn them from vanity's way?
But Jesus can say, if he will,
'Peace, peace'—and the winds shall obey!

"The warnings which now we have heard,
Already, they seem to have flown,
Our thoughts have impatiently stirred
To pleasures and plans of our own;

"And thus we shall ever abide,
Forgetful of pleasures above,
Unless we are drawn to thy side,
By powerful, wonderful love.

"Yes, speak, and thy Spirit impart,
That mercy, of mercies the best,
And each, with a penitent heart,
Shall fly like a dove to thy breast;

"No more as a wave of the sea,
Frothed over with vanity's spray,
But peace shall be spoken by Thee,
And we, like the winds, shall obey."

Reviews.

NDER CAMPBELL'S NEW TESTAMENT.

(*Continued from page 265.*)

my opponent promised always *anslate*, so his *incomparable* s extraordinary pretensions to rmity in its translations. His guides have rendered the word sometimes one way and imes another. This he seems mined to avoid as an error. ys "wherever the word *church* nd in the common version, *egation* will be found in this. shall let Drs. Campbell and ridge defend the preference. lthough they have not always sidered it, they give the best sons why it should be *always* anslated." Here the argu- of Doddridge and Campbell L. V.—*Ch. Adv.*

are given for a uniformity which they did not approve nor practise. But on this subject, my opponent is a professed disciple of Horne Tooke, who was a great enemy to allowing a diversity of significations to the same word. After informing you that Dr. Johnson assigned forty-six meanings to an English monosyllable, he says, "But the celebrated Horne Tooke demonstrates that it has but one meaning, and that all the pretended meanings of Dr. S. Johnson are resolvable into it." He then goes on to apply the remark to the Greek prepositions in opposition to Parkhurst, who allowed sixteen meanings to one, and eighteen to another. Let it be remembered that Horne Tooke, in ascertaining his one meaning of a word, is governed by its etymology.

Here also my opponent follows him; and he gives this as a reason for banishing the word *church* from his New Testament. He says, "the term *church* or *kirk*, is an abbreviation of the word κυριον οικος, *the house of the Lord*, and does not translate the term εκκλησια, [*a calling out*]." Here the mere fact of two words being differently derived, is given as a reason why they cannot have the same signification, and why one of them cannot properly translate the other. If *church* cannot render *ecclesia*, merely because it is etymologically *the house of the Lord*, and not *a calling out*, then surely his favourite *congregation* cannot render it, for this is, by derivation, *a gathering together*, and not *a calling out*. This places *ecclesia* in the same predicament in which he says that *hades* is, without a corresponding word in our language. To be consistent, then, he should either transcribe it, or form some new word, like *evocation*, of a similar derivation. So completely has my opponent entangled himself by this position, that if it can be maintained, then he has destroyed his whole new version. If the mere want of coincidence in etymology is sufficient to disqualify *church* from rendering *ecclesia*, then his *incomparable* has not translated one verse of the New Testament correctly. If he were tried by his own test, he would fall infinitely below our own translators. This he knows very well, and, therefore, in direct defiance of his own principles, he condemns them for paying too much attention to the literal and etymological meaning of words. He says, "The king's translators have frequently erred in attempting to be, what some would call, literally correct. They have not given the meaning in some passages where they have given a literal translation." More directly still to the point, he says, "that what a classical scholar, or a critical *etymologist* [*such as* Horne Tooke or his disciple] might approve, as a literal version of some passages, is by no means the meaning of the writer." These sentiments, he informs us, are the fruit of his "better acquaintance with the idiomatic style of the Apostolick writings, and of the Septuagint Greek," while he stigmatizes as "smatterers in the original Greek," those who lean to the closer and stricter rendering of our translators. He would have come nearer the truth if he had told you that instead of obtaining those sentiments from his own better acquaintance with the Greek Scriptures, he took them, second-handed, from Dr. George Campbell, who published them, as an apology for his extremely loose version of the four Gospels, which might more correctly be called a paraphrase than a translation.* In avoiding the *literal* extreme of Arias Montanus, he went so completely into the *liberal* extreme, that he saw himself in danger of being accused of *licentiousness*. In relation to my opponent's views of the words *ecclesia* and *church*, on account of their want of etymological coincidence, permit me to give you a little more from Dr. Campbell. In showing how unsafe it sometimes is to trust to the etymology of a word for its meaning, he says, "There are many cases wherein, though its descent may be clearly traced, we should err egregiously, if we were to fix its meaning from that of the primitive or root." "Thus the three words κωμικος in Greek, *paganus* in Latin, and *villain* in English, though evidently so conformable in etymology, that they ought all to denote the same thing, namely *vil-*

* Without intending to express an unqualified approbation of Dr. Campbell's translation of the four Gospels, since we certainly think it erroneous or imperfect in a few instances, we must widely dissent from the opinion of it here expressed. We think it good in general, and in some places more happy than the vulgar translation; yet not a little inferior to that translation taken as a whole.—EDITOR.

have, for many ages, both
ıt signification, and acquired
in which they do not in the
esemble one another. If the
these languages should ever
to be very little known, and
story of the nations nearly
e may form a guess at the
ities in explaining those
into which men would be
by etymology." Doubtless
ponent will agree to all this
Dr. Campbell says it, just as
es to the very opposite when
Tooke says it. When he
mself to two masters, he is
lding implicit obedience to
ven when they are diametri-
pposed to each other, and
im into palpable contradic-
nd absurdities.

absurdity of his preferring
gation to *church*, as a render-
ecclesia, and then uniformly
ıg to that rendering, will
evident. The word *ecclesia*
to denote the place of wor-
s well as the worshipping as-
. The word *church* has the
ıtitude of signification; but
gation has not. Paul says,
n ye come together in the
, I hear that there be divi-
mong you." Our Bible says,
ye come together in the
." Of this Dr. Gill approves,
ys that the word means "the
where the *church* met toge-
o perform divine service,"
exposition he proves by the
t: Accordingly Dr. Mack-
ays "when ye come together
church." As usual, my op-
alters the word *church*, and
"When ye come together in
gregation."

nother instance, according to
idge, "The Sadducees say,
is no resurrection, neither
nor evil] *messenger*," &c.
Doddridge calls *angel* in the
verse, my opponent calls
nly *messenger*," without en-
; the word heavenly in brack-
he did the *words* "*good* and
evil" in the former verse. This way of translating leaves the common reader (whose benefit my opponent had supremely in view,) perfectly at a loss to know what is in Doddridge, what is in the original, and what the new translator would be at.

Another instance of the astonishing uniformity of my opponent's New Testament. There are four texts in which Doddridge, with some claims to uniformity, transfers the word *mystery*. In the first of these, my opponent agrees with him in transferring. In the second and third, he translates it *secret*. In the fourth he renders it *hidden meaning*.

Again: there are six texts in which Doddridge uniformly transcribes the words *blaspheme, blasphemer, blasphemy, blasphemously*. Only four of these are in those books of which he professes to give Doddridge's translation. In the first of these, my opponent transcribes *blasphemers*, as Doddridge does. In the second he translates *detractions*, in the third, *abusive things*, in the fourth *railed*, in the fifth *slander*, and in the sixth *defamation*. All this is for the sake of an extraordinary and scrupulous uniformity!

Once more—The word *anastasis* occurs four times in the compass of eight verses. In the first of these instances, my opponent's *incomparable* uniformity renders it *future life*, in the second *resurrection*, in the third *that state*, and in the fourth *revival*, where Dr. Campbell has it *quickening*. Now in all these places our translation, which is so much censured for its want of uniformity, uses the word *resurrection*, as Doddridge does. With this uniform rendering agree the Latin translations of Jerome, Castalio, Beza, and that of Junius and Tremellius: as do also the German, Italian, and French, of Luther, Diodati, and De Sacy, with a variety of others in different lan-

guages. Even the Unitarian Improved Version, and the Universalist double-distilled version by Mr. Kneeland, render the word uniformly *resurrection* as our Bible does. My opponent's superfine is the only one which professes an unparalleled consistency, and he and his pattern, whom he has altered, are the only ones who have given four renderings to this word, in a passage of eight verses.

Let it be remembered that my opponent does not openly offer to the publick a new version of his own, but he proposes to give us the works of Drs. Campbell, Macknight and Doddridge. In his Appendix he says, "we were scrupulously intent on giving every word of the works proposed." It is true that in making this declaration, he may have had his eye upon the notes, in which, however, he has not given every word of the works proposed, as may be seen in the alteration last mentioned, and others without number. But if he had scrupulously given every word of theirs in the notes, would that justify him in imposing the work upon the community, as the "New Testament translated from the original Greek, by George Campbell, James Macknight, and Philip Doddridge, Doctors of the Church of Scotland?" He ought rather to have called it, the translation of one man, accompanied with the various readings of three others: or, at least, he should have given it such an honest title as that of the Unitarian translation; "The New Testament, in an Improved Version, upon the basis of Archbishop's Newcome's new translation, with a corrected text, and notes critical and explanatory." The authors of this work did not dare to offer it to the British publick, as "the New Testament translated by Newcome, a Primate of the Church of England," but only a new version "upon the basis of *Archbishop* Newcome's." What *then would* they think of a Unitarian Baptist, who should publish a translation, purporting to be the work of three "Doctors of the Church of Scotland," and yet containing more variations from these Doctors, by three or four, if not ten times, than the Improved Version has alterations of Newcome's translation? Mr. Kneeland's New Testament is as good a copy of either Scarlett or the Improved Version, as my opponent's is of the three Doctors: yet he had not the audacity to palm it upon the publick as either of these works, but was satisfied with the puerile vanity of being the author of a new version, between which and its models there was no important difference.

In some important instances my opponent agrees with these corrupt versions, in opposition to those whom he promised to copy. It is well known that the Unitarians endeavour to fritter down the interview between Paul and the jailer, to little more than a consultation about temporal safety from civil punishment by the Roman government. This has been attempted, I am told, by Dr. Holley, in Lexington. With a view to this, the Unitarian Improved Version makes the gaoler say, "Sirs, what must I do to be *safe?*" And it makes Paul and Silas answer, "Believe in the Lord Jesus Christ, and thou shalt be *safe* and thine household." To the word *safe*, they append a note informing us that Newcome has the word *saved* in accordance with our translation: after which the note says, "Mr. Wakefield explains it, to avoid punishment for what has befallen the prisoners and the prison." "This," he adds, "is beyond all doubt the sense of the passage; though Paul, in his reply, uses the words in a more extensive signification: a practice common in these writings." Kneeland copies the translation and the note without giving credit for either. My opponent translates, "O Sirs, what must I do that I may be safe?" And they

Believe in the Lord Jesus
and thou shalt be *safe*, and
ouse." As there is nothing
his passage in the margin,
there is no note referring
is or any other part of the
to the appendix, any rea-
o has not been accustomed
ing eels, would take it for
that Doddridge had given
e translation, in accordance
: Unitarian and Universalist
. But on examining the
ix, half of Doddridge's
ion is found wedged in be-
notes to which reference is
om the preceding and suc-
chapters. In connexion
s half-reading, he gives the
why he had thus hidden
lge, and "given the most
nous place to that [Unita-
ersion, which appeared to
it." This reason is given
'ords of Wakefield the Uni-
s follows, viz. "The jailer
no more than, what shall I
: safe from punishment? for
d befallen the prisoners and
on? This is, beyond doubt,
se of the passage; though
his reply, uses the words
re extensive signification; a
common in these writings."
vords in the Appendix are
d and followed by the name
tefield, as the author of the
ion and note. Thus, while
a happy agreement between
lge and our translation,
also a sweet harmony be-
he Socinian version of Lon-
e Universalist of Philadel-
d the Arian Baptist of Buf-
eek.

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fifth article in the British
lyReview, published March,
xhibits the following title:

ige of His Majesty's ship
le to the Sandwich Islands,
years 1824—1825. *London.*

2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826.

In our last number we promised a correction, from the pen of the Rev. Mr. Stewart, of some misstatements in the abovementioned article of the British Quarterly Review. We did not make that promise lightly. Mr. Stewart had prepared a part of the article under our own roof, and had engaged to complete it on his way to Boston, and to transmit it to us by mail. But he met in the vicinity of Princeton with an accident, by the upsetting of the carriage in which he was travelling; and although he was not seriously injured, he wrote to us from that place that he was not able there to complete what he had intended, but would do it immediately on his arrival in Boston; and that we should not fail to receive his communication in time for our July number. After waiting with a good deal of anxiety, we received on the 28th of June a short letter, of which the following is an extract.

"*Portland, Saturday, June* 23*d*, 1827.

"My dear and venerated Friend,—You have probably been expecting to hear from me before this date. I have been unwell ever since I wrote to you from Princeton—so much so as to be detained a fortnight in New York, on my way to Boston—most of which time I was in bed. I only reached Boston in time to set off with Mr. Evarts, notwithstanding my indisposition, to meet a series of appointments in New Hampshire and Maine. The consequence of the whole is, that I have been unable to finish the article in answer to the Quarterly. The Prudential Committee were very desirous of having it out by the Advocate of next month; and I doubt not the delay will be as great a disappointment to yourself as it is to them. I will not promise any thing for the future, but if I take up the subject at all, it will be immediately on my return to Boston, the first week in July, and you shall have a copy as soon as it is finished. My

health is so much impaired that I shall be obliged to relinquish my agency, for a month or two in the heat of summer."

The letter from which this extract is taken, was put into our hands a few minutes after we were favoured with the company of Mr. Elisha Loomis, the Superintendant of the missionary printing establishment at the Sandwich Islands. He left those islands in January last, and was, with his family, on his way to Boston, from Baltimore where he landed. He remained with us a short time, and we resolved to avail ourselves of his aid in preparing an answer to the Quarterly Review. We found Mr. L. in all respects well qualified to give the information which we needed. He was not only the bearer of the most recent intelligence from the Sandwich Islands, but had been a resident there, intimately acquainted with every thing relative to the missionaries, from the time of their first arrival, about seven years ago, till the time of his departure—a departure occasioned by a declining state of health, and the hope of being able to print for the mission more advantageously in this country than at the islands. His integrity too, was as unquestionable as his intelligence. His piety and uniform good and exemplary conduct at the islands, was attested by a unanimous vote of all the missionaries; who, it appeared, had also united in the opinion that his return to his native land was necessary and proper. At our request, he first read over attentively by himself the whole Review in question, and marked the parts which impliedly or explicitly contained any censure of the missionaries. He then went over with us each part separately, and we took down in writing his remarks. He afterwards reviewed our notes deliberately and carefully, and made such additions and alterations as he saw proper. He likewise read to us, and we afterwards inspected for ourselves, the whole of an extensive correspondence between the missionaries and the foreigners at the Sandwich Islands, who are, or were, their avowed opposers; a correspondence which issued in a meeting of the parties, in the presence of Captain Jones, commander of the United States sloop of war Peacock, together with several of his officers.—The result of this interview between the missionaries and their accusers, we shall presently state. Mr. Loomis finally furnished us with a statistical account of the comparative quantity of native produce, furnished in different years to the ships which arrived at the principal port of the islands; and also showed us the originals of letters from nearly all the principal chiefs, stating their opinion of the missionaries; and of several of those letters, all of the same import, he read us a translation. The whole of the letter from the most influential man in the islands, Kalaimoku, usually styled Wm. Pitt, he permitted us to copy; and also an extract from the letter of Captain Jones, voluntarily addressed to the missionaries, after they and their adversaries had been confronted in his presence. The materials thus furnished us by Mr. Loomis, we shall use as we shall find them demanded in the course of our review.

We have made the foregoing statement, because we wish our readers to understand distinctly in what manner we came into possession of the information we shall communicate, and the authority on which it rests. We do hope that Mr. Stewart will yet favour us with the assistance which we have expected from him; and we are perfectly satisfied that nothing will prevent it but his want of health. Should he fail, however, we are now prepared to go on with the investigation by ourselves; using the verbal information which we have already received from him, in connexion with that obtained from Mr. Loomis. Nor shall any thing prevent this, but the want of health on

art. The sacred cause of ian missions is concerned, is our determination, so far are able, to vindicate this ; and to lay open, without fear our, the sources of that un- an and deadly hostility, by it has been, and still conti- o be assailed.

our present number we shall what we consider as decisive that the charges brought t the missionaries have been r false and groundless; and all afterwards examine, in letail, the specifications and ations contained in the Bri- uarterly Review.

the Boston Daily Advertiser st inserted the following ad- or appeal, of the missionaries Sandwich Islands; introduced ote from the corresponding ary of the American Board of issioners—the board by which missionaries were originally ut, and by which they are still ted. We quote the whole the Boston Recorder and Te- h of the 22d of June.

SANDWICH ISLANDS.

-The Rev. C. S. Stewart, late a ary at the Sandwich Islands, now on, this morning received a circu- er, issued from the mission press e islands, and distributed freely foreigners resident there, and oc- l visiters. I send the document th, and request that you would in- in your next paper. I would ask sion to introduce it by one or two ations.

e have been not a few insinuations, that the missionaries at the Sand- lands have interfered with subjects did not belong to them, and that ere doing no good to the natives. things are very often asserted on ot, much in the same way as it is aid among ourselves, that religion o good in our own country, and that fession of religion is hypocrisy. sertion is entitled to equal credit i cases.

circular was designed to meet the al allegations against the mission, t formally quoting and refuting and is signed by men who hold lves responsible to the world for every word they have written. The six first signers are ordained missionaries, who embrace within the circle of their personal acquaintance, several presidents of our colleges, the professors of our highest theological seminaries, probably more than five hundred among our most respectable clergymen, and many thousands among our most respectable citizens. Mr. Chamberlain is the superintendent of secular concerns. He went from Boston, where he is known to the members of several of our churches, and to many others. Mr. Ruggles is a teacher of youth, formerly of Brookfield, Con. whose labours have been very useful on the island of Tauai (or Atooi). This reference to the acquaintances of the missionaries is made for the purpose of enabling any man, who is ignorant of their character, to satisfy himself as to the degree of reliance which may be placed upon their representations.

I am, Sir, yours respectfully,

JEREMIAH EVARTS,

Cor. Sec. of the A. B. C. F. M.

Boston, June 15, 1827.

SANDWICH ISLANDS, Oct. 3, 1826.

To the Friends of Civilization and Christianity.

Whereas differences of opinion have arisen respecting the objects and operations of this mission, we feel it incumbent on us to state publickly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the publick to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the holy scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object, and made a forfeiture of the funds* of the Board, the penalty for unfaithfulness in the prosecution of it.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full, the particulars of the object, which was only expressed in general terms in the act of incorporation.

The instructions and charge given to the members of this mission, were given in publick, and have been widely circulated for the inspection of the world. In these we are commanded to "aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and

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* More properly a forfeiture of the charter.

schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions, "to introduce and get into extended operation and influence among them the arts, institutions, and usages of civilized life and society: above all, to convert them from their idolatries, superstitions, and vices, to the living God."

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the publick have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught, our instructions must be comparatively limited both in extent and influence, we have devoted much of our time to the instruction of the royal family, and other leading persons in the nation. In these instructions we have made it our main object to "turn them from their idolatries, superstitions, and vices, to the living" and redeeming "God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages, of civilized life and society; and have therefore kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruction or advice, we have uniformly and perseveringly withheld it, on all points where we could not refer the decision of the question either to the scriptures, or to the uniform practice of Christian nations. But where the scriptures are plain, or the practices of Christians uniform, we have felt, and still feel, at liberty to speak with freedom; although we are opposed by the prejudices of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who ruleth must be just, ruling in the fear of the Lord; and have endeavoured to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a raging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime; believing that in doing this we should be *intermeddling* with that which belongs only *to rulers.* We have given them general principles derived from the word of God, together with scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations. We have thus pursued one undeviating course; neither withholding instruction nor interfering with their authority as rulers of the land.

We have not been blind to their defects, by which sometimes they have screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes too known of their childish, ill-timed, and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honour, and happiness, we desire to promote; we have also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also of all those who are witnesses of our operations.

While we have thus been endeavouring, both from the scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavoured from the same authorities, to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience' sake," rendering to all their dues, "tribute to whom tribute, fear to whom fear, and honour to to whom honour is due;" and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness and peace. These we have always told them, are signs of a good heart and evidence of a preparation for heaven. These are the doctrines and the duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press, too, has been sacred to the same cause; and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

ıthing that the vices of the drunk-
:he gambler, with which the land
ıerly almost overrun, should now
ed to a comparatively small num-
at the observance of the Sabbath
e almost universal?—that schools
e established in every part of the
ınd be attended by 25,000 scho-
ong whom have been circulated
n 40,000 tracts, containing various
scripture beside the decalogue,
ıculcating the duties mentioned
Is it nothing that nearly all of
fs and leading persons on the
ınd many others too, should be
) read and write, so as to corres-
letter? Is it nothing that thou-
ıo formerly devoted their time to
quarrelling, and the practice of
in all its varied forms, and the
ls who wasted their days in idle-
ould now be assembled in schools,
ıd their leisure time in reading
: tracts and listening to instruc-
s it nothing that a number of the
persons in the nation, as well as
others of a lower rank, should
y declare their belief in the doc-
ıd render obedience to the pre-
the Bible? If all this is nothing,
: confess that our labours have
n, and our object is proved un-
he patronage of the wise or even
:volent.

we allude to these changes, we
:om being blind or indifferent to
)arism, fickleness, duplicity, ne-
ziness, and other varied vices and
vhich to some extent still remain,
:h are more or less visible even
sient visiter; neither do we vin-
r in the least degree offer a pal-
ır these things. We only com-
l remonstrate against those illibe-
unmanly charges, by which the
is made accountable for the daily
, the childish actions, the long
ıed customs, and even the inhe-
pravity of the people; and all,
, because we attempt to make
tter.

doctrines and duties of Christian-
hich the church of England, the
of Scotland, the Presbyterian and
ıurches in America are agreed,
ıdapted to correct the evils which
heathen nations;—if these doc-
ınd duties, when faithfully taught
ept and example, have no good
e to cure the evils of the human
ıd to promote virtue, order, and
ss in society, then the missionary,
philanthropist too, may sit down
: in despair, and pronounce the
ıong heathens incurable; for if
il, we may challenge the wisdom
of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who, in a friendly manner, will inform us of it. *If we have spoken or done evil, bear witness of the evil; but if well, why should we be smitten?*

From those gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct. We do more—we challenge it.

We have here stated our whole object, and also the means we use to obtain it. We know that the cold-hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter. But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

By the General Meeting of the Sandwich Island Mission, at Kailua; signed by all the Members present from the five stations.

A. Thurston,	H. Bingham,
W. Richards,	Joseph Goodrich,
James Ely,	Levi Chamberlain,
Artemas Bishop,	Samuel Ruggles.

The preceding appeal contains the most recent intelligence from the Sandwich Islands which has till now been published. But Mr. Loomis has enabled us to state the consequences of this appeal in the place where it was first printed and circulated. *The invitation and challenge* which it contained, could not be refused by the enemies of the missionaries, without placing themselves before the publick in a most disadvantageous light. They therefore resolved to meet it, and addressed a communication to that effect, to such of the missionaries as were nearest to them. This produced the extended correspondence to which we have already alluded, and the whole of which we have carefully perused. It belongs to the American Board,

if they shall think proper, to give it to the publick, and we hope they will do so. In our judgment, it contains nothing that need, or that ought to be concealed. We were permitted to make one short extract, as necessary to the statement we contemplated, from the *first* letter of the opponents of the missionaries. The whole of this letter is temperate and respectful. Speaking of the meeting which they proposed to have with the missionaries, they say—"They are of opinion that an opportunity more desirable than the present cannot offer itself, when the result of an investigation may be heard by naval officers of their own country, whose judgments ought to be supposed unbiassed, in estimating the value of the statements, and assigning the measure of truth and propriety with which they are made."

We wish this extract to be well noticed. We hope it will be kept in mind that "the naval officers of their own country" were, *in the first instance* chosen, not by the missionaries, but by their adversaries themselves, to be the judges or umpires in this controversy. Captain Jones, the commander of the United States' ship of war *Peacock*, remained nearly three months at the Sandwich Islands. Before his arrival, he had frequently heard the most unfavourable reports relative to the missionaries; and their enemies, for some time after his arrival, had his ear very much to themselves. They doubtless believed that they had made on his mind an impression favourable to their cause; otherwise they would not have selected him and his officers to arbitrate in it. Whether they had, or had not, actually made such an impression is unknown to us. But we are well informed that Captain Jones was, as peculiarly became him, careful not to commit himself by any opinion, either of a favourable or unfavourable kind, in *relation to* either of the parties. With the dignity, impartiality, and prudent reserve, of an able publick officer, he heard the representations on both sides, but would take part with neither, till he had heard all that they had to say, and had seen them confronted face to face.

Several weeks elapsed before the missionaries could be called from their several stations, and convened at Honolulu. When they came together, they addressed a note to their opponents, requesting that a committee might be appointed, of an equal number from each party, to arrange the manner in which the intended interview should be conducted. To this note, the British consul, who appears to have been the leader of the opposition to the missionaries, replied that he could not conveniently consult his associates, but that he could answer for them that no such committee as had been suggested, would be appointed on their part; and he named the time and place at which he and his friends would expect to meet the missionaries in a body. In this manner they did meet—Captain Jones and his officers, with some of the chiefs of the islands, being present. When the parties were convened, those hostile to the missionaries were requested to specify their charges in writing, and to name the witnesses by whom the charges were to be supported. This they absolutely refused so much as to attempt; but required the missionaries to vindicate themselves, without any specification of charges; and affirmed that their *challenge* imported that they would take *this* ground. It was replied by the missionaries, that they had never taken this ground; that they could not be supposed to have acted so absurdly as to *accuse* as well as *vindicate* themselves. After some altercation, Captain Jones remarked, that as the purport of the missionaries' circular address was disputed, it might be proper that it should be read—observing at the

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the advocate of the mis-
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address was accordingly
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parent to all. Still, none
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ting testimony of any kind
cter, was offered. It would
at those who wished to in-
the missionaries, expected
undertake to explain and
ll they had done—with full
ion to their adversaries, at
e time, to deny or contro-
ir statements, in loose and
y harangues, in which they
ay what they pleased, with-
lucing any proof, or incur-
y responsibility—Such we
was clearly their object.
isappointed in this, they said
great was the ascendancy
he missionaries had obtained
e natives, that it was not
to obtain testimony—that
dared to give it. To this it
plied by the missionaries,
y did not ask for *legal* tes-
such as would be required
rt of law; but for any tes-
of whatever sort, that would
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ien. This too was refused,
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ally, and a deep sense of
eficial effect of their pious
. We hope that ere long
ter in extenso will be publish-
ed. The following is the extract, which we have been permitted to copy—for the entire correctness of which we hold ourselves responsible. After referring to what he had previously said, Captain Jones adds—

"I have said that I have seen with mine own eyes the good effects, and heard with my ears the glad tidings of the gospel, preached among the heathen nations of the South Sea islands: I have heard too, but thanks to God I have not seen, the ill effects of missionary labours, so loudly complained of; and with which missionaries of the cross have been so uncharitably charged, by, I am sorry to say, many of our countrymen, who visit these islands, but who do not avail themselves of that opportunity to inquire into and arrive at the truth of many reports, that have been widely and maliciously circulated by the profligate and the wicked.

I have received and read with much interest your circular, dated Sandwich Islands, October 3d, 1826. I have seen too your willingness, therein expressed, for an investigation into missionary efforts on these islands gladly accepted by many foreign residents at this place; and after a lapse of several weeks, I have witnessed the parties confronted face to face, and then saw and bear testimony of your readiness to answer to any written charge, which could be supported or refuted by evidence. But as no charge, derogatory to your duties as Christians or citizens, was brought forward, after so long a notice, it is but fair to conclude that none could be. I am therefore satisfied for one, that give you but a candid and fair hearing, and the friends of Christianity and civilization will find no just cause of dissatisfaction in the course you are pursuing—That you have done much—very much good—cannot be denied; but that your labours should be altogether perfect, is expecting more than belongs to human nature."

We have not heard that a single officer of the Peacock has ever expressed a different opinion from her commander, as here stated. We are therefore warranted to affirm, that by the judges, appointed by their enemies themselves, the missionaries have been tried and most honourably acquitted. We admit, indeed, that the trial was one of a peculiar character.—It issued in a kind of non-suit. But it was one

which perfectly satisfied impartial and judicious men, that all the reports which had implicated the conduct of the missionaries were groundless and slanderous—that not a single charge against them could be substantiated—that reports to their disadvantage had been widely and maliciously circulated by "THE PROFLIGATE AND THE WICKED"—that although the missionaries had not done every thing, yet it could not be denied that they had "done much, very much, good"—that to expect more from their labours than had been realized, would be "expecting more than belongs to human nature"—that "give them but a candid and fair hearing, and the friends of Christianity and civilization will find no just cause of dissatisfaction in the course they are pursuing." Here is the *verdict* of the court which their very enemies selected to try them. What then, though *the profligate and the wicked* widely and maliciously circulate reports to their disadvantage? what though sea captains, who touch at the islands,* and learn nothing of them but from their enemies, or who are excited to madness by finding that prostitution is coming to an end, represent the missionaries as bringing ruin on the islands? what though reviewers, at the distance of half the circumference of the globe, sneer at these holy and devoted men, and with affected sapience undertake to tell how they might do better;—What of all this? An investigation, had before competent and candid naval officers on the spot, has resulted, not only in acquitting them, but in pronouncing them in the highest degree meritorious; and the unprejudiced world, when it shall learn their award, will, we are confident, give it a sanction and a seal.

The letters brought by Mr. Loomis from all the principal chiefs in the Sandwich Islands, except Boki,* are in their own language and handwriting. Having heard Mr. Loomis read, as heretofore intimated, a translation of several of these letters, we found them all speaking in the most favourable terms of the missionaries. We asked permission to copy that of *Kalaimoku*, merely on account of the high station which he holds, and the dominant influence which he is known to possess. Its simplicity and piety will, we are sure, gratify our readers. It is as follows:

"Love to you Mr. Bingham—

"This is my opinion, concerning all of you missionary teachers of us. I know of no faults in you. If I knew of any I would mention them to you. No, ye are upright. When you gave us the Palapala [instruction in reading and writing, &c.] we learned: When you gave us the word of God, then we obeyed. Our females are sacred.† We have learned the word of God; but foreigners come here and commit wickedness in our land—men from America and from Britain. Be not agitated; it is on our account you are blamed, it is not yourselves. Here is my mind with the word of Jehovah—I have given my heart unto God,

* It is by no means to be understood that there are not a few honourable exceptions to this character of sea captains. Lord Byron was the uniform friend of the missionaries, and several others have befriended them—showed them acts of kindness, and expressed pleasure at witnessing the effect of their labours. Since we began to write, we have read in the New York Observer, a noble testimony in their behalf, given to the world by Captain M. SAYER, of the ship Marcus. But these alas! are *only* exceptions to a general rule.

* Of this vacillating chief we shall give some account hereafter. Meanwhile we would observe, that he professes at present to be friendly to the missionaries, and expressed a willingness to give written testimony in their favour. It was not, however, obtained by Mr. Loomis. Mr. L. notwithstanding, is of opinion with Mr. Stewart, that the letter with his name, in the Quarterly Review, is at least a *virtual* forgery. He may have said some things which the letter represents him as having said; but they are persuaded that the letter itself was written by an Englishman or an American, and not, as it purports to be, by Boki himself, or from his dictation.

† The meaning is, that females are restricted from adulterous connexion, &c.—Note by Mr. L.

r with my body and my soul. I come one of the church of Jesus Examine—ye Mr. Bingham and y—my sentiments, that ye may and if ye desire it, transmit my nication to the United States, to our The President]. It is with your- o do it. Affection to our chief in s—love to him.

" KALAIMOKU.

uhu, Oahu, October 28th, 1826."

e we have the opinion of the in regard to the missionaries; laimoku has unquestionably sed their united sentiments, o exception that any one can ably consider as important.

suppose that many of our s will desire to know a little articularly, who the persecu- d slanderers of the missiona- e, and what is the cause of opposition and hatred. We , that the missionaries have sent but few, if any enemies, the natives themselves. are found almost wholly, if ogether, among the foreigners; e principally Englishmen and cans, that visit, or reside at, nds. Their numbers of course te. Mr. Loomis estimated t about two hundred, when he away. As to the causes of ostility, we say:—1. These with few exceptions, are of that very description from whom hostility to religion of any kind, may commonly be expected. 2. Their enmity to any thing beyond the forms of Christianity—to vital piety—is of course the most bitter. 3. The improvement of the natives may interfere with the impositions in commerce, which some of them may wish to practise. 4. They cannot endure that their licentious intercourse with the native females should be arrested and terminated, by the instructions of the missionaries.—It may be observed that Kalaimoku distinctly hints at this last named cause, and Mr. Loomis is of the opinion that but for this, the missionaries might live in quiet.—Shame, where is thy blush!

Having now disposed of what we consider the real merits of the subject—having shown, we hope to the satisfaction of our readers, that the missionaries deserve well of all the friends, whether of civilization or Christianity, we shall venture in our next number, feeble as we are, to break a lance with the British Quarterly reviewer. What we lack in power and skill, we trust will be more than compensated, by "the vantage ground" on which we expect to stand in the conflict.

SHORT NOTICES OF RECENT PUBLICATIONS.

ES OF THE LIFE OF JOSEPH AL- *uthor of "An Alarm to the Uncon- including a Narrative written by s, Mrs. Theodosia Alleine. "By uits ye shall know them." Phila- Uriah Hunt, 71 Market Street.* p. 172.

ind of reading is more profitable e interesting to practical Chris- an the well written biography of of distinguished piety. It embo- e religion, and renders it palpable pressive. The Holy Scriptures hat it is; the lives of the saints what it is.

Rev. Joseph Alleine is well and known, as the author of "An to the Unconverted." Yet we ver seen any *detailed* account of his life and labours, till this little volume was put into our hands. We have read it with eagerness, and we hope not without profit. One good effect which it is calculated to produce is, to humble and reprove ordinary Christians. We recommend it as, in a high degree, both interesting and edifying. We were somewhat disappointed in not finding any account of the time and circumstances in which Mr. Alleine wrote "*The Alarm.*" It appears that it was a posthumous publication—We are much of the opinion that he wrote it in prison, as Bunyan did his Pilgrim's Progress, and about the same time. The most attractive and instructive part of the book is that which is composed of the narrative written by his wife —a woman of whom it is much to say, that she appears to have been in every

way worthy of her husband. Mr. Alleine died at the age of thirty-five, a martyr to the services he rendered and the persecutions he endured, in promoting the cause of his blessed Master.

The publication before us is a compilation by an American gentleman, printed (stereotype) in Philadelphia, and the copy-right secured.

A TREATISE ON SLAVERY. *By an unknown author of Virginia.*

The above is all the title given to this octavo pamphlet of 40 pages. We are not even told where it was printed, nor who was the printer. The design manifestly is, to render a discovery of the writer impracticable. He may know better than we do, whether all this is necessary to his safety, or his usefulness. If it be, nothing can show more strikingly the strength of prejudice, and the high degree of excitement, in relation to the subject of slavery, in those parts of the United States where this evil is still cherished. We say this, because the pamphlet itself contains nothing of an acrimonious or an inflammatory nature. It is chiefly argumentative; and the argument is grounded principally on the Holy Scriptures. The reasoning indeed is closely, and in our opinion, most conclusively, pressed—accompanied with reference to the principles of human rights, as laid down in the declaration of American Independence, and eulogized by writers and speakers in the South, as well as in the North. Our author seems to think that real Christians—the description of persons whom he particularly contemplates—cannot act in consistency with their profession, in advocating slavery in word or deed—in ever holding a human being in slavery longer than a real, honest regard to his own good, indispensably demands. In this we agree with him fully; and we hope that this pamphlet will receive, especially from those most concerned, a very careful and candid perusal.

A STATEMENT OF THE ORIGIN, NATURE, AND OPERATIONS OF THE PENNSYLVANIA DOMESTICK MISSIONARY SOCIETY. *Published by order of the Board of Managers.*

It appears from this pamphlet that about a year and a half ago, a Missionary society was formed in Philadelphia, chiefly for assisting feeble congregations of the Presbyterian and Reformed Dutch churches, in the State of Pennsylvania and parts adjacent—with some reference also to missionary labours in places where no congregations have yet had a beginning. We mention this pamphlet, and the design of the Society, because we are satisfied that neither the one nor the other is as well known as it ought to be. The pamphlet may be had of the Rev. John H. Kennedy, Secretary to the Society, No. 69 Lombard Street, Philadelphia, to whom also all communications for the Society are to be addressed. By application to this Society, feeble and incipient congregations, who are willing to help themselves as much as they can, will receive aid—And it is surely the incumbent duty of the ministers of the gospel who may see this article, to direct the attention of congregations known to them to be in a declining and necessitous state, to the society; and their duty too to endeavour to promote the views of the Society, and to extend its usefulness, by all the means in their power.

Literary and Philosophical Intelligence, etc.

[* Preparing for publication :—A new quarterly publication, price 7s. 6d. to be entitled Museum Theologicum, or General Collection of Theological Literature; containing a Series of critical, dogmatical, and exegetical Treatises on Divinity.

The Theological Encyclopædia, embracing every topic connected with Biblical Criticism and Theology,

In the press :—Part I., a Natural History of the Bible; or, a descriptive Account of the Zoology, Botany, and Mineralogy of the Holy Scriptures; by W. Carpenter.

* The articles in brackets are taken *from the* Christian Observer for April last.

The Rev. Archdeacon Bonner has placed a simple monument over the poet Bloomfield's grave, in Campton church-yard, Bedfordshire, with the following inscription :

"Here lie the remains of Robert Bloomfield : he was born at Honnington, in Suffolk, Dec. 3d, 1761, and died at Shefford, August 19, 1823. "Let his wild native wood-notes tell the rest."

At the celebration of St. David's Day, at Brecon, the Rev. T. Price stated, that two or three years ago he had the honour of setting on foot a collection, for the purpose of translating the Scriptures into the Armorican language. At th[illegible] there were many who doubted th[illegible]

f the object, and asked where r could be found? But while ns were doubting and hesitat- ork was commenced and actu- plished; and in the course of nth the translation of the New was concluded in the language a, and was in progress through

; woman, aged nineteen, was nitted to Southwell House of , for three months, for taking partridge eggs, which she al- net with while weeding, "not what sort of eggs they were." nonth's confinement, the young s found friends, and has been n paying 12s. costs, for fees: y person read of such a com- nd not acknowledge that it is to reform our present absurd ical system of game laws?

ers will remember the affecting f the loss by fire of the Kent nan, and the support and con- hich true religion afforded to e sufferers on that melancholy as exhibited in Major M'Gre- ly interesting and Christian re- s statement is affectingly cor- by the following circumstance: ," says a Barbadoes Journal, ed up on the 30th September, ng place to windward of this a gentleman, who, on breaking he following account of the fate p Kent, contained in a folded itten with pencil, scarcely legi- e ship Kent, Indiaman, is on beth, Joanna, and myself, com- rits into the hands of our blessed : his grace enables us to be posed on the awful prospect of nto eternity. J. W. R. M'Gre- ypher). 15th March, 1825. Bay On the back is endorsed, Gregor, Esq. Coml. Bank, Edin-

, just published in two volumes, criptural Geology, or Geologi- mena consistent only with the rpretation of the sacred Scrip- n the subjects of the Creation ge, in answer to Cuvier's Essay eory of the Earth, and Profes- and's Theory of the Caves,— s to demonstrate, both upon and physical principles, that t a fossil bone or a fossil shell ce that can be proved to be more an the Noahic Deluge.

contemplation to form a school, o the Serampore College, in the deaf and dumb. The chil- tives will be instructed gratuit- heir *friends wish it*, and taught to read, write, and understand language, either English or Bengalee.

At a meeting of gentlemen of Colombo, in the island of Ceylon, it was resolved to erect a mural tablet to the memory of Bishop Heber. At another meeting of the subscribers for the support and education of Cingalese youths at Bishop's College, Calcutta, it was resolved, that the "Colombo Exhibition" shall henceforth be called "Bishop Heber's Exhibition."

Two gentlemen are about to set out from Sydney, in New South Wales, on a scientific expedition, to measure one or more degrees of the meridian in the latitude of Liverpool Plains. There have not been as yet made publick any observations of this nature, in a higher southern latitude than from 88 degrees.]

Important Improvement.—Richard P. Morgan, of Stockbridge, (Mass.) has invented an improved Railway Carriage, which so reduces friction, that one horse may draw with perfect ease, upon a level road, *fifty tons*. Mr. M. has proved this fact both upon a small model, and upon a wagon, and if any advantage was had, it was in favour of the latter. One pound, attached to this carriage, and suspended over a pulley, moved quickly *seven hundred* pounds.

The eleventh annual Report of the Deaf and Dumb Asylum at Hartford has been published. This institution began with only seven pupils, but the whole number who have been educated at it is two hundred and twenty-seven, and of these about one half has left the asylum. These, with a few exceptions, have been raised from a state of the most complete ignorance and blankness of intellect, to a good degree of intelligence and respectability, qualified to perform all the duties of citizens, and to procure a livelihood by their own industry. Five of those whose education has been completed have been employed as assistant teachers, either in the Hartford Asylum or in similar institutions. Of the whole number admitted into the institution, thirty-eight are from Connecticut, one from Havana, and the rest from different states in the Union. One hundred and thirty pupils are now in the institution, of which fifty-five are supported by the state of Massachusetts, twenty-two by Vermont, twelve by New Hampshire, and nine by Maine.

Magnetism.—By the aid of the very sensitive magnetic needle invented by M. Lebaillif, a singular property has been discovered in bismuth and antimony. On bringing these metals near the poles of the needle, they exercise on one pole as well as on the other a very evident repulsive power. After numerous experi-

ments, they appear to be the only metals which exhibit this phenomenon.

Improvement and new application of the Compass.—M. Lebailly has communicated to the French Academy an improvement in the construction of the magnetic needle, which enables him to ascertain the presence of the smallest quantity of iron in metallic alloys. The sensibility of his instrument is such, that the very small quantity of iron contained in the alloy employed in coining, is sufficient to cause a variation in the needle of seven or eight degrees. It is in contemplation to apply this instrument to the purpose of detecting (which has never been done hitherto with accuracy) the alloy of iron used by the Russians in casting their cannon; which are much more solid than those of the French.

The University of Gottingen counts at present 1460 students; of whom 352 study theology, 652 the law, 284 medicine, and 172 the philosophical sciences.

The University of Munich had on the 23d of December last 1342 students.

The University of Oxford has at present rather more than 4900 members on its books, of whom upwards of 800 belong to Christ Church alone. The number of under-graduates at this time belonging to that University is about 2500.

LIST OF NEW PUBLICATIONS.

The American Annual Register, vol. 1.

The Museum of Foreign Litera Science, No. 61, for July, 1827.

Recollections of Egypt.

Travels of the Hon. Capt. Kep

The Works of the Author of the —Uniform edition.

Military Journal.—By an Offic Line.

Burke's Works complete, in 7

Hope Leslie. By the Author o *wood.*"

De Vëre. By the Author of "Ty America. By the Author of "I American Quarterly Review, I

A Compend of Horne's Introd the Study of the Bible.

"Our Chronicle of '26." A Poem.

Lectures on Geology. By J. V selaer, M. D.

The Lady of the Manor, volun Mrs. Sherwood.

Passages cited from the Old Te by the Writers of the New Te compared with the original Heb Septuagint Version. Published u superintendance of Professor S Andover. 75 cents.

James Somers, the Pilgrim's S signed for Youth. By a Lady Haven.

Juvenile Psalmody; prepared use of Sunday Schools. By Thor tings.

Religious Intelligence.

PASTORAL LETTER.

The General Assembly of the Presbyterian Church in the United States, to the Churches under their care, wish grace, mercy, and peace in the Lord.

The Holy Spirit declares by the mouth of David the prophet, in relation to the various providences of God, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." If we ought to mark, and meditate on the ways of the Almighty, in the ordinary course of events, with earnest desire to obtain instruction, much more ought we devoutly to "observe" his dealings towards the church, in which he is accustomed at all times to make the brightest displays of his "loving kindness." There are, however, seasons, in which the manifestations of his presence, and the exhibitions of his character, as the just and Holy One, the God of all grace and mercy, are peculiarly distinct and powerful. These occasions call for most particular and reverential attention. Hea earth seem to be brought nearer t the separating veil is, in some drawn aside; brighter light be truth exerts greater power; the fe men are wrought up to a higher t piety of God's people bears a m vated character; and opposition gion is more determined and stubl

At such times, there is a loud gent demand for all the wisdom, pr humility, meekness, and faith, wh be brought to aid the church, or s the cause of God in the world.

Reports made from all parts to neral Assembly, have convinced us present is no ordinary season; t influences now exerted, both for g for evil, work with unusual energ that the affairs of mankind are ap ing to a crisis, pregnant with ev fearful and joyful import.

With these convictions, the Assembly would be wanting in th which they owe to their Lord a

, should they not address them in exhortation and admonition.

first place, the General Assembly trained to say, that, for the most ofessing Christians are not at all f the power which the church s over the whole character and society, and indeed over the inte- he world. But here, to prevent kes, and all evil use that may be this declaration, the General As- ould disclaim, in the most solemn for themselves and the whole epresented by them, the assump- ny power, but that granted by the us Christ in the gospel. His "king- ot of this world." The only pow- rred by Him, is "moral" and "de- :" it is the power of truth wield- ove, and strengthened by holy . The great subjects of morality gion, as they grow out of human hips, are those alone, with which *ch* is concerned; and these, from ry nature, can be regulated and anaged, only by truth and convic- he Church claims no authority to he unwilling, and enforce a reluc- oluntary service. Her power is mply because truth and love are

Our warfare "is not after the our weapons are not carnal, but ; and *therefore* they are "mighty God to the pulling down of strong casting down imaginations, and ing that exalteth itself against the dge of God, and bringing into cap- ery thought to the obedience of " With the confidence inspired by uths, Paul and his fellow apostles rth, and achieved the conquest of ld. But when these truths were n, "the god of this world" re- much of his lost dominion; and at "the seat of Satan" was placed ery church of the living God.

brethren, the General Assembly t they ought distinctly to state the in which the Church *may*, with ine blessing, accomplish all that is ed by her friends, or required by d and King.

t every member of the Church pos- l display the spirit and temper im- his profession of religion; the love and of man; the humility, meek- atience, kindness, and to say all rd, the *holiness*, enjoined in the

t every Christian carry out his prin- nto all the business and concerns of life; let him traffick, and labour, and sow, write and teach, and tra- d do every thing according to the ts of the gospel.

here we think it well very briefly

V.—Ch. Adv.

to illustrate this general precept by one or two particular instances.

Let all who belong to the Church, carry into practice, in their fullest extent, the principles derived from the word of God, in relation to the Sabbath. This is the undoubted right, and the indispensable duty of every Christian. And if it were done, such, we do believe, is the weight of influence possessed by the Christian part of the community, that the numerous violations of the Sabbath committed for the sake of filthy lucre, would, without any attempt to make the authority of the civil magistrate bear on the subject, for very love of worldly gain, be greatly lessened, and would ultimately cease. In the same manner, they who spend God's holy day in recreation and amusement, may be awed by the force of example, and the decided expression of the publick opinion of the Church, into a decent external conformity to the precepts of the Bible. All this good might thus be accomplished, and no occasion given to those who are without, to reproach the Church with attempts to direct the exercise of civil power.

The desolating evils of intemperance might, in like manner, be greatly checked, if Christians would with one accord, regulate their conduct according to evangelical principles.

The General Assembly do most earnestly wish that the Churches may consider, and duly appreciate, the value of the *indirect influences* of genuine Christianity. Many of the evils which prevail to a most fearful extent, and in most dreadful forms, cannot be immediately attacked with any hope of success by the Church; but they may be removed, and will certainly at last be removed, by the progress of true religion, and this too without awakening that opposition, which is always roused by direct attempts to suppress such evils, and which often greatly impedes the march of truth in the world.

3. Let the whole Church be so knit together in love, as to be united in council and in effort.

The influence of a single Christian, into whom is breathed the Spirit of the Lord Jesus, who daily walks with God, and radiates holiness wherever he goes, is powerful. But when the whole body of Christ, "compacted by that which every joint supplieth," turns all its moral energies to any legitimate object, and pursues it by means truly Christian, nothing on earth or in hell can successfully oppose its progress. God in a *peculiar* manner blesses the united exertions of his people; there is a *peculiar* power in united prayers of faith, and labours of love.

But, *secondly*, this is a subject of such vital importance as to claim the distinct

consideration of all the Churches. You cannot but have observed, brethren, the great loss of influence brought on Christianity, by the divisions which have taken place in the Church of Christ. The state of religion in our own country affords a mournful illustration of this fact. An enterprise of benevolence, however well conceived and wisely adapted, to promote the best good of man, is often regarded with coldness and jealousy by the majority of Christians, because it originates with one particular denomination. Heaven, instead of seeing the whole Church take hold of the measure and carry it forward with all their might, beholds many standing back to inquire how it will affect the interests of a party. The Head of the Church often sees Christians in opposition to Christians, under the excitements of mere sectarian zeal. The religion of Jesus Christ is thus dishonoured before the world; and much of the power of the Church, which ought to be exerted against the kingdom of darkness, is wasted in unprofitable contests among brethren. These things ought not so to be. O! when shall the standing reproach of the Church be wiped away!

But if the General Assembly feel constrained to offer remarks such as these, much more do they reckon themselves bound to warn the Churches under their care, against every thing bearing even the semblance of alienation and division among brethren, who hold the same great principles of doctrine, government and discipline. The Presbyterian Church, with its distinguishing tenets and principles of ecclesiastical polity, diffused through this nation, and conformed to the genius of its institutions, is suited to exert a most salutary influence on the country, and to operate as a bond of union among the people of the different states. Her liberal feelings towards other denominations, expressed in her Confession of Faith, her Form of Government, and the practice of the General Assembly, may do much, should nothing occur to tarnish her character, or diminish her influence to promote peace and brotherly love among the different communities of Christians, coexisting with us in this happy country. Her solemn Testimony in behalf of the great doctrines of the Reformation, or rather of the Bible, may exert a mighty efficiency among a population in which *publick opinion* controls every thing, to prevent the progress of heresy, and sustain evangelical truth. The force of talent and learning embodied among her members, may greatly aid in promoting Education, and in rendering Literature and Science subservient to pure and undefiled religion. The united resources of the Church may powerfully sustain and greatly extend the cause of foreign and domestick missions, and urge onward all the enterprises of Christian benevolence, now before the world.

With these views, the General Assembly see not how they *can be* innocent, who agitate questions of division and separation among themselves. We solemnly warn you, dear brethren, against these things: they are of evil tendency; they hold out no promise of good; they give no token of pure and holy zeal. The mischief of breaking the bond, which unites these confederated Churches, would be like that of destroying the Union of the States, and arraying the East and the West, the North and the South, against each other, in the attitude of rival and hostile nations. Brethren, they who agree in the great truths of the gospel and of Church Government, as expressed in our Confession of Faith, ought not only to love as brethren, but heartily co-operate, for the glory of God and the salvation of souls.

These minor differences which exist among us, do not prevent the progress of divine truth; the frequent and joyful recurrence of powerful revivals of religion; the conversion, sanctification, and salvation of sinners. There is no Christian, and no minister who may not well rejoice in the privilege of labouring with God's *approved workmen*, in his own vineyard. Let those, then, who are persuaded that theirs is the most orthodox creed, commend it to their brethren and to the world, by evincing the warmest benevolence, the purest zeal, and the highest devotion to the cause of God, and righteousness; and let them remember, that contention for minute and subordinate points always prevents advancement in the Christian life, and quenches the holy fires of Christian charity.

We do then, dear brethren, most solemnly and affectionately warn you against the spirit of contention and disunion; and we charge you by the Lord, that you put far from you all unholy jealousies, and love one another as brethren with a pure heart, fervently; being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Thirdly, From the evidence laid before the General Assembly, they rejoice in witnessing the increase of exertion in the Church, to promote true religion in our own country, and among the heathen. But while we give thanks to Almighty God, for this grace, we are, still, constrained to say, that there is presented to our view, through by far the greatest part of our Churches, a scene of deplorable indifference and inactivity. Few appear to under-

he obligations resting on them, to
rate themselves, *and their all* to the
and glory of God: few consider
culiar situation, and duties of Chris-
a country in which the Church is,
rimitive times, thrown on her own
es, the blessing and protection of
ad, the zeal and love of her mem-
Here the Church *must* furnish mi-
provide places of worship, and
t the gospel:—for *established*
es all this is done by government.
he increase of population requires
increase of religious teachers every
-in old countries, the supply, *as to*
s, is entirely adequate.
every thing depends on the direc-
publick opinion; in other coun-
much on the exercise of authority.
hat in a peculiar way, the Church
country is called on to exert her-
id bring forth all her resources, to
the Church, and extend the true
n. Dear brethren, we refer you to
rd of God, that you may learn the
ent of your duty. *Look to the Bible*,
taught, that you are stewards of
nd that he will require of you an
ccount of all with which he has en-
you, *even to the very last mite.*—
the Providence of God, and see
he that scattereth, increaseth, and
ithholding tendeth to poverty."
the example of primitive Christians.
e how from every little organized
, the "word of God sounded out"
rough distant regions. Brethren,
greatly grieved to hear, that in
places within our bounds, there are
le Societies; no Tract Societies;
bath Schools; no missionary exer-
no efforts to train up a competent
y of the Gospel; that *now*, when
gel of God is flying through the
of heaven, with the everlasting
; when the call of God waxes
and louder; when the world seems
d in expectation of great and al-
changes, *even now*, many move not
r in the work of God.
iples of Jesus! do you consecrate
l to the service of God, when your
entirely devoted either to business
eation; when your *wealth* is either
d up, or spent in the purchase of
e; when your *influence* is all em-
on worldly interests? How can
uls prosper, when you hold back
part of what God requires? Will
dge of all award heaven to those
ive to him divided hearts? Bre-
consider what we say, and the
ive you understanding in all things.
General Assembly are the more
t on this topic, because the reports
it up this year, give evidence of
the prevalence of many fearful and desolating evils.

Intemperance, that giant vice, marches through the length and breadth of the land, and carries destruction in its train. Its name is Apollyon: it destroys health, wealth, reputation, domestick happiness, conscience, the soul.

Gaming, in various forms, particularly in *horse-racing* and *lotteries*, is increasing most alarmingly in the country; and spreading the evils of pauperism, indolence, improvidence, extravagance, and drunkenness, in a manner most fearful.—And it is a matter of unspeakable grief to us to learn, that even professors of religion, misled by the *avowed* design of lotteries, sometimes give countenance and support to this most pernicious species of gambling.

Sabbath-breaking, in various forms, proves the general prevalence of ungodliness, and too often the low regard, which even professing Christians have for God's holy day. It has been reported to us, brethren, that members, and even officers of the Church, not unfrequently visit, or set out on journeys on the Sabbath; and that they meet at places of worship, apparently more for the purpose of talking of crops, and the prices of produce, and discussing the political questions of the day, than to worship in God's sanctuary, and hold communion with the Holy One in the ordinances of his house. Is this what the Lord your God requireth of you, brethren? Is this making the Sabbath a delight, and counting it holy and honourable?

We also hear that there is, in many parts of the country, a rising of the spirit of infidelity; and in others a zealous propagation of erroneous and heretical opinions, destructive of the very life of Christianity.

In our multiplying population, thousands too are growing up as heathen; and souls are dying in ignorance and sin.

And while these things are so, many who profess to be disciples of Him, who, though Lord of glory, emptied himself, and became obedient unto the death of the cross, are living in pleasure, unmoved, although the work of death is going on all around them. Brethren, we adjure you in the name of the God of mercy, to awake and go up to the help of the Lord against the mighty.

But while we thus urge you by your allegiance to Heaven, to shake off sloth and indolence, we rejoice to have it in our power to encourage you, by a reference to the glorious work of grace, now going on in our country. Great and marvellous things have been wrought by our

God in the midst of his churches. The Narrative of the state of religion will give you a general view of its progress during the past year.

The Revivals, which have taken place, while they illustriously display the glorious sovereignty of divine grace, afford some very important lessons, on which we wish to fix your attention.

1. They present much clear and indisputable evidence of the efficacy of prayer. In many, very many happy instances, it has been seen that prayer has power with God. In answer to it, the Holy Spirit has been poured out, and souls have been subdued to the obedience of the just.

2. It is becoming more and more apparent, as the work of God goes on, that there is an established connexion between the means of God's appointment, used in the prescribed way, and the great end proposed. So that he who labours in the cause of God, labours with the cheerful perseverance and vigour, produced by hope of success.

3. These wonderful works of the Lord have been wrought in such a way, as to show the value of united prayer and exertion, in a whole church, *when proceeding according to the order of the Gospel.* It is not by the instrumentality of *ministers* alone, that Jerusalem is built up and beautified. The faithful pastor of an unfaithful church may labour diligently and zealously, and the blessing may return on his own soul, while his people receive it not: his fleece may be watered, but all around him may be dry. But when every one, *in his proper place,* as indicated by the word and the providence of God, gives himself up to the service of the church, and the honour of his Redeemer, then Zion arises, and shines in the light and glory of her King.

4. But a lesson, as valuable as any other, taught by the history of Revivals, is, the importance, yea and the necessity of exhibiting plainly and distinctly the truths contained in the Bible, and depending on *their instrumentality alone,* to effect the conviction and conversion of sinners.—These truths are precious, because, when heartily received, they produce holiness. And in the Scriptures, the statement of them is so connected with their appropriate effects, the fruits of good living, that the best possible security is afforded against all error, delusion, and extravagance, by the pure word of God, made known to the people according to the order of the Gospel.

We also learn from the whole experience and observation furnished by these remarkable events, that there is no value in religious feelings, unless they are excited by distinct views of divine truth. It is only the plain, simple doctrines of the Bible, carried to the understanding and conscience by the Holy Spirit, which can sanctify the heart of man, and make him fit for heaven.

We do, therefore, most earnestly exhort all ministers of the Gospel to read the word of God to their people, according to the order prescribed in the directory for worship; and to make it their main business to expound the Bible, and set it, in its full meaning, before the people. We exhort all members of the Church, with their utmost diligence and care, to study the word of God. We do, with all the authority with which we are invested, recommend and enjoin the establishment, every where, of Bible classes, and regular attendance on them. We exhort the whole Church to give cordial and efficient support to Sabbath Schools. Let the young know the Holy Scriptures, which are able to make them wise unto salvation. Let the Bible be the standard of truth; the test of docrine and feeling; the rule of discipline, and worship, and living. Let men believe, teach, pray, and act according to the Bible.

Then, there will be no divisions, no heresies, no offences:—then will Christians "hold forth the word of life," and religion will be taught by living examples:—the adversaries of truth will be confounded:—the work of God will never be marred:—but the Church will march right onward in her course, until it shall be proclaimed on earth, and joyfully re-echoed from heaven, "The kingdoms of this world have become the kingdom of God and his Christ." Amen! even so, come quickly, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

By order of the General Assembly,

FRANCIS HERRON, Moderator.

EZRA STILES ELY, Stated Clerk.

Philadelphia, May 30th, 1827.

Corrections of the Narrative on the State of Religion, published in the last number of the Christian Advocate, &c.

TO THE EDITOR.

Rev. and dear Sir—My name was subjoined to the *Assembly's Narrative* on the state of religion, before any opportunity was afforded me of reading, or of hearing it. As the Stated Clerk, permit me to correct a few errors in the printed sheet, which was published, contrary to former practice, by a committee, and from which your Advocate has made too faithful a copy.

On page 280 of the Advocate, *Home,* after Pennsylvania, should be omitted; for the Institution referred to is "*The Pennsylvania Missionary Society.*"

On page 281, after *since,* omit "the

origin of their institution, in 1818," and read, "the last year's report;" for 1481 persons have been returned as hopeful converts among Sabbath school teachers and pupils, *during the last year;* and more than 5480 since the origin of the School Union in 1818.

On the same page, in the sentence, "In the *Synod of South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union, and Hopewell," there are several mistakes. The Presbyteries of *Orange and Fayetteville* are in the Synod of *North Carolina;* and *Union* in the Synod of *Tennessee*. I have ventured in the Minutes of the Assembly printed under my directions to make it read thus, "In the *Synods of North and South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Charleston Union, and Hopewell, have been more or less favoured."

To the list of deceased ministers the name of the Rev. Elkanah K. Dare, of the Presbytery of New Castle, should be added.

On page 282, instead of 800, should be read 2700, as the number of souls hopefully converted in the last year in the city of Boston, and in the county of Berkshire in Massachusetts.

Having done with these corrections, I could wish the Rev. Editor of the Advocate to inform his patrons, that the remarks lately published in his pages *on the subject of accommodating the members of the General Assembly* in the city of Philadelphia, during the sessions of that body, did NOT originate with any person in this city, but with a Reverend brother in the State of New York. I have heard so many hints about our being oppressed on this subject, that I wish to make this short defence of our hospitality, and to say for one, that it is both a pleasure and a privilege to entertain the ministers of Christ. If any Philadelphians have expressed weariness or dissatisfaction on this subject, it must have been in *a very few cases*, and the complainants must have been wholly destitute of the spirit of our city.

EZRA STILES ELY.

[Although the Report of the Directors of the Theological Seminary is in type, our space forbids us to publish it in our present number. The delay till next month must be unimportant, as many copies in a separate form have been distributed.—The day appointed for the meeting of the Directors of the Western Theological Seminary is past; and therefore the publication of the notice of that meeting would now be superfluous.]

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of June last, viz.

Of Rev. Dr. E. S. Ely, from Messrs. Towar & Hogan, one half of the premium for the privilege of printing 1000 copies of the Confession, &c. $15—one half of this sum is for the Contingent Fund	$7	50
Of Rev. George Chandler, Kensington, for do.	6	00
Of Peter Pierce, in full for an old debt, for do.	50	00
Amount received for the Contingent Fund	63	50
Of Rev. Samuel B. How, the 4th and 5th instalments, in full of his subscription for the Synods of New York and New Jersey Professorship	20	00
Of Rev. J. L. Marshall, per Rev. Dr. E. S. Ely, of the 1st class of 1821-22, in part of his subscription for the Oriental and Biblical Literature Professorship	155	00
Of Rev. John H. Van Court, in part of his subscription for the Scholarship of Senior Class of 1820—contributed by the following persons, viz. $20 by Dr. Andrew Macrery—$20 by Col. Joseph Sessions—$13 50 by Mrs. Susannah Smith	53	50
Of Ths. H. Mills, Esq. for the Woodhull Scholarship	75	00
	$367	00

View of Publick Affairs.

EUROPE.

London papers to the 26th of May, Liverpool to the 28th, and Paris to the 15th, contain the most recent advices from Europe which have reached this country.

BRITAIN.—The British Parliament convened on the 1st of May. There has been much, and ardent, and eloquent speech-making, both among Lords and Commons in

reference to the recent changes in the ministry and cabinet—those who have withdrawn attempting to justify the course they have taken, denying the charge of acting in concert, or any attempt to control the prerogative of the King, or to influence him unduly in the choice of his ministers and advisers, and attacking Mr. Canning for choosing whigs for his associates, and reproaching them for a desertion of their principles: on the other side, Canning and his friends, especially the whigs, hurling back the charges of inconsistency, vindicating their proceedings, and manifesting no small exultation at the mortification and disappointment of their antagonists, and felicitating themselves and the country on a change, which they declare will be every way advantageous to all the great interests of the nation. Some seem to question whether Canning and his new friends will be able to maintain themselves against the powerful influence of the aristocracy opposed to them. But we see no reason to doubt the stability of the present ministry. The King, the People, and the publick press, are all decidedly in their favour. Canning began his career as a writer for the press; and it is remarked that there never was such a unanimity among journalists of all descriptions to support a minister, as is now witnessed in his case. Talents of no ordinary kind, both in poetry and prose, have been displayed in his behalf, and in ridicule and vituperation of his opposers.—The punsters of London call him a *Wholesale Cabinet Maker.*

The most important matter, in relation to legislative measures, has been an earnest attempt to obtain a repeal of the late enactments in favour of free trade—to these enactments their opposers maintained the recent distress was in a great measure to be attributed. But the reply of Mr. Huskinson was the most clear and conclusive refutation and demolition of the arguments and allegations against free trade, that we ever recollect to have read in Parliamentary debate; and it seems to have silenced the opposition. Trade and manufactures appear to be reviving in every part of the kingdom; and the late distress is greatly abated, yet not entirely removed. Ireland is still in an agitated state. The conversions from Popery to Protestantism are stated to be numerous—so numerous and rapid, that if they continue in the same proportion in time to come as for a few months past, it seems to us that Catholick emancipation will be effected without any change in the laws. The great Tunnel under the Thames has suffered an accident, and been filled with water; but all the workmen happily escaped, and the engineer gives assurance that the breach can be speedily repaired, and the work be continued with safety. The national debt of Great Britain now amounts to eight hundred and ninety-seven millions sterling.

FRANCE.—*The National Guard* of France, like the Janissaries of Turkey, was an old establishment, and both had alike lost their primitive character, and become serious evils. The National Guard of France betrayed Louis XVI.; abandoned La Fayette; and sometimes helped and sometimes deserted Napoleon; and had certainly become in a high degree dangerous to the existing order of things. Very recently, when about twenty thousand of this guard were under review by the monarch himself, cries of disapprobation and reprobation were loudly uttered, in regard to certain publick men and publick measures. This determined the monarch to disband and abolish the institution altogether; and our own humble opinion is, that he not only manifested courage, but did a good act. Nothing is so dangerous to a state as a standing army, meddling with its civil concerns. The Prætorian guards of old Rome gave an example which ought never to have been forgotten. The late measure in France caused no small excitement in Paris and in the Chamber of Deputies; and it is said that dissatisfaction is extending throughout the kingdom. But we think it will not overthrow the government; and if it should, it will only do that which the National Guard was likely to do, if it had not been disbanded. We are very far from being well pleased with all the political arrangements of this kingdom; but we deprecate another revolution, and hope that the French, feeling, as they still must feel, the evils of the last, will deprecate and avoid it too.—It is said that the French army in Spain has received orders to withdraw as far from the frontiers of Portugal on the side of Spain, as the British and Portuguese troops retire from the frontier on the side of Portugal. The diplomatick agents of Mexico have at length been formally acknowledged by the king, and in this quality now enjoy all the rights, privileges, and immunities, attached to the employments with which they are entrusted by their governments.

SPAIN—remains, so far as we can learn, in *statu quo.*

PORTUGAL.—The most important intelligence from Portugal relates to the illness of the Princess Regent. Under the latest date that has reached us, (the evening of May 16th,) a London paper contains the following article: "Expresses have arrived from Lisbon, bringing intelligence that the Princess Regent was in a very alarming state, and not expected to survive many hours. Much anarchy is dreaded in the event of her death." The insurrections in this kingdom have been nearly put down, but there *is much secret* dissatisfaction with the new government; and if the Princess Regent *should expire,* the consequences may well be apprehended. A very serious mutiny

in the garrison at Elvas had been suppressed, after a good deal of bloodshed—The English newspapers call for the presence of Don Pedro of Brazil in Portugal, as essential to the stability of the constitution which he has given to the Portuguese.

Russia is still prosecuting, or rather preparing for, military operations against the Persians. It is stated that a Russian force, of about eleven thousand infantry and cavalry, was assembling on the river Aras, or Araxes; and that the Persian troops under Abbas Mirza, were at Tabriez or Tauris. In the mean time General Yermoloff, who commenced the war, has been displaced, and another commander with civil powers appointed in his room; and it is conjectured that peace will be made with the Persians under the mediation of Britain.

Turkey.—The Sultan it appears is determined to adopt no medium measures with the Greeks. He says the Greeks are his subjects, and he will listen to no terms but those of unconditional submission. He is straining every nerve to prosecute the war, and if he prosecutes it to his own destruction, as seems not improbable, we shall not mourn over his fall.

Greece.—We have been at some loss to make up our minds on the actual state of the Grecian cause. We have so often been deceived by false accounts, and by partial though brilliant successes of the Greeks, that we are slow to credit even what appears to be authentick. We have never believed that Greece would submit to the Turks; but what sufferings may yet await her children we know not. In this view we both hope and fear for her. The favourable circumstances are these—Lord Cochrane has been received by the Greeks with enthusiasm; his declaration that he would not serve them unless they would abandon their civil contests, has caused a union of the parties, by their representatives at Patras. His Lordship's proclamation is animated, and seems to indicate confidence in the success of their cause, and even the hope that Greece will yet conquer the country of her invaders; but this we know may be no more than a military artifice. The Acropolis of Athens, however, is certainly maintained; and the besieging Turks, although far from being entirely defeated, as was some time since confidently stated, and we fully believed, have no doubt been repulsed with considerable loss. Lord Cochrane, in his proclamation, says, "the fate of the Acropolis is no longer doubtful." His Lordship is gone, or going, on a secret naval expedition, from which, considering his enterprise and valour, much may be hoped. The Greeks are in spirits, and are receiving supplies of food and clothing from their friends in America and Europe. These are the favourable circumstances. On the other side, the Turkish army before Athens is, we fear, superior to the Greeks in the field, although Lord Cochrane says, "the besiegers in their turn are besieged." That city is still, we apprehend, in imminent danger of the fate of Missolonghi. The Sultan too, as already said, is making the most vigorous efforts, both by land and sea, to subdue the whole country. Meanwhile we hear no more of what Russia, and Britain, and France, intend, or are likely to do, in consequence of the Sultan's refusing their mediation. On the whole, the destiny of Greece is in the womb of time, and our hope for her is in God, and in the reanimated valour of her sons.

ASIA.

It appears that a pretty serious rebellion has broken out in China, which the emperor finds it not easy to subdue. Much the same occurrence has also recently taken place in the southern part of the Burman empire. Sir Archibald Campbell, with the troops employed in the Burmese war, has returned to India. The rebellious natives in the Island of Java, are still in force, and the Dutch troops find themselves driven to the neighbourhood of the capital, and it seems questionable whether they will long be able to sustain themselves even there. On the first of March the rebels had advanced to within 30 or 40 miles of Samarang. Troops were impatiently looked for from Holland.

AFRICA.

The slave trade is still carried on by Spain and Portugal to a great extent. In a single Spanish vessel, lately captured by a British ship of war, and carried in to Sierra Leone, were found between four and five hundred slaves. The enterprising traveller Major Laing, is believed to have lost his life in the vicinity of Timbuctoo. Not long since, a letter from his father-in-law in Tunis, announced *a rumour* of his death, but expressed an ardent hope that it would prove unfounded. The intelligence of his death, however, is considered unquestionable in Britain. The accounts in substance are, that he had reached Timbuctoo in safety, and was there well received; but that a wandering tribe of barbarians in the neighbourhood of that place, manifested hostility to him and his escort. These he attempted to elude by disguise, but he and his companions were all detected and slain.—It is feared that all his valuable papers have perished with him.

AMERICA.

Peru.—The Bolivian constitution is set aside in Peru. A revolution took place at Lima on the *26th of January.* At that time a division of troops of 4,000 men, left *there by general Bolivar, rose* upon their officers, made them prisoners, and sent

seventeen of those of the highest rank, under a strong guard, to Bogota, to be delivered up to general Santander. This revolution is represented as very popular throughout Peru and Bolivia; and a new Congress was expected to convene at Lima on the first of May, for the purpose of making a new constitution.

COLOMBIA.—This republick is in a state of great agitation. On the 10th of April the executive power summoned the Congress of the republick to meet at Tunja. The decree recites as motives for the measure, the agitations of the republick, the violence of parties, the general distrust and alarm, the reaction or late revolution in Peru, and the derangement of the finances. We admit that some of the late measures of Bolivar seem to wear a frowning aspect on his character; but we trust and believe that he will be able to give such explanations as will at least prove, that if he has erred, he has still been honest. We still hope, with the editor of a Bogota paper, that "he will maintain pure and immaculate his own glory and that of his country."

MEXICO.—The Mexican Congress has passed a law excluding native Spaniards from employment in any branch of the publick service, till Spain shall have recognised the independence of Mexico; and the legislature of the State of Mexico has forbidden all Spaniards in that State, to wear or use arms of any description, without special license from the governor. This measure is said to be very popular. Commotions, however, still exist in various parts of this extensive republick. The publick authorities do not seem to be entirely friendly to our own country. The treaties concluded with us, and ratified at Washington, have not been ratified by them.

BRAZIL.—The Emperor Don Pedro, in his speech at the opening of the Brazilian Congress, announces his determination to prosecute the war with Buenos Ayres, and we suspect he will do it to his own destruction. His forces, both by land and sea, have lately suffered greatly, and his resources are nearly exhausted. It seems, however, that he is expecting a reinforcement of Irish troops. But he is not only at war with Buenos Ayres: he is in controversy, on commercial subjects, with Britain, France, and the United States. Of these powers he is detaining vessels with the most valuable cargoes, under idle pretences; and treating the officers and crews of some of them in the most unjustifiable manner. Still he talks to his Congress of organising systems of finance, establishing an efficient judiciary, and of his friendly relations with other powers. He speaks slightingly of his difference with our government. He denounces all who do not adopt his sentiments as "covert monsters," and is confident that the members of the Congress think as he does. We really believe he would better go back to Portugal.

BUENOS AYRES.—It now appears that the troops of this Republick have gained decisive advantages in the Banda Oriental, which it seems to us will before long completely establish its independence. The little fleet of this state, (in all respects inferior in the number of its vessels, guns and men to that of Brazil,) has achieved wonders. Its commander, admiral Brown, is certainly an officer of uncommon valour, enterprise and skill. He lately maintained an action of two days and two nights continuance, against the whole Brazilian fleet in the La Plata, although two of his best vessels were aground; and he appears ultimately to have suffered less than the Brazilians. He burned one of his grounded vessels after she had fired 3,200 shot, and returned to port in the presence of his enemies, with his other ships.

UNITED STATES.—The soil and seasons of our country are usually favourable to an abundant produce of all the necessaries of life; but the promise of a most plentiful harvest was, perhaps, never more flattering than at the present hour. The hay harvest, which was last year uncommonly deficient, superabounds as much the present season; and although in some places the winter grain has suffered by the fly, yet take the country at large, the prospect of a most profuse in-gathering still remains. The Indian corn likewise promises an abundant crop. The season hitherto has been peculiarly favourable to vegetation, and to the health of our citizens. "O that man would praise the Lord for his goodness, and for his wonderful works to the children of men." We hope it will appear, that our countrymen will have manifested their sense of gratitude to God for his goodness, and their desire to free our country from the sin and the reproach of slavery, by liberal contributions, on our national jubilee, to the funds of the African Colonization Society.

☞ If those of our subscribers who are in arrears for the Christian Advocate for two years, or more, will transmit what is due by an early mail, in bank notes of par value in places where they reside, they will, *we assure* them, afford us a very important accommodation—The letters *ought to* be post paid.

THE

CHRISTIAN ADVOCATE.

AUGUST, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIX.

We are to begin the present lecture with considering the answer to the 31st question of our catechism, which is thus expressed—"They that are effectually called, do in this life partake of justification, adoption, sanctification; and the several benefits which, in this life, do either accompany or flow from them." This answer is to be considered chiefly as introductory to several answers which follow it. To enter far into any of the subjects of these answers would, you perceive, be only to anticipate what a proper discussion of those topics will demand, when they come in order before us. All that I shall, therefore, remark farther, on the answer now in our view is, that it should serve to impress on our minds this important truth,—that all the blessings and benefits of redemption are indissolubly connected, or linked together; and that they are all insured to every individual, who is *effectually called* by the grace of God, to that vital union with Christ which was described in the last lecture. Hear the words of infallible truth—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren: Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Let us now consider the next interesting answer in the catechism—"Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight; only for the righteousness of Christ imputed to us, and received by faith alone." In this answer is contained the sum and substance of the gospel. It explains God's method of forgiving sinners and receiving them into his favour, as it is revealed in the gospel; and which, but for that revelation, we could never have known. Here the great problem is solved, which perplexed and confounded all the heathen moralists and philosophers, namely, how God can pardon sin in consistency with his own honour and glory. Here it is shown, that God can be just, and yet the justifier of him that believeth in Jesus. What wretched folly as well as wickedness is it, for any who call themselves Christians, to deny this doctrine; to ungospelize the gospel; to throw themselves back into all the darkness of heathenism; to have no ground to hope for pardon, but that which is common to them and to those who are denominated

virtuous pagans. It was well said by Luther, that the doctrine of justification before God, by the imputed righteousness of Christ alone, is the doctrine of a standing or a falling church—meaning, that the church which maintains this doctrine, in its purity and fulness, will prosper; and that no other can or will.

You will recollect, my dear youth, that when we discussed the nature of our Redeemer's priestly office, I showed you, at some length, the weakness and fallacy of the objections which the enemies of gospel truth bring against the doctrine of imputation; both as it relates to the imputation of the sins of his people to their Surety Saviour, and the imputation of his perfect righteousness to them. Our attention, at this time, therefore, need not be arrested or interrupted, by removing those objections. We may go on without delay in the presentation and illustration of this precious and fundamental truth of the gospel, just as it is given to us in the sacred Scriptures, and expressed in the answer before us.

Our first object must be to obtain a clear understanding of the word *justification* itself. You will, then, be careful to observe that this is what is called a *juridical* term—that is, it is a word used in, and borrowed from, courts of justice among men. When a person who has been arraigned, or brought to the bar, is, upon trial or inquiry, pronounced by the judge to be righteous, and in open court acquitted and discharged—such a person is said to be justified. Much pains have been taken by those who are, from various reasons, opposed to the gospel doctrine of justification, to show that the word does not always in Scripture carry with it the import of a judicial sentence of acquittal. Witsius, in his Economy of the Covenants, under the article *justification*, an article which will richly reward the pains of any of you who will read it carefully—Witsius has there shown, in a most accurate and satisfactory manner, what are the several senses of this word, both in the Old Testament and the New—for it frequently occurs in both. And he has most unequivocally proved that its forensic or juridical signification, is not only its primary and general sense, but its invariable meaning, whenever it is used to denote a sinner's acquittal before his God. A single remark may make this evident. It is opposed to condemnation—as in that passage "It is God who justifieth, who is he that condemneth?" Now, as condemnation does never imply the making of a person guilty, but the sentence pronounced on him for being so, in like manner, its contrasted term *justification*, cannot mean the making of a person righteous, but the declaration that he is righteous. To justify a person, then, is not to make him righteous, but to declare him to be so, upon the ground of law and the trial of a competent judge. It is in regeneration and sanctification, that men are made—as far as in this life they are ever made—inherently holy. In justification, they are *legally discharged* from the guilt of all their sins. Regeneration and sanctification are graces wrought *within* us—justification is something that takes place *without* us, and is not our act at all, but the act of God. These things, therefore, are never to be confounded.

"It is God that justifieth," saith the apostle. Witsius, in the place before cited, has excellently shown, that it is God, essentially considered in the person of the Father, who is especially the *justifier* of his people, in respect of judiciary power and authority. But he also shows, that our Lord Jesus Christ is likewise said to justify, in respect to the dispensation or exercise of that power. And that the Holy Spirit is said to justify, as making application of the blood or righteousness of Christ, by which we are justified.

tification, in the answer before called "an act of God's free ." It is called an *act*, because, he sentence or decision of a , it is done and completed at ; and not carried on gradually . work of time. It is called an f God's *free grace*, because race is the sole moving cause justification.—Thus it is said e very words of inspiration— ng justified freely by his grace, gh the redemption that is in Je- hrist." If it be asked, how it act of *free grace*, by which we stified, since it is through the ption that is in Christ? the r is this—The redemption that Christ, is the channel through justifying grace freely flows us. It was infinite grace that ded a Saviour; pure grace that e soul to, and gave it an inte- n, the Saviour; and therefore, t of free grace is clearly per- d when the sinner is declared justified in virtue of his righ- ness. To the Saviour himself it eed an act of strict justice, that ople should be justified, since s paid the full price of it. But people who receive the bene- f his redemption, it is grace the foundation to the top stone. e is indeed satisfied, in all the t of its demands; but it is by rovision of God, the work of aviour, and the application of irit. From these sources alone e benefits received in justifica- low forth to the believer, and refore is plainly the recipient purest grace.

justification there are two distinctly noticed, in the an- before us—1. The pardon of r sins. 2. The acceptance of righteous in the sight of God. irst of these is necessary and edent to the second. By the n of sin God absolves the sin- om the condemnation of the on account of Christ's satis- n for sin. For till the sen- of *the broken law be absolved don, it is impossible* that our persons can be accepted, or any blessing of the covenant be conferred upon us.

In pardon, it is the *guilt* of sin which is removed—that guilt by which the subject of it is exposed to eternal wrath as its just reward, for "the wages of sin is death." Nor can the guilt of sin ever return upon a pardoned and justified believer. The obligation to punishment being removed, or once taken off, can never again recur, according to the economy of grace, because there is no condemnation to them that are in Christ Jesus, and whom he loveth he loveth unto the end. In justification, all past and present guilt is pardoned, and the assurance is given, that new acts of pardon shall be granted after every future transgression. But be careful to understand this distinctly. The meaning is, that God will always bring the justified believer to deep repentance and humiliation, for his known offences, and also to the dereliction of his sin; and then will grant him a fresh act of pardon. To my apprehension it is perfectly preposterous to speak of sins being pardoned before they are committed. But it is a glorious gospel truth, that when God has once pardoned a sinner through Jesus Christ, he brings him into a state in which he will never fail to humble him and bring him to true repentance for every future sin, and then grant him pardon for it. And you will accordingly, be very particular in noticing and remembering, that in a passage already quoted, the apostle explicitly declares—"Whom he justified, them he also glorified"—The apostle does here unequivocally assert, that all who have ever been in a justified state, will be glorified—This leads to the consideration of the 2d thing in justification, which is, our being accepted as righteous in the sight of God.

Among men, indeed, a criminal may be pardoned, and yet it may not be the fact that he is considered as righteous in the eye of the law

Nay, it is scarcely correct to say that he is pardoned, if he is just and righteous in the eye of the law. He may be discharged from punishment, but pardon itself implies guilt. Here, therefore, the parallel fails between the divine procedure and that which takes place among men; for those whom God pardons or forgives, he both accounts their persons righteous in his sight, and receives them into perpetual favour. This is done, as the remainder of the answer before us states—"Only for the righteousness of Christ imputed to us, and received by faith alone."

(To be continued.)

From the Evangelical Magazine for April, 1827.

THE OLD TREE.

In going out one morning lately to my pastoral duties, I saw by the way side an old tree lying on the ground. None had ever passed that way without being struck with the appearance of this tree in its glory. Its trunk was large, its height was great, and its branches were thick and spreading. There was no tree around so lofty and majestic. Its trunk measured no less than twenty-four feet in circumference. For some seasons past it had exhibited symptoms of decay, and last summer there was not a green spot on all its branches, except what two or three twigs presented. Its roots were rotten, and one night lately, though there was no wind to occasion the least agitation, it fell to the ground. In looking at it I thought of the kindness of Providence in ordering its fall in the night; for had it fallen in the day time, it is more than probable, that some of the numerous travellers on the foot-path which it overshadowed, might have been killed, or injured. The kindness of Providence is visible in the season in *which many* similar occurrences have taken place. Bridges have fallen, not when they were crowded with passengers, but when no foot was treading on them; and houses have fallen, not while their inhabitants were asleep, but when previous warning had made them hasten their escape.

The next thought that occurred to me was this, that it was a striking emblem of old age and death.—Like this tree, the aged exhibit many traces of bodily and of mental decay. The frame once fresh and vigorous, now shakes with palsy; and the countenance once fresh and blooming, is now ghastly and withered; the imagination once so luxuriant in its varied fancies, is now languid and sluggish, and yields nought but dark forebodings; the memory once so rich in its recollections is now like a broken vessel; and the affections, once so ardent, are now chilled amidst the peevishness which is produced by infirmity or neglect. To such decay in body and in mind protracted life must lead; and the vigour which some have exhibited on the borders of four score is rare, and is not strength in which a wise man would glory. It requires no violence of disease to lay the old man in the dust. The supports of life are exhausted, and so feeble is the vital principle, that, with little or no struggle, his breath departs, and he returns to his dust. To many a passenger this tree has been a monitor of human frailty. The young may have been reminded by it that favour is deceitful, and that beauty is vain; and the aged may have learned from it, that in their frailty they are the subjects of one common law with every thing that lives. It was an affecting incident in the life of Swift, that in a pleasurable excursion with some friends into the country, he fell behind, and after waiting in vain for his joining them, one of them turned back to seek for him, and found him standing gazing intently on a beautiful tree

had been scathed by
To the friend who in-
his musings, he said,
ith his finger to his fore-
ke that tree, God will
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inhappily realized in his
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been so quick and pow-
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nd of the God of nature
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his care of such objects,
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Such is the argument
Lord employs to repress
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y trying situations. In
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gthen his people for en-
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and the delicate he can
inst the fury of disease,
midst the pressure of ca-
can maintain the patience
pe of virtue. My mind
the consideration of the
hich it had yielded. Year
it was a lodging-place for
of heaven; often too has
ed the traveller from the
and from the scorching
was not like the gourd of
ch sprung up in a night,

eve that Swift's expression, as
Dr. Young who heard it, was,
tree, I shall die at top."
Editor of C. Adv.

and which perished in a night, but for ages it had been a place of refuge.

What changes have taken place around this tree! The noble proprietors of the stately mansion near it have been thrust away from it, and it is now occupied by strangers. To those who have been born to a richer lot than others, it is an aggravation of the day of calamity, that it drives them from scenes of greater beauty, and these never appear so lovely as to the eye that is gazing on them for the last time; and this is one of the pangs of the last hour, to those on whom prosperity has smiled to the end, from which the bosom of the poor man is free. How many have passed by it to the places of religious worship in the village near it, who are now silent in the grave. How many processions of joy and grief have passed under its branches;—often have the poor passed by it in quest of bread, and the wealthy in the pursuit of pleasure. During its growth, the surrounding district has improved amazingly in wealth and population, in culture and beauty; so that were those who lived when it was planted to revisit this quarter, they would recognise nought about it but the mountains which still bound the prospect, and the sea which still washes its borders. The great features of nature never vary; it is on the lesser that the hand of man works.

A plantation not far distant, was the scene of a suicide awfully instructive. The wretched victim once seemed destined to a happier fate; he received a good education, and was settled in a respectable line of business; but he was enticed by loose companions to scenes of dissipation; his morals were debauched by their vile conversation, and his principles were ruined by their infidel sophistry. He became embarrassed in his circumstances; the profligates who had corrupted him were unable or unwilling to aid

him, and the sober and the virtuous felt that in him they could put no confidence. Too proud to labour for his support, and to accommodate himself to his altered circumstances, and destitute of contrition for his folly, and of that hope in God which would have led him in tears to his footstool, he resolved to terminate his mortal existence, and he did it there. Nothing can show more strikingly the influence of infidelity in hardening the heart to every emotion of benevolence and commiseration, than this circumstance, that his associates lamented nought about his exit but its vulgar mode; and said, with an air bordering on derision and contempt, that he ought to have died by a pistol-bullet like a gentleman, and not like a felon by a halter. The feeling heart will listen to the warnings of such a scene. For many a day the remembrance of his fate filled the passer-by with horror, and amidst the gloom of night it seemed a spot where the demon of despair had triumphed.

* * * *

There were some tender plants growing near this tree, which were crushed by its fall; and I could not but be reminded by this circumstance of the miseries in which men are involved by their connexion with the calamities of others. The bankrupt has reduced to poverty the simple who confided in him, and he whose seemingly prosperous establishment gave employment to workmen of various descriptions, has in his fall brought them low. Few are so insignificant or obscure as not to implicate others in their misfortunes or their crimes; and this operates as a powerful motive to keep parents from indulging in sloth, and from the commission of iniquity, that by their indolence they may not bring misery on those whose happiness is dear to them, nor entail disgrace on those to whom they should transmit an unsullied name. It is one of the sweetest rewards of h
cence and wisdom in this
when others are enlightene
purified by their influence;
the young learn to fear God
parent's prayers, and to resi
enticements of sinners, by th
piness prepared for them in a
home.

The next time I passed tha
there were persons employ
cutting this tree in pieces
what of it was still sound mi
turned to some account.
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part of a ship, and have plo
the ocean, or have been used
erection of a building, but no
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and thus it teaches us not to
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any great object; but to improv
advantage, so far as it will go
ther up the fragments that n
be lost. The old may learn
this, to be content with the
blest offices of utility. Let
not say, because to others a
lotted the tasks for which th
no longer competent, "I will
thing;" but let them say, "
do what I can." It will be a
delightful reflection, amidst t
firmities of age, that you ar
altogether useless; and to th
of heaven an old person dedi
his remaining strength to the
of support, or to the lessons
perience, is as pleasing an obj
any of the pursuits of active
hood, or laborious zeal. He
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that he will soon be made a
in the temple of his God. I
never passed that way since t
of this tree, without feeling
there was a blank in the spot
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reminded of objects whose lo
not been supplied to us,
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man wisdom, whose suppor
have felt in no human arm,
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the human heart can be fully
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icient and unchangeable,
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dow with great delight, and
iit was sweet to my taste;
ere is none in which God
himself without a witness,
which piety seeks his shade
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re are three texts of Scrip-
hich have occurred to me in
ıg of this tree. Solomon
"If the tree fall toward the
or towards the south, in the
where the tree falleth there it
be." This text has been
considered as an intimation
ıan's state after death is un-
ıle, and that grace will issue
don for the damned, nor make
ıst effort for the sanctification
se who have died in their
and how desirable then is it
hen death comes, we may be
united to the person of the
Jesus, formed to righteous-
ınd pointing to heaven.
the book of Job, it is said,
'e is hope of a tree if it be cut
that it will sprout again, and
ıe tender branch thereof will
ase; but man dieth and wast-
way." If the soil is moist,
ıes will shoot forth from the
and in process of time may
e a large tree; but no breath,
v can revive the bodies of the
and till the resurrection morn
must abide as dust among

all only refer to another text,
is to a passage in the Prophe-
f Isaiah, where in describing
ration of the millennium, and
ealth, peace, and felicity of
ra, he says, "As the days of
shall be the days of my peo-
ıd mine elect shall long en-
joy the work of their hands." The miseries and evil passions by which life is embittered and shortened, shall then cease from troubling, and contentment, temperance and peace, shall be health to the countenance, and marrow to the bones.

Falkirk. H. B.

From Mason's Select Remains.

OF THE LOVE OF GOD.

If the love of God set us on work, the God of love will pay us our wages.

God loveth his people to the end, therefore they shall endure to the end.

He loveth them *in* his Son, and *as* his Son, and as long as he loveth his Son.

We hated God without a cause, and he loved us without a cause.

Love begets love. 'Tis a flame that communicates itself. They that have much *forgiven* them, much *done* for them, much laid *out* for them, and much laid *up* for them, will love much.

Our love to God is the reflection of his love to us; 1 John, iv. 19. *We love him, because he first loved us.*

OF CHRIST.

Christ made himself like to us, that he might make us like to himself.

Christ must needs have died: how else could sin be expiated, the law satisfied, the devil conquered, and man be saved?

They that deny themselves *for* Christ, shall enjoy themselves *in* Christ.

Men had rather hear of Christ crucified for them, than be crucified for Christ.

If Christ denied innocent Nature out of love to *us*, shall not we deny corrupt Nature out of love to *him*?

Christ, by his death, appeared to be the *Son* of Man; by his resur-

rection, he appeared to be the *Son of God.*

Christ was the great promise of the Old Testament; the Spirit is the great promise of the New.

Christ's strength is the Christian's strength.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

In regard of natural life, we live in God; in regard of spiritual life, Christ lives in us.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

Presumption abuses Christ, Despair refuses him.

Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost.

The blood of Christ, which satisfied the justice of God, may satisfy the conscience of an awakened sinner.

If sin was better known, Christ would be better thought of.

If sin doth not taste bitter, Christ cannot taste sweet.

When sin is hell, Christ is heaven.

There is no passage from sin to holiness, till we are passed from sin to Christ.

Christ may have an interest in us, though we may not be able to see our interest in him.

Christ hath entreated God to be reconciled to us, and now he entreats us to be reconciled to God.

God will give us nothing for *our* sakes; but he will deny us nothing for *Christ's* sake.

None are so low as Christ was; none so lowly, none so loving.

We may know what Christ hath done *for* us, by what he hath done *in* us.

Creatures die, that our bodies may live; Christ died that our souls may live.

Our Judge, instead of condemning us, stepped from the bench, and died for us.

Christ is to be a believer's Judge; and if he was to choose his judge, he could not choose a better friend.

As God glorifies Christ in heaven, so the Spirit glorifies him on earth, in the hearts of believers.

A believer's comfort in living, is to live to Christ; and in dying, it is that he should go to Christ.

The blood of Christ upon the heart is the greatest blessing; upon the head, is the greatest curse.

It matters not who are our accusers, if Christ be our advocate.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE CHRISTIAN EDUCATION OF CHILDREN.

Essay III.

Having shown in two previous essays how the extremes of severity and indulgence may and ought to be avoided, in the education of youth, I will now endeavour to show more directly, wherein a true Christian education consists.

"Bring them up in the admonition of the Lord"—This is the portion of the text, quoted at the beginning of these essays, which demands our attention. We are to inquire—in what manner must a parent act, so as truly to comply with this divine requisition? I answer, that the original word* justly rendered *admonition* in the text, (since we have perhaps no single word more fully corresponding to it,) has, however, a signification somewhat more forcible and extensive than the English term; implying that children are to be put in mind of their duty to their

* Nouthesia.

God, with such care, frequency and address, as to fix a sense of it deeply and practically in their minds. If then it can be shown how this may best be accomplished, we shall have an answer to the inquiry. Several particulars will, with this view, be submitted to the serious consideration of the reader.

1. Early instruct your children in the essential truths and duties of the Christian religion; and teach them to pray by some short and simple forms of devotion.

I am not ignorant that there are some who systematically oppose both parts of this direction. They say that children should not be told of truths and duties which they can but very imperfectly understand; nor be forced, as they term it, to learn a system of religion by rote; but be left to inquire and choose for themselves, when they have age and inclination which may qualify them to do it properly; and that to teach children to pray by forms, is to teach them to be formalists and hypocrites. All this, in my apprehension, is miserable delusion; or else it proceeds (as in fact I fear it often does) from a real hatred of religion. It manifests either ignorance, or a disregard both of revealed truth and of human nature. Who can tell at what precise age a child becomes morally responsible for his thoughts, feelings, and actions; or is capable of applying religious truth to the purposes of his salvation? And is a Christian parent to risk the death of his child, and his being judged at the bar of God, without any knowledge of his Maker and Redeemer, because the child is not yet fully able to understand many things connected with the Christian system? Children understand far more than they are usually believed to do, especially when they are early and carefully instructed. At a very early age they may understand as much as some adult Christians, of weak intellects but of unquestionable piety, do ever comprehend. Nay, there are unequivocal examples of children themselves, who, within the three first years of life, have given the best evidence that they savingly understood the fundamental points of practical Christianity, and have accordingly died in Christian hope and triumph. And where is the Christian parent, whom the very possibility that a child of his may be among this band of babes and sucklings, out of whose mouths the Lord ordains praise—where, I say, is the Christian parent, whom the *hope* of this should not animate to give his children the early instruction necessary to so desirable an event!

Beside, why should we not treat the subject of religion in this respect, as we treat every other subject? Does a child fully understand the principles of language, or of any other subject, when he first learns them? He certainly does not. But he commits the principles, notwithstanding, to memory; and then they are always ready for application as he advances in his pursuits. It is the very same in religion. He who has been early and carefully taught the principles of Christianity by catechetical instruction, is furnished with a form of sound words and a system of divine truth, which he will understand more and more as he advances in years, and the benefit of which he will feel to his dying day. "It may be a question," said an aged minister of the gospel, "if I make a single preparation for the pulpit, without receiving benefit from the catechism, which I learned so early in life that the time of learning it I no longer recollect." Nor is this advantage peculiar to clergymen. It is common to all who have been thus instructed. By being early and systematically indoctrinated in the essential truths of religion, they are preserved from being carried about with every wind of doctrine, by which so many are injured; and when they [illegible] ened to a serious attenti

gion, they know their duty, and are preserved from that error and extravagance which are so often witnessed in the ignorant and uninformed, when they become alarmed for the salvation of their souls. One principal reason why the publick preaching of the word is so imperfectly understood and produces so little effect, is, that a large proportion of almost every audience have not been suitably prepared for it, by early catechetical instruction. Preachers constantly suppose, and indeed are in a measure obliged to suppose, that the people they address understand truths and principles which they do not clearly understand. They may indeed have some general and superficial knowledge of them, but they have not that accurate and familiar acquaintance, which is necessary fully to comprehend the meaning and feel the force of pulpit addresses.

The objection sometimes heard, that by teaching children a catechism you fill their minds with your own system and prejudices, and do not leave them unbiassed, to judge for themselves, has ever appeared to me either absurd or pernicious: absurd—because if you teach children at all, you must teach them what you know and believe yourself; or *pernicious*, because if you do not teach them, they will judge without knowledge, and under the influence of a corrupt nature will form opinions and contract prejudices against the truth, of the most ruinous and inveterate kind. To suppose that they will remain entirely candid and unbiassed, is contradicted by all experience. Opinions they will have; and if you do not teach them to judge right, youth and ignorance will cause them to judge wrong. They must be left to review their system of sentiments, when they come to maturity: and they have infinitely a better chance of ultimately becoming right, by correcting some unessential points which they may have learned amiss, than if they had never learned at all. The truth is, that the unchangeable order of the Creator has linked the lot of children, in bodily make and constitution, in worldly circumstances and advantages, in intellectual powers and attainments, and in moral principles and habits, in a great measure with that of their parents. This should indeed make parents careful what they teach or do, because it is to influence their children as well as themselves. But to tell them not to teach or do any thing, that will materially affect their children, is to prescribe an impossibility. It is to set them at war with the laws of nature and the appointment of God.

As to making children formalists and hypocrites, by teaching them to pray and to use forms of prayer, it scarcely deserves a serious confutation. If care be taken, as doubtless it ought to be taken, to explain to them the meaning of the words they use, and the nature of the service they perform, there is no more danger of their becoming formal and hypocritical by this practice, than there is that adult persons will become so, by the habit of attending on publick worship and the other means of grace. So that the spirit of the objection is directed against all means and instruction whatsoever. On the contrary, it is a matter of general and undeniable experience, that the practice in question has the happiest effect, in preserving in the minds of children a reverence of God, a fear to offend him, tenderness of conscience, and a general sense of religious obligation; even where it does not immediately lead, as it sometimes appears to do, to a real spiritual intercourse with their God and Saviour. The happy effects of this practice have often been experienced by individuals advanced in life and immersed in worldly business, who have still preserved a sensibility of conscience in consequence of it, which at last, under the co-operating influence of previ-

al circumstances and of divine
, has brought them to genuine
ıtance, and to a sound conver-

ı the whole, then, let every
ıtian parent consider it as fun-
ntal, in bringing up children
ıe admonition of the Lord, to
ı them, at the dawn of reason,
God is their Creator; to instil
their minds the general prin-
s of right and wrong in human
ns; to instruct them very early
Jesus Christ is the Saviour of
rs, and what he did to save
; and to inform them, that they
the gracious influence of the
Spirit of God, to renew their
s, and to dispose them truly to
God and Christ. Let children
ıefully taught the excellent
er Westminster Catechism,
nade, as far as their years will
it, to understand it. Let them,
ɔn as they can read, peruse the
Scriptures; become acquaint-
ıth the leading facts and doc-
ɜ; commit select portions to
ɔry; and constantly endeavour
crease in the knowledge of
. Let forms of devotion, both
ıyer and praise, be also taught,
he children plainly and ten-
instructed to use them daily,
ldresses to God. Let all this
ɔne with steadiness and sys-
tick perseverance; taking, how-
as much care as possible not
ıgust children with these exer-
, and yet not to omit them for
ɛar of this effect.

ɔSOPHY SUBSERVIENT TO RELI-
GION.

Essay V.

*e System which refers the Ori-
ı of Moral Distinctions, to the
ture and fitness of Things.*

ere are certain modes of speak-
not unfrequently employed in
on to the origin of moral dis-
ons, which are scarcely recon-
ıle with the account which I have ventured to give of this subject in the preceding essay. Moral distinctions, according to some, have their origin in *the nature and fitness of things*. It has already been stated that moral precepts, as they are exhibited in the divine law, result essentially from the nature of God and man, and from the relation which we stand in to him and to our fellow creatures. It is possible that nothing different from this is intended, by some who use the obscure and inaccurate language above noticed. As employed by others, however, it would seem to indicate their belief in the existence of certain necessary, eternal, and immutable principles of right and wrong, distinct from the Divine Being, and independent of the constitution and laws which he has ordained.

This mode of expression, although regarded in some degree as a peculiarity of a certain class of theological writers in this country, has not been confined to them. It has in many instances been used by infidel writers, who, in their discussions concerning the origin of moral distinctions, and the foundation of moral obligation, seem desirous as much as possible of avoiding any reference to the authority and law of God.

Other writers also have, in a few cases, been led incautiously to adopt this very exceptionable phraseology, in opposition to those who represented the principles of morality as being in their nature arbitrary and mutable. It was a maxim of the Epicureans, and of many others who adopted their licentious principles, that "nothing was just or base by nature, but by law and custom."—Hobbes and his followers maintained that, "The will of the magistrate is to be regarded as the ultimate standard of right and wrong, and his voice is to be listened to by every citizen as the voice of conscience."

Another doctrine which has been advanced is the following: That virtue is founded merely in the will of God; that justice, veracity, &c. are right and commendable, solely be-

cause he has commanded them; that injustice and falsehood are wrong and deserving of punishment, solely because he has forbidden them. It is evident that these assertions do not readily accord with the natural and unsophisticated judgments of the human mind. We cannot believe, without doing violence to the clearest dictates of our understanding, that the fundamental rules of right and wrong are arbitrary and factitious; and that by an exercise of mere sovereign authority, their nature might have been completely changed. Indeed, the supposition is inconsistent and absurd. The constitution of our nature is a law to us, by which we are bound to love God and our neighbour, to practise justice and fidelity, and to avoid the contrary. To assert, therefore, that a law might have been given the reverse of this, involves the obvious absurdity that two divine laws might exist at the same time, the one directly contrary to the other. Hence it is, that the supposition above mentioned appears so manifestly repugnant to reason.

To say that man might have been so constituted originally, that the law of his nature would have required him to practise injustice, fraud and falsehood, is to assert what is altogether inconceivable, and directly contradictory to all our notions of the unchangeable perfections of the Divine nature.

From a laudable concern for the interests of religion and morality, some have been led, in opposition to these different statements, to maintain, injudiciously it is believed, that the distinctions of right and wrong have their origin and foundation in the nature of things. They give this representation, from the conviction, I presume, that it most satisfactorily evinces the reality and immutability of moral distinctions. It is believed, however, that these important ends are secured in a more effectual and rational manner, by referring all our knowledge of right and wrong immediately to the will of God, as revealed in the constitution of nature, and in the Holy Scriptures; and by maintaining that the essential distinctions of right and wrong, recognised in his revealed will, result necessarily from the infinite, eternal and unchangeable perfections of his nature.

The nature of things seems, in the systems of a certain class of theological writers, to denote something distinct from the Divine Being, and from the constitution and laws which he has ordained. After employing a number of pages to prove that virtue is not founded in the will of God, Dr. Dwight remarks, "There are persons who speak of the will of God as constituting the nature of things, when they only mean, that it gives them existence. These persons appear not to discern, that the nature of the thing is exactly the same, whether it exist, or is only seen in imagination. The Achilles of Homer, the Æneas of Virgil, &c., have all the same character, which real men, answering severally to the descriptions of them, would possess."

The considerations suggested in this passage are far from proving what the learned author intended.—For it is obvious to remark, that when we contemplate a fictitious person possessing the common faculties and qualities of human nature, whom the poet or the orator has invested with a certain character, we immediately conceive him to be under the law of God, and we judge of his character and conduct by that law. If we suppose him to be acquainted with the Scriptures, we form a judgment of him according to the Scriptures; if we suppose him to be ignorant of the Scriptures, we then judge of his conduct by the law of nature, by those notices of right and wrong which we believe God has afforded to all men. But in either case, we pronounce actions to be virtuous or vicious, solely because we conceive the person who performed them to be a subject of God's government; and we determine the character of his actions by compar-

em with the law under which placed. In regard, therefore, an imaginary person, the law is the standard by which we and not any supposed nature gs.

the argument of Dr. Dwight ny weight to prove that virtue ded in the nature of things, not equally prove that wis- ower, and indeed every con- e quality of matter or mind, nded in the nature of things? ot as easy to invest an imagi- being with the attributes of n, and power, as with that of ? Indeed, whatever be the of our conception, a man, an , or a tree, the qualities which ribute to this object are, ac- g to this argument, founded in ure of things independently of ll of God.

The idea which we form of the or vice of an imaginary being, utes an essential part of our tion of that being. The ob- f our conceptions are nothing nt from what they are con- to be. When we form a no- Æneas as pious and patrio- piety and patriotism are ima- precisely as much as his ex- . His piety has no more tion in the nature of things, is existence.

re is no nature of things, or of s, distinct from that which God en pleased to bestow upon his res. The nature of the Di- Being is indeed independent ternal. But every creature is dent upon him for its nature as its existence—for every attri- ıd quality by which it is charac- l. I am disposed to think that man mind, with all its powers raction and imagination, is in- e of forming a conception of ıture of things separate from ings themselves. The state- of Dr. Dwight bears a striking ity to an opinion of some an- philosophers respecting mat- forms. It was the doctrine Platonists, that of every spe- cies of things, there existed eternal and independent forms or ideas distinct from matter, which were the models according to which the individuals of the species were made.— It has always been thought extremely difficult to comprehend how forms could exist without matter, according to the sublime philosophy of Plato; but I will venture to assert, that it is no less difficult to comprehend how the nature of things could be constituted, independently of the will of God, and antecedently to the existence of the things themselves, according to the theology of Dr. Dwight.

There are no eternal principles of truth or falsehood, right or wrong, distinct from the Divine Being. If the world were eternal and independent, the case would be different; there might then be eternal and necessary truths independent of him. But as he alone is eternal, nothing that is separate from him can be eternal. I know it is often said that moral truths are necessary and eternal in the nature of things, or in their own nature, without any reference to God, or to the constitution and order of things which he has established. In many instances, we have reason to think, this is a loose mode of speaking, designed merely to assert the reality, importance and immutability of the great principles of moral truth and duty. It is certainly an important truth that rational creatures are bound to obey their Creator. But this is true only on the supposition of their existence. Previously to the existence of rational creatures, it was neither true nor false. It is likewise an unquestionable truth that men are under obligation to promote each other's welfare, and to abstain from every kind of fraud and injustice. This truth, however, necessarily supposes the existence of man as a rational being, to whom a law has been revealed, and who is capable of employing his faculties for the benefit or injury of his fellow creatures.

It has already been remarked,

that the absolute holiness of God is the original fountain, and ultimate standard, of all holiness in the universe. Our judgment of right and wrong, however, is formed, not by the immediate contemplation of the Divine nature—this is beyond the reach of our faculties; but by the revelation of his will, which he has given in his laws and dispensations. To the view of the Divine mind, the standard of all moral excellence is the absolute and unchangeable holiness of his own nature; but to us the only standard of moral excellence is the law which he has revealed, according to which we are bound to regulate our judgments and our conduct. This law is holy, just and good, because it is agreeable to his holy nature, and because, so far as it goes, it is a transcript of it.

It may perhaps be thought by some, that the principles and conclusions of mathematicks furnish an example in opposition to the doctrine which I have stated, that there are no necessary and eternal truths distinct from the Divine Being. This example is adduced by Dr. Emmons, for this express purpose. And it must be conceded, that the principles of mathematicks have often been pronounced to be eternal and necessary, independently of the nature and will of any being whatever. Nor does this representation appear destitute of plausibility, when we contemplate the clearness and cogency of mathematical reasoning, and the absurdity of attempting to invalidate its legitimate deductions. To obviate the objection derived from this source, I beg leave to observe, that it proceeds upon a mistaken notion of the peculiarity of the demonstrative sciences, and of the kind of truths about which they are conversant. Truth relates to real existences, to God and created beings; or it is merely hypothetical, expressing a connexion between certain suppositions and certain consequences. Of the latter kind are the truths of Geometry, and of the other sciences which are properly called demonstrative. Their object is not to ascertain truth strictly speaking, that is, truth relating to real existences, but to prove the logical connexion between conclusions and premises, between consequences and an assumed hypothesis.

This is the opinion entertained by that most accomplished philosopher and profound metaphysician, Mr. Dugald Stewart, who with equal originality, and sound judgment, establishes what evidently appears to be a correct view of the subject. "It was already remarked," says he, "in the first chapter of this part, that whereas, in all other sciences, the propositions which we attempt to establish, express facts real or supposed,—in mathematicks, the propositions which we demonstrate only assert a connexion between certain suppositions and certain consequences. Our reasonings therefore in mathematicks are directed to an object essentially different from what we have in view, in any other employment of our intellectual faculties;—not to ascertain *truths* with respect to actual existences, but to trace the logical filiation of consequences which follow from an assumed *hypothesis*. If from this hypothesis we reason with correctness, nothing, it is manifest, can be wanting to complete the evidence of the result; as this result only asserts a necessary connexion between the supposition and the conclusion.—The terms *true* and *false* cannot be applied to them; at least in the sense in which they are applicable to propositions relative to facts. All that can be said is, that they are, or are not, connected with the definitions which form the principles of the science; and, therefore, if we choose to call our conclusions *true* in the one case, and *false* in the other, these epithets must be understood merely to refer to their connexion with the *data*, and not to their correspondence with things actually existing, or with events which we expect to be realized in future."

To these excellent remarks, in

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hing intelligible.

The following quotation from a distinguished advocate of the theory we have been considering, contains an exhibition of his views on the subject, and a specimen of the reasoning employed in support of them. "Every thing," says Dr. Emmons, "has a nature which is peculiar to itself, and which is essential to its very existence. Light has a nature, by which it is distinguished from darkness. Sweet has a nature by which it is distinguished from bitter. Animals have a nature by which they are distinguished from men. Men have a nature by which they are distinguished from angels. Angels have a nature by which they are distinguished from God. And God has a nature by which he is distinguished from all other beings. Now such different natures lay a foundation for different obligations; and different obligations lay a foundation for virtue and vice in all their different degrees. As virtue and vice, therefore, *take their origin* from the nature of things; so the difference between moral good and moral evil is as immutable as the nature of things from which it results."

The reasoning employed in this passage, notwithstanding a show of precision, is very inaccurate and illogical. Nor can we concede the soundness of the principles which are assumed. It cannot be granted that different natures alone, lay a foundation for different obligations. Light and darkness, sweetness and bitterness, and the various tribes of inferior animals, as they are not rational beings, are not susceptible of obligation, notwithstanding the diversity of their natures. Nor is this true in relation to rational beings. It is agreeable to the scriptures, and to those judgments which the constitution and order of society naturally suggest to our minds, to believe, that our relation to the Author of our being must, at least, be taken into the account, in stating the grounds of our obligation to yield obedience to his commands.

As his conclusions relate exclusively to beings having reason and understanding, it is manifest that *beings* should be substituted in place of *things*. After this correction the argument will stand thus: Men have a nature by which they are distinguished from angels. Angels have a nature by which they are distinguished from God. And God has a nature by which he is distinguished from all other *beings*. Now such different natures lay a foundation for different obligations; and different obligations lay a foundation for virtue and vice in all their different degrees. As virtue and vice therefore *take their origin* from the nature of *beings*; so the difference between moral good and moral evil is as immutable as the nature of *beings* from *whom* it results. His theory vanishes when his argument is reduced to the rules of logic. The nature of *things* disappears upon adjusting his conclusions to his premises.

In regard to the opinions of those who make virtue to consist in *fitness*, it may be observed that their language is very defective in perspicuity and precision. The mind of the reader is perplexed by the use of certain words, in a way which is altogether different from that in which they are commonly employed. In common language, fitness uniformly expresses or implies the relation of means to an end. Any thing is said to be fit when it is adapted to promote the end in view. But according to this system, fitness does not express the adaptation of means to an end; it is absolute fitness.

The reader will be gratified with the following acute remarks of Dr. Campbell upon this mode of speaking: 'Moral good, says a celebrated writer, consisteth in fitness.' From this account any person would at first readily conclude, that morals according to him, are not concerned in the ends which we pursue, but solely in the choice of means for attaining our ends; that if this choice be judicious, the conduct is if injudicious, the contrary this truly pious author is li admitting such an interpret his words. Fitness in his sen no relation to a further end an absolute fitness, a fitness i

We are obliged to ask, wh is that fitness which you ca lute? for the application of th in every other case, invariably ing the proper direction of m an end, far from affording l the meaning it has here, te rectly to mislead us? The c swer, so far as I can learn, th ever been given to this que neither more nor less tha That alone is absolutely fit is morally good. So that in moral good consisteth in fit more is meant than that it eth in moral good."

The system of those therefore, who make virtue sist in fitness, or who ass right and wrong have their o fitness, deserves no other not a verbal criticism, showing propriety and utter insign of the term, when applied manner.

I acknowledge that the which represents virtue as co in *propriety*, is much less ex able. There is a propriety i kind of virtuous conduct, an kind of vice is improper an coming. Yet this word is n dequate to express the pecu ture and excellence of mora ness. The most worthless c kind may in certain situati with perfect propriety. M tions are strictly proper, whi nothing of the nature of m cellence. Virtue and holin sess a kind of excellence from mere propriety, and su rior to it. Propriety of la of dress, and behaviour, giv sure to the beholder; he re with approbation. Every however, must be conscious th pleasure and approbation ar

different from that with which he regards the moral excellencies of character and action.

It is equally an imperfect description of vice or wickedness, to say that it consists in *impropriety*. Actions in the highest degree improper, have often little or no moral quality. Impropriety of behaviour sometimes proceeds from mere inadvertence, sometimes from unavoidable ignorance, sometimes from a defect of acuteness or sensibility; and in many instances it excites laughter rather than disapprobation. But wickedness always deserves disapprobation and punishment.

It is admitted with pleasure that the different modes of speaking, which I have ventured to controvert in the preceding essay, have often been used with the best intentions. But if the remarks which have been made be correct, they do not deserve to be retained; since they appear to be either essentially defective, or absolutely void of meaning.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

Ship Nestor, Atlantick Ocean,
Oct. 12, 1827.

My dear Friend,—I hope it will not be long before our personal meeting shall supersede the use of paper communication: and under this expectation, I would not write at all, (having so little to communicate,) but, having given you a pretty full detail of the little occurrences which have marked my progress since I left home, I am willing you should have the whole upon paper; knowing that your friendship will set a value on what would otherwise be scarce worth reading. Besides I want some employment, which may serve to relieve the monotony and idleness of shipboard. You have seen from the place where I date, that I am once more embarked on Ocean's bosom—a confinement which to me is irksome in no small degree. The chief alleviation is, that the winds are moving me every hour, rapidly towards the land of my home. Home! you will never know the charm which this word contains, until you have had the waves of the Atlantick rolling for a year between you and the dear place.

Shortly after the date of my last, bidding adieu to a few friends whose kindness I shall long remember, I left Cheltenham, and found myself on the evening of the same day at Birmingham. Here I had intended to remain a day, looking at the exterior of "Europe's toy-shop." But a gentleman to whom I had a letter of introduction, and to whom I stated my intentions, having received me rather coldly; (and I ought to mention, that it is the only instance of the kind, of which I have had reason to complain in England,) the next morning, under the influence of a foolish pet, I took the wings of the stage, and fled to Manchester—distant about ninety miles. You will readily allow, that a flight of such expedition in one day, gave very little time to notice either town or country, by the way. Here the very friendly reception of the Rev. W. Robey, of the Independent connexion, made up amply for the apparent coldness of my Birmingham friend. At Manchester I remained only one day, occupied chiefly in reviewing this great manufacturing place; which would require the inspection of months, to enable the visitant to give any adequate account of it. To me it presented the appearance of a very busy and crowded place, though far from as large as its population would seem to require. The streets are narrow, crooked, and very far from the cleanness and neatness characteristick of the English towns generally. For this, however, a sufficient apology perhaps existed, in the wetness of the weather, which

had been very abundant for some time preceding.

From Manchester, I proceeded to Liverpool, where I tarried a week, waiting for the packet to sail. The evening of my arrival at Liverpool succeeded a wet day, in which, of course, the travelling had been unpleasant and fatiguing. The inn at which the stage stopped was crowded: but I was solitary and dejected, without a being to take the smallest interest in any thing that interested me. After moping some time by the coal fire, which the rawness of the evening rendered very necessary, I ventured to accost a genteel looking man, whose countenance indicated complaisance and good nature. I found in him nothing of the shyness and distance I have usually met with from the English, when an introduction was wanting. He proved to be a merchant belonging to a town in Wales, very communicative, and I hope a man of piety. On hearing that a merchant of New York, a friend of his, was also a friend of mine—a man who has laid the religious community both in Europe and America under some obligations,* he appeared at once to take a particular interest in me, and I spent a very pleasant evening in his society. The next morning he took me to the house of a widow lady of his acquaintance, with whom I was accommodated with comfortable private lodgings while I remained in the place. The frank, open-hearted kindness of this man, has left a relish on my mind, which will not soon wear off; and made me reflect on what has often occurred to my mind before—the immense happiness which would accrue to society, if mankind were generally well instructed Christians, disposed to treat each other wherever they met, with confidence and kindness. Then would the stranger find friends wherever he went, and enjoy the solace of kind attention in every inn, where he only tarried for a night. What a substitute would this be for the shyness, the neglect, the suspicion, the scrutinizing inquiry, and ill-natured remark, so frequently to be encountered by the traveller, in all countries.

The week spent in Liverpool, afforded as much opportunity for enjoyment as could well be desired, had I possessed the buoyancy of animal spirits incident to health, with a heart less hankering after home. A few letters of introduction gave me access to some excellent families of the Baptist denomination. Of this connexion there are two congregations in Liverpool, and both of them thriving. There are three congregations of Independents, one of Scotch Presbyterians, and one of Seceders. The different denominations live together in much harmony, and hold alternate meetings for divine service in each other's churches, on week evenings. I was present at one of these meetings, in a Baptist church, when the Rev. Dr. Stewart of the Seceder connexion, took a share of the exercise. He was just returned from Glasgow, where he had been attending the union, lately taken place, between the Burgher and Antiburgher synods. He gave, publickly, a very interesting statement of that occurrence. The coalition took place, by design, in the same church, where many years ago, the lamentable separation had occurred, preceded by bitter contentions, relative to the burgess oath. The joy and gladness, the mutual greetings and cordial shaking of hands, between the members of the two bodies, at their coming together, surpassed, he said, any thing he had ever witnessed; and produced an excitement of feeling, never to be forgotten. The whole scene seemed to partake of the joy of heaven, and indicated a new order of things as beginning to come about; when forbearance, harmony and union, shall take place of

* The late Divie Bethune, Esq.

ımentable contention and strife
ı have so long alienated the
:ions, and divided the councils
›se who are one in Christ Je-
and ought to co-operate as

ad a letter of introduction to
Lev. Mr. Raffles, the successor
e celebrated Spencer, in the
pendent Church: but owing to
›ending the week out of town,
:d his acquaintance. I read,
g my sojourn in Liverpool,
much interest, his biography of
ıstonishing youth, to whom he
ıcceeded, and of whom, though
ssing no mean powers, by re-
he falls far short in the pulpit.
account I have received of
cer, from a Mr. Wm. Johnson,
e Baptist Church, (a gentle-
to whose hospitality I shall
ıs feel myself greatly indebted,)
dition to that of his biographer,
me to regard him as a prodigy;
if spared, would have rivalled
field in pulpit eloquence. His
education had been very defi-
. According to custom in the
›endent Church, he com-
ed preaching occasionally, al-
as soon as he began to study
ity; and from the first, when
boy, (and he was little more
he died) he drew crowds after
He had been but a short while
:d in Liverpool, where he had
red a large congregation, who
ed for him the very splendid
: of worship, in which Mr. Raf-
ow ministers. He had a flow
ıguage and power of utterance,
ined with a simplicity, a pathos,
bove all, a fervour, which indi-
. his whole soul to be in his
, that rendered his eloquence
stible. When not yet twenty-
'ears of age, he was drowned
› Mersey river, near the city,
› swimming, supposed from
p. Mr. Johnson said, such a
he never witnessed in Liver-
as that on which the occur-
: took place. There was a ge-
stagnation of business, as if
some national calamity had been inflicted. All faces gathered blackness. It was a general burst of grief and dismay among all denominations. That a youth of such promise should be cut down in such a way, in the very bud of his usefulness, is another example of the mystery that marks the dispensations of that Providence, whose "way is in the sea, and his paths in the mighty waters, and his footsteps are not known."

Liverpool is a great place, and growing with vast rapidity. In point of trade, it is second only to London. Its docks, its warehouses, its shipping, the bustle of carts and drays along its crowded streets, impress the mind with the idea of immense business going on in the place. In the business part of the city, the streets are narrow, crooked and dirty, and in many places, the buildings are old and unsightly. But the new part of the city, where wealth and nobility have fixed their residence, is delightful. It occupies an eminence, which gives a prospect of the lower town, the shipping, and the flat country all around, highly improved, with the river Mersey winding through it, that altogether is most enchanting.

The botanic garden in the suburbs is a noble establishment. In the variety of its cultivation and taste of its arrangement, it appeared to me to surpass that of Montpelier, though in point of extent, and advantages of situation, it falls immensely short. In another particular too—freedom of admission, it is equally defective. It is astonishing, the start in liberality and generosity of feeling, which the French seem to have obtained over their neighbours, whom they are so far behind in most other things. With them, the diffusion of enjoyment, in their publick establishments, seems, as it ought to be, a national object. They understand something of the happiness that consists in making others happy, for which they are entitled to

no small credit. The botanick garden at Montpelier, I visited almost daily; and met crowds of all descriptions of society, from the highest, down to the very beggars, enjoying freely the cool shades and delightful walks of the place; while at Liverpool, by a ticket from one of the owners, I had the special favour of one admittance; and while rambling through its Eden sweets, scarcely met an individual sharing my enjoyments.

Passing along the street one day, I met accidentally my friend O——, of Boston, the companion of my outward passage, and my associate under the privations of the Lazzaretto of Messina; from whom I had separated at Genoa. Though the intimacies of friendship had never grown up between us, and the cast of our minds is far from kindred, you can scarcely conceive the surprise of joy, felt, I believe mutually, at so unexpected a meeting. I went with him to his hotel, and after a social meal, the evening was spent in talking over the past, and detailing the events each had encountered since our separation. After I left him, I could not help reflecting, if a few months' society in trial and difficulty, is sufficient to awaken so much sensibility in the parties at a casual meeting, after a short separation, then what will be the sensations of those, whose friendship has been cemented by grace, when they meet above, after the long separation of the grave; and when, sitting down with Abraham, Isaac, and Jacob, in the kingdom of God, they review together, the scenes through which they have passed in this vale of tears. And how will it enhance their enjoyment, to be able to unravel all the mystery, which overhangs much of the Divine dispensations towards them here; so as to be able to see distinctly, the utility of those occurrences, of which they are now ready to say with Jacob, "all these things are against me."

The passage out to sea, from the port of Liverpool, is both difficult and dangerous, when the weather is stormy: and the first of the month, the day fixed for sailing, proving unfavourable, our vessel delayed setting off until the third; when we weighed anchor, and set sail, with a smooth sea and gentle breeze. I suppose no person, possessing common sensibility, ever sets off on a passage across the ocean, without feelings of very strong excitement. The bustle and hurry of preparation, taking leave of friends, getting on shipboard, &c. may for the time keep down reflection; but when all this is over, and he is fairly afloat, with nothing to do but to stand and gaze, sometimes on the shore behind, fast receding from his view, and sometimes on the boundless ocean in front, as it opens to his vision, he will find feelings of awful sublimity arising in his mind, awakening sensations of almost throbbing interest: at least so I felt it. And the joy predominated, from the consideration that I was setting off for home; yet certainly I felt regret, as I bade adieu to the shores of England—Regret, at leaving a land where there is so much to interest, after so short a sojourn in it, and having seen so little. Prejudice apart, England is a fine country—made so by the industry and intelligence of its inhabitants. The English are a great people; highly favoured in their literature, their arts, their commerce, their agriculture, &c.; and, which I believe is the foundation of the whole, their religion. With sincere respect, I took of their shores a last look; and with a heart, I think, not unthankful for hospitality received among them, I bade their land farewell. Between them and the people of my beloved country, may there be never any strife, but the *strife* of

–who will render to each
and to the world at large, the
st service; and if in this ef-
ey beat us, to God be the
and to them be hearty thanks
abundant reward. But well
d am I, that neither they nor
we compare what we are,
hat we ought to be, and what
, with what we ought to do,
id any cause for self-congra-
n.

have been now better than a
it sea, during which, the wea-
is been fine, and every thing
on as well as we could ex-
Our captain is a plain, quiet
who knows his business, and
s to it; meddling with no-
lse. It is under such men,
siness usually goes on well
world. Religion is wanting.
wever treats it with respect,
ows of morning and evening
s on deck, at which he usu-
tends. The accommodations
e packet ships, allow a com-
passengers, beyond any thing
I have expected. The chief
f the ship below deck, is
-divided, however, into two
ents, one of which is for the
nodation of ladies. Down
ldle of the main cabin, a long
xtends; which, with seats
ach side, is made complete-
; so that a company can sit
joy their meals without the
inconvenience, during the
st weather. Along the sides
ship, are small apartments,
state-rooms, containing each
ths, with sufficient room for
, and to allow the occupants
s and undress. The doors
e apartments are construct-
enitian blinds, which give
, while they admit both air
ght. Our company in the
re twenty-eight, part of them
. And it is no small com-
t to American navigation
anagement, that British offi-
f whom we have several on
give a preference to these
packets, over those of their own country.

The mode of living, I am sorry to remark, is luxurious and dissipated in no small degree. Breakfast is served up at eight; at twelve is luncheon; at three is dinner—succeeded by tea in the evening. And few hotels exhibit a table of greater abundance and variety. Our company, with the exception of a few, who affect the vulgarity of blasphemy, so characteristick of the young English of fashion, are civil. A few are, I hope, really pious, who are able to keep one another in countenance. A number sit over their dinner glasses until near evening, and when the cloth of the tea-table is removed, cards succeed, at which, amidst occasional libations of wine and brandy, the precious hours are wasted until midnight. On the whole, I consider the place as very ensnaring; and he who takes passage in one of these packets, had need to put on the whole armour of God, as protection against the seducements of company and luxury, to which in all probability he will be exposed.

I think myself very happy, in having as the partner of my state-room, the Rev. Wm. Ward, Baptist missionary from Serampore. I would like to introduce you to some acquaintance with this man, who has commended himself much to my esteem, since we have been together. I have scrutinized him with all the attention one is disposed to bestow on an eminent character, with whom he is brought into contact: and the result of my scrutiny is, admiration at what grace, in eminent measure, will effect, on a mind originally not above mediocrity. Diligence, good sense, humility, and devotedness to the cause of Christ, are the great qualifications, (and they are each of them great qualifications,) which have shed a lustre on Mr. Ward's character, and brought him for-

ward, under Providence, to so much [illegible] reformation in the church. With him every hour is precious, and all his time, except what is necessary for meals, rest, and relaxation, seems conscientiously improved in writing and preparing matter relative to his object in visiting our country. One would expect great ardour of mind, and something like high wrought enthusiasm, in an individual, whose zeal had led him to forsake his country, and with a few associates, undertake the arduous task of Christianizing the Hindoos. But nothing like this appears in the cast of Mr. Ward's mind; which I would say, constitutionally partakes much more of the phlegmatick, than the ardent qualities. But what I admire in him most, is his humility. He is a modest, retiring man; not in the least disposed to speak of himself, or the great things done by his instrumentality, and that of his associates; who have achieved so much in the Baptist mission in India. I consider him eminently a pattern of what a Christian ought to be; and am gratified at the homage paid to Christianity, in the general respect with which he is treated, and that without the smallest claim being put forward on his part. If Christians generally, and especially Christian ministers, were in all their deportment, such as he appears to be, there would be little need for written defences of Christianity. This would be the best argument, to put to silence the ignorance of foolish men.

Yours, &c.

TRANSATLANTICK RECOLLECTIONS.

No. XI.

"Forsan et hæc olim meminisse juvabit."

About the time to which these recollections refer, religion was perhaps at a lower ebb in Ireland than it had ever been since the reformation. Popery, like a spiritual incubus, was pressing upwards of [illegible] millions of the wretched inhabitants beneath its horrible influence; and the Episcopal establishment was collecting its *tythe* at the point of the bayonet.

But although, as a church, the establishment was adding to the miseries of this miserable people, I cannot forget, and feel bound distinctly to mention, that even at this time its priesthood contained men of primitive and apostolick purity, who were a living censure upon the heterodoxy, and laxity, and sensuality with which they were surrounded. Still it must be told, that these rebukers of a degenerate age, who were the very salt of Irish episcopacy, giving it all its sweetness and savour, were "despised and rejected of men," especially of their own brethren.

During a visit which I made to the Irish capital about this period, I was peculiarly impressed by the appearances in the religious world. Spiritual death seemed to be diffused through the ecclesiastical atmosphere, producing in most places the silence of the grave: and yet there was, ever and anon, a visible stirring of the Spirit, which did more than proclaim that all was not a "valley of dry bones."—Yes, and amid the darkness, the few, flitting gleams of light which portended brighter days, came from those men whom the dominant party in the church brand-ed as "radicals," and "evangelicals," and subsequently as "low church-men." It was at this time that Mr. Mathias, the celebrated preacher of the Bethesda, drew after him such admiring crowds. I recollect myself going to the Bethesda, on a Sabbath morning, long before the church doors were opened, and taking my stand in the middle of the street, among hundreds who were waiting to rush in and secure a seat. After standing on the outside and sitting in the inside, until I was thoroughly weary, this man of God entered the sacred desk, and repaid me richly,

nt of warm and holy
h thrilled through every
enraptured the heart
ghtened the understand-
et this man was literally
the high church party;
at Mr. Maturin actually
el, to ridicule him and
al doctrines which were
y taught in the Bethesda!
, however, had no influ-
ople of piety; for though
, and a man of distin-
nts and acquirements,
time and prostituted his
ilities in writing works
which made him better
he theatre and haunts of
dissipation, than in the
rcles of piety.

ler to give you a correct
dea of the situation of
arties, as I then beheld
ll relate an anecdote,
on the spot where it oc-
from the most unques-
iority.

. Mr. B——, one of the
inisters of Dublin, was
of a wealthy and distin-
ly. After passing through
lege, he and his brother
ulpit and the bar, as of-
nourable competency, if
e, upon which to support
nd dignity of their fami-
visions of the one, there
s the fame of a Curran
ours and emoluments of
n Ellenborough, to allure
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alue and the dignity of
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ually.

re not disappointed; for
, together with their pa-
nage, raised the one to
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ament; and the other to
est clerical livings in the
of his country. Mr.
identified with the high
y, of which he soon be-
urite. In the pulpit he
was a Demosthenes, eloquently moral—On the turf he was a jockey, of no mean pretensions—In the circles of fashionable resort he was the leader of the revels—In a word, he was first and last at the card-table, and longest and deepest in the debauch.* Notwithstanding all this, such was the amiableness of his disposition and the brightness of his talents, that many pious people loved him, wept for him, prayed for him. In the very midst of his dissipation and profligacy, he received an anonymous letter, evidently from the pen of a female, and one too of no ordinary parts or piety, upon the subject of ministerial character and conduct. In this letter he was depicted in lively colours, as he *might* have been and as he *was*. The writer presented to him the picture of a man, with his talents, and family influence, and professional opportunities, leading a beloved people onward and upward in piety, until, disembodied, they should appear with him, and be gems in his brilliant crown of glory in the upper sanctuary: and on the reverse, she painted him as leading them downward, to those regions of despair where every lost soul that once belonged to his unfed fold, like a burning poisoned arrow, would transfix him with unutterable anguish, for ever and for ever. He had never seen himself before, and he was now deeply shocked at the sight. A pitchy cloud enveloped his startled and astonished mind, from which conviction flashed upon him—while above it, he heard in paleness and trembling the voice of God, as if in wrathful thunder. The result is anticipated—the race course—the mas-

* Let it not be supposed that this colouring is too high; for I personally knew a dean of the church, holding two large and wealthy parishes, who not only kept race horses and had a course on his own premises, but on several occasions rode his own horses. Nor was this the worst of his character; for after the death of his wife, he kept a *concubine*, at a little distance, who had a family by him, and for whom I never heard any other name than "the Dean's Miss."

querade and the card-table were deserted—the morals of Seneca were warmed and enriched with the mighty doctrines of revelation; and he came forth in reality the man of God, able, eloquent and faithful. His deserted church soon became crowded; the pious hailed the change with joyful delight; while the world and his pseudo friends stood back, in a sort of angry and disappointed astonishment. From this time, he became obnoxious to the ultra churchmen, and identified with the evangelical party, among whom he continues a distinguished ornament. But I must not withhold the romantick part of his history. After being long defeated, he at length discovered the lady who had been instrumental in reclaiming him, and in her he found a "help meet," of a distinguished family, cultivated mind, and genuine piety. In this lady he indeed found a bright beam of happiness, but alas! it was very transient; for when I visited this man of God, he sat beside his little ones, a widowed father in the prime of life.

The Rev. Mr. B——, of Belfast, curate of St. Ann's, was a man of similar spirit. Possessing an independent fortune, he preached only for the love he bore to souls. He gave his salary, just as he received it, every six months, into the treasury of the poor house. He was pious, eloquent and indefatigable to promote vital godliness. But he preached the doctrines of the 39 Articles, according to the unsophisticated obvious meaning of their language, and this gave offence to the high church party:—he raised his voice and the discipline of the house of God against Sabbath travelling and visiting, and this increased the offence; till, to crown the climax of his offending, he had the assurance publickly to reprove the Marchioness of Donegal, for bowing and smiling to her friends, as she walked up the aisle to the altar, on a communion Sabbath—this terminated in his dismission from the parish.

Although the religious horizon of Ireland was very dark, yet during my visit to its metropolis, I beheld appearances which told me that it was like the gross darkness, that in the natural world precedes the morning light. The Bible and Tract Societies were in full operation, pouring into the community a continuous stream of gospel light—The "Hibernian School Society," was silently, but surely, undermining the errors of papacy; and the "Irish readers," who travelled from cottage to cottage, reading the scriptures in the Irish language, were preparing the way for the march and progress of religious truth. These things, together with the eloquence and piety of the low church party in the establishment, seconded by the exertions of many among the dissenters, whose talents proclaimed them worthy of being the countrymen of the Floods and Kirwans and Grattans of other days, and whose exalted and Catholick piety hallowed these talents, conspired to picture, in no very distant prospective, better days for the Irish Zion. And such has literally been the case. Does not every British arrival tell us of the accomplishment of these anticipations, in the wonderful triumph of evangelical truth, among that superstitious and degraded people, who were almost divested of their understandings by their own hierarchy; as they had been literally *peeled* of their substance, by the "tender mercies" of the national establishment. Such a work of grace as is going on at this moment in Ireland, among the Roman Catholick population, has not been known perhaps, since the days of the reformation. And this work may in a great measure be attributed to the agency of the evangelical party in the established church. Upwards of two thousand Catholicks have publickly recanted their errors; and from my personal knowledge of the character and habits of that people, and the influence of their priesthood over them, and the heavy weight of ignorance under which they groaned, I hesitate not to as-

sert that these are two thousand miracles, which testify to the reality of evangelical religion; and tell, to my ear at least, more loudly concerning the near approach of the millennial glory of the church, than any other occurrence of modern days. "It is the doings of the Lord, and it is marvellous in our eyes." To him be glory and power and dominion, for ever and ever—Amen!

A PLEA FOR THE WEST.

In our number for December last, a communication was inserted under the above title. The writer, who is a resident and a minister of the gospel in one of the most western states of the American union, intimated an intention to send us a series of papers, relative to ministerial labours and missionary operations in the region where he resides. He has recently informed us, that ill-health, and his numerous and pressing duties, had prevented the execution of his purpose, till the time at which he forwarded the following article. We wish him to know that we should like to see a copy of a sermon which he lately published.

Mr. Editor,—In the absence of true courage, the prosperous issue of a hazardous enterprise sometimes depends upon ignorance of its dangers. When, however, repeated exertions are necessary to success, true courage is indispensable. Inexperienced soldiers may, by partial statements, be induced to undergo the privations of one campaign, or brave the dangers of a single battle; but if they are influenced by no innate nobleness, their warfare will probably terminate with the first experiments.

To the gospel minister, the western country presents a field of the most extensive usefulness. Yet here, humanly speaking, the transient efforts of an hour must be abortive. Nothing less than the most diligent, skilful and continued culture can ensure the harvest. Difficulties and obstacles exist in the moral, as numerous and appalling as in the natural soil; and resolution as determined, and perseverance as indefatigable, must be possessed and exercised, by the cultivator of the one, as well as of the other. It is apparent, then, that to labour in this region, with a reasonable prospect of any permanent usefulness, a clergyman, to talents and learning and ardour, must add much wisdom, great piety, and unwearable patience.

Perhaps ministers of the gospel too often engage in their work with a zeal excited, and for a time supported, by the novelty of the service, the applause of friends, and the unwarranted hope of a large and immediate reward of ministerial exertion. With us, zeal thus enkindled and nourished, must be speedily cooled, or entirely extinguished. Novelty soon ceases; compliments are scarce; the field of labour is obscure; the ground is as yet to be broken, the seed to be sown, and the harvest apparently distant, if not uncertain.

The minister coming hither, must possess the requisites of a foreign missionary. He must be constrained by the love of Christ: for although not liable to bodily danger from persecution, yet the sacrifices to be made by the class of men now to be addressed, will call for no ordinary share of a martyr's spirit. Yet all this notwithstanding, let the highly gifted minister of Christ contemplate the decisive influence to be exerted in our happy republick, by the free states beyond the mountains; when, at no very distant period, our woods and plains shall have become dense with millions—an influence, which, according to the character of the subsequent generation, may materially aid, either to uphold or cast down the pillars of the political fabrick. Let such a mi-

nister, in a word, look beyond the present, to the future destinies of his country; and let him, inflamed with the hallowed fire of philanthropy and patriotism, resolve, that to aid in handing down to posterity all the numberless, inestimable, and blood-bought blessings of his country, he will come and labour, and DIE in the west.

With a view to exhibit a few of our peculiar difficulties, and to discourage too sanguine hopes of immediate visible success, and that none may come hither unadvised, a detail of some particulars will now be presented.

In addition to other qualifications already named, a minister removing to the western states, should have a good physical constitution.

Debility, the consequence of sedentary habits, may indeed be removed by our active mode of life. But the occasional and unavoidable hardships of most ministers—of missionaries especially—must be ruinous to persons labouring under certain maladies. The greatest danger, it is believed, does not lie in the reputed unhealthful atmosphere of new countries; for as far as the writer's experience extends, with the exception of a few situations near rivers, the proportional amount of sickness and death is not greater in the new than in the old states. And even in the places excepted, the greater mortality is owing in no small degree to temporary causes. The occasional and unavoidable exposure and fatigue, in the less salubrious regions, is the true source of much sickness and death: and from these trials the minister cannot be exempted. Many a dreary mile must he traverse, from dawn to twilight, sometimes along the entangled *trace* of the Indian, or through the high grass of the *prairie*, exposed to the copious sprinkling of the morning and evening dew; and often along miry roads, where he must be covered with mud and water, and not unfrequently be subject to abundant showers, and to the water of the swollen streams. At night, no commodious inn awaits him, at which he may surrender his horse to an ostler, and betake himself to the comfortable conveniences within. The distant view of a *clearing*, is the only token that the forest is inhabited. Received with great hospitality and good will, he must yet remain, however wearied and famished, a long time, till supper is prepared; and after eating what sometimes demands the aid of a keen appetite, he must stretch his body upon a blanket, with his saddle for a pillow, upon the dust covered floor of an *unchinked* cabin, warmed and illumined by a huge pile of logs blazing in the capacious chimney. The next day it may happen that he would hail with delight even the shelter of the preceding evening:—but in vain; he may have to remain supperless all night, in the gloom and damp of the forest.

A minister here must be *able*, as well as *willing*, to preach in very unpleasant situations. At one time he must speak in the open air, at another in the door-way between several contiguous rooms, with loudness enough to be heard by all; practices very deleterious to a weak breast and slender voice. Sometimes he will have to endure extreme cold. It is usual, in some places, to kindle a fire, not *within*, but *without* a meeting house. Thither small parties of the *audience* are continually retreating, leaving the preacher shivering with cold, to address what may be deemed a sufficient number to represent the whole.

Many similar things might be named, to show the importance of a sound temperament of body in a western preacher: but these hints must suffice.

It is true that many places may be found in the *western country*, taking that phrase in its largest extent, free entirely from the preceding discomforts: nay, on the contrary, abounding with all essential

forts. The remarks made in my ral letters, let it be understood, a very special reference to In- a and Illinois. And even in e states, the things last men- ed are not of daily, although of ient occurrence. The writer, l these communications, is giv- retty much his own experience, and that of his intimate clerical friends: and hence, whoever comes hither, may rest assured that, sooner or later, in a greater or less degree, he must undergo all the privations, difficulties and dangers that have already been intimated, or may hereafter be named.

B. R. H.

Reviews.

ANDER CAMPBELL'S NEW TESTAMENT.

(*Continued from page* 317.)

is well known that the exhorta- of Paul "to feed the church of which he hath purchased with wn blood," is shocking to the igs of those who do not believe e supreme Deity and true hu- ty of Him whose blood has satis- livine justice for the sins of his e. It even wounds weak Chris- on account of its appearing to ute blood and suffering to God, is impassible. For this reason is transcribers and translators, nt and modern, have softened the Apostle's expression, by ituting, some one word and another, which may not be so ing to their feelings. Some of transcribers and translators dduced by the Unitarian Im- d Version to prove that the *Lord* is a better reading than f the received text. Mr. Knee- Universalist Version also pre- ie word *Lord*; and so does my ent's edition of Dr. Doddridge's ation, without one marginal or reference to the Appendix my part of the chapter to show ie was not reporting the Dr. tly. On this account, "A l to Truth" in "The Western iary," in noticing this altera- ays that my opponent "passes silently." This mistake was to the violation of a promise by my opponent in his preface. ords are these, viz.: "Instead of crowding the margin with different translations and critical notes, we have placed them in an Appendix and made references to them at the bottom of the page." After having generally disregarded this engagement until he gets to the 224th page of his translation, he then refers to a note in the Appendix, which gives notice that he will violate this promise on a greater scale "in the subsequent books of the New Testament, than in the preceding," and assigns as a reason for this course, that so many references "at the bottom of the page" "would rather have disfigured the page." I confess that if his work were bespangled with asterisks and other marks as numerous as the instances in which he has altered his three great men, it would give his page some resemblance to whortleberries and milk: but the right way to remedy this evil, is not to conceal the alterations, but to remove them, by giving a fair copy of his Doctors. At present, however he saves his page at the expense of his veracity and honesty. Instead of making his notes plain for common readers, and opening them by distinct references, he makes them short, contracted, and, to most men, unintelligible; and then wraps up a great number of them in a bundle, not with the order of a pedlar's pack, but with the confusion of a rag-man's sack. With the exception of one little note of less than a line, all my opponent's notes on eight chapters now before me, are squeezed into one of these bales, to which there is

only one reference in the whole translation. Snugly enclosed in the centre of this astonishing hurra's nest, you find the following note, viz.: "v. 29. 'Church of God;' Dod. 'Of the Lord;' Griesbach." This I perceive to be a note on the 29th verse of something. Going very little farther back, I find "Chap. xx." This therefore must be the 29th verse of the 20th chapter of some book. Anxious to find the name of the book, I in vain explore this branch of notes to its source. Being disappointed here, I examine the batch of notes preceding it, and the one preceding that, until I have tried as many as you have fingers and toes, without being able to discover the name of the book to which one note belongs. Here he will say that this defect in the notes is supplied by the "references to them at the bottom of the page," where the text is found in the translation. This would have been the case in some measure, if he had performed his promise in making those references at the bottom of the page. But the text to which this note belongs, is on page 266. Here there is no reference, nor on any preceding page, nearer than 259, where another verse of another chapter gives occasion to refer to this mass of notes, seven pages before the text in question, and thirteen pages before the last text contained in the mass. After a tedious search you can discover that his "v. 29," means, not the 29th, but the 28th verse of the 20th chapter of the Acts of the Apostles; and that his "'Church of God;' Dod. 'Of the Lord;' Griesbach," means that Doddridge agrees with our Bible in giving the name of *God* to him who purchased the church with his blood, whereas my opponent had rejected Doddridge, and followed Griesbach, in substituting the word *Lord*. In answer to his detector in the Western Luminary, he defends this substitution by observing, "I said in the preface, I gave the most conspicuous place to that reading or rendering which I thought deserved it—and so it happens here." Yes, let it be remembered that he puts into the text of this new translation, whatever he thinks deserves it, and then publishes this compilation of a Unitarian Baptist, as the work of three Presbyterian Pedobaptist Doctors!!!

As my opponent in connexion with the above remark, gave his reasons at large, for supplanting Doddridge with another reading, indulge me with the liberty of paying a moment's attention to them. They are three. One is that Griesbach "decides in favour of the latter." Another is, that Ireneus "quotes it as in the new translation." A third is, that "the Syriac translation, the oldest in the world, has it *Lord*."

The two last reasons are alleged facts which he observes, "I [Mr. Campbell] added in my own mind to the authority of Griesbach." Thus my opponent, with all his professed opposition to creeds and confessions of human composition, is not yet escaped from human authority. In favour of a Unitarian translation of Acts, xvi. 30, he gives no other authority than that of Wakefield, a Unitarian writer: and in favour of a Unitarian reading of Acts xx. 28, he gives "the authority of Griesbach," whom the Unitarians claim.* Real Christians call no man Father; and they adopt a human creed, as they would preach or hear a human sermon; because they believe it to be founded on the scriptures. But many unregenerate persons receive this creed, as my opponent once did the Westminster Confession, upon no other ground than human authority; and they afterward reject it, as my opponent has done, because they prefer a Unitarian Master to any other. Here also it may not be improper to observe, as the writer in the Western Luminary has done, that the celebrated Nolan has proved

* That the Unitarians did claim Griesbach is true. But it ought to be mentioned, that he has, in the most solemn manner disclaimed them.—*Editor.*

that the *criteria* by which Griesbach has made his decision, are fundamentally erroneous, and Wakefield himself has decided against him in this instance.

In answer to my opponent's second reason, drawn from the testimony of one of the Fathers, in favour of his reading, I would observe that Middleton, who is not decided in favour of our reading of the passage, still says that "it is quoted or referred to by *a great many* of the Fathers."

My opponent's third reason exhibits, if I mistake not, a greater degree of moderation than he is accustomed to. He only says that, "the Syriac translation, the oldest in the world, has it *Lord*." Considering the liberties which he usually takes, we should expect him to claim the Latin Vulgate, which is the next oldest in the world; and the Arabic and Ethiopic, which are highly esteemed by some. Griesbach, my opponent's master, actually did claim the Ethiopic; in consequence of which his professed brother Wakefield, declared his testimony on this point, "*infamously false.*"—Yet it is not more false than the testimony of a certain translator, in claiming the Syriac Version in favour of his reading. The Syriac Version has neither his reading, nor ours, but a reading which is found in no manuscript, and which both parties consider unsupported by evidence. But my opponent, no doubt, thinks that he has as good a right to alter ancient translations as modern ones; and in this I agree with him.

Review of the fifth Article in the British Quarterly Review, published March, 1827, which exhibits the following title:—

"1. *Voyage of His Majesty's ship Blonde to the Sandwich Islands, in the years* 1824—1825. *London.* 1827.

"2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826."

The review of the above mentioned articles, on which we propose to make some strictures, is far from being objectionable in all its parts. On the contrary, it contains some information which, to those who have not met with it elsewhere, will prove acceptable and interesting. There is also an apparent spirit of candour and moderation, generally diffused throughout the greater part of the article. This, however, whether intended or not, only serves to render the reviewer's misrepresentations of the missionaries and their operations, the more injurious. The wounds of an apparent friend are always the deepest and the most dangerous. There are also a number of errors in point of fact, which ought not to have found a place in a work which professes to communicate correct information on all the subjects of science and literature which it notices: and a dictatorial spirit characterizes a few sentences, which is the more offensive because, while the writer indulges it, he discovers that he is not qualified to judge of the subjects on which he dogmatically, and sometimes sneeringly decides.

We certainly should have taken no notice of this article in the British Quarterly Review, if its author had not done injustice to the American Missionaries; and the principal object which we shall keep in view, will be their vindication. We shall, however, not forbear to point out some errors not immediately implicating the missionaries, and communicate a few items of information, on points in which their concern is not exclusive. Every thing which is calculated to make the

Sandwich Islands, and the state of society there, better known, has become not a little interesting to the American publick.

The article in the British Review, it will be observed, embraces two publications, the first a "Voyage of His Majesty's ship Blonde"—the materials of which were furnished by Mr. Bloxam, the chaplain of that ship, and formed into a narrative by Mrs. Maria Graham: the second publication is a "Narrative of a Tour through Hawaii, or Owhyhee," by the Rev. William Ellis, a British missionary. The statements of Mr. Ellis appear to us, in all respects unexceptionable. He had as good an opportunity as any one could have, in the space of time which he spent on the islands, to make accurate observations. He and the American missionaries cherished toward each other the most fraternal feelings, and their representations, on all subjects which they treat in common, are perfectly harmonious. Mr. Bloxam, too, the chaplain of the Blonde, never exhibited, so far as we know, any hostility to the missionaries, while at the islands. Our pages have heretofore shown that he treated Mr. and Mrs. Stewart in particular, with marked attention and courtesy. But his visit was so transient, that supposing him to have been the most diligent, acute and impartial observer in the world, it was impossible that he should be qualified to form opinions entirely correct, in relation to many things which he saw—things which to him were perfect novelties, bearing no resemblance to European objects, customs and manners, with which alone he had been familiar. But Mr. Bloxam was not, in fact, the best qualified observer of men and things at the Sandwich Islands, that might have been found among Europeans. He was more of a classick scholar and a poet, than either a philosopher or a Christian divine. He never impressed the native chiefs, to say nothing of the missionaries, with any conviction of his personal piety. He was a gentleman of considerable genius and erudition, clothed with the clerical office; but by no means devoted to clerical studies or professional duties—By office he belonged to the church, by inclination and habit to the world. Now he, with Mrs. Maria Graham and the British Reviewer—we wish it may be distinctly noticed—are the parties with whom we are at issue. It may be there are those who will say, "the editor of the Christian Advocate makes his statement of facts to the publick on testimony, the British Reviewer has done the same, and who can tell which party is the most worthy of credit?" In regard to this, we remark, that our testimony is from three eye witnesses, Mr. Ellis, Mr. Stewart and Mr. Loomis; on the other side there is but one eye witness, Mr. Bloxam; unless, indeed, Captain Beechy, whom the reviewer occasionally quotes, may be considered as a second. Again; our witnesses are men who resided for a length of time on the islands, and had constant intercourse with the natives, and could not but be intimately acquainted with their entire state, feelings, manners and habits; their witnesses were transient visiters, who could know them only partially and superficially. Again—the allegations in the British Review, unfavourable to the missionaries, are the very same in substance with those lately laid to their charge by their enemies now at the islands, and which, as shown in our last number, Captain Jones and his officers, after having the parties face to face, have pronounced to be utterly false and groundless. Without, therefore, adverting to the personal character, or probable veracity of the witnesses, or if we suppose that in these respects they are all on a footing, we think that no impartial person can refuse to admit, that our testimony is decisively more worthy of credit than that by which it is

ed. In addition to all, if we as we expect we shall, the ver convict himself of error norance, in some particulars, of course render his state- in other instances suspicious, little authority. We ought ark, in justice to Mr. Bloxam, s the account of his voyage was blished by himself, he may not irly responsible for all that Graham has inserted in her tive. The reviewer himself to doubt whether "we really the narrative in its original "

. Stewart has at length ren- us the aid which we expected him.* We shall insert his let-

he letters of Mr. Stewart, which, states, "were originally intended to dressed to us," and we will add, were red at our instance, have first ap- d in the Boston Daily Advertiser, sed to Jeremiah Evarts, Esqr. Cor. of the Board of Foreign Missions. bmit, for an explanation of this pro- g, the following extract of a letter Mr. Stewart—remarking that Mr. is was manifestly in error, in suppos- at the communications of Mr. Stew- uld not reach us in time for our Au- umber. We wish he had recollected he information with which he kindly hed us for our last number, was given e 28th of June, eight days later in onth, than the day in July on which tewart states that he returned to n, after at least his first letter had prepared for the press. We only hat in introducing the letters into ages, we think it most proper not r to mention either our own name or f Mr. Evarts.

"*Boston, July 23d*, 1827.

very dear Friend,

mediately on my return from Maine I the letters promised on the Quarter- efore any two of them were prepared e press, I was obliged to commence er tour of several days, as agent. I ot return till the 20th, and Mr. Loo- old me it was too late to forward any for the August number of the Ad- e—I did not think it so important, as erwise might have been, from your g already so well met the publick sen- t on the point, and had the means of sful warfare in your possession. All dvisers here agree, that as you have

ters at length; and subjoin to each where we judge it proper, the addi- tional information we have received from Mr. Loomis; with such re- marks of our own, as the topicks discussed may appear to demand. We shall also take some notice of certain parts of the British Review, to which Mr. S. has not adverted.

In page 420, speaking of the re- nowned Captain Cook, the reviewer says, "it has been fully proved that his death was the result of a mis- understanding; that there was not the slightest intention of injuring a hair of his head; that on the con- trary, the veneration bestowed on him, both before and after his death, fell little short of a desire to ren- der divine honours to his person and his memory." This represen- tation is not, we believe, materially incorrect. We are assured, how- ever, that the statement made by the natives to the missionaries was, that they actually worshipped Cap- tain Cook before his death; and that he knew of and permitted the worship. Now, we believe that Cook was one of the most able, as well as successful of navigators, and that modern geography is in- debted to him, more than to any

opened the subject in the Advocate, it is not necessary that my letters should re- main unpublished till the September num- ber of your work; and as they are now ready for the press, it has been determin- ed to publish them immediately, in one of the daily papers of this city. In copying them, therefore, I have addressed them to Mr. Evarts, to be disposed of as he thinks proper. I will forward the papers every day to you as they come out—perhaps the first two or three may yet be in time for your purpose. In introducing them into the Advocate, as they were originally in- tended to be addressed to you, if you think best, insert (it is my request, you recollect) your own name in the address, instead of Mr. Evarts, thus—"*To the Rev. Dr. Green—My dear sir, &c. &c.*" with a note at the bottom of the page, saying that Mr. S. has also addressed a copy of the letters to J. Evarts, Esq. as the Cor. Sec'y of the Board of Foreign Missions."

other individual. Yet if he suffered himself to be regarded and treated as a deity, we recognise the marked justice of the God of the whole earth, in permitting his idolaters to become, unintentionally, the destroyers of their false god—He has not been worshipped since his death.

The first two letters of Mr. Stewart are as follows.

—

Boston, July 9, 1827.

My Dear Sir—Early after the arrival, in this country, of the March number of the London Quarterly Review, my attention was directed to an article it contains, relating to the Sandwich Islands. The Review of a "Voyage of his Majesty's Ship Blonde, in the years 1824–1825," is made an occasion of presenting to the publick the characters, instructions, and influence of the American Missionaries residing at the Sandwich Islands, in a most erroneous and unjust light, and of conveying impressions of the design and result of their establishment there, as unfavourable as they are unfounded.

The legitimate ends of a literary review are, by able and candid criticism, to improve the publick taste; by the presentation of correct sentiments, to guide the publick judgment; and by a facility of circulation, widely to disseminate knowledge, derived from authentick sources. If these are the principles by which the editors of the London Quarterly are governed, they cannot but desire the correction of any false statements, and the removal of any false impressions, made through their instrumentality: if these are not the principles by which they are actuated, when chargeable with such statements and such impressions, they deserve to be publickly exposed.

I was prevented writing, immediately, to you, Sir, on the subject, by an illness of some continuance, and afterwards deferred doing it, from an expectation of speedily receiving a copy of the "Voyage of the Blonde." I was desirous of knowing, how far that work gives authority for the accusations and abuse of the Review; but not having yet been able to obtain the volume, I will, without further delay, place before you the personal knowledge I have of all the facts and circumstances adverted to in the article specified, with full permission to make whatever use you may think desirable of the communication.

I do not hesitate to assert, in the firm confidence of proving the truth of the assertion, that the Review, so far as it relates to the American Missionaries, is chargeable with *gross error*, *misrepresentation*, and *falsehood*.

Error in point of fact, is stamped on the very first pages of the article. For some object—and no other is discoverable, than that of wresting from the American Missionaries, the credit of having introduced the religion of the cross at the Sandwich Islands—the writer, supported, as it appears, by Mrs. Graham, (a lady employed, by the publisher of the voyage, to prepare the work for the press from the notes of the Rev. Mr. Bloxam, chaplain of the frigate,) says, p. 424, that Christianity "was planted (at the Sandwich Islands) by the *spontaneous will* of the *natives*, before any mission even of persuasion had reached them."

This declaration immediately follows an account of the destruction of idolatry by the young king Riho Riho; and is predicated on the baptism of two of his most distinguished chiefs. The whole sentence reads thus: "From this moment (the overthrow of the idols and the burning of the temples) two chiefs possessed of great power and influence, Karaimoku (better known by the assumed name of William Pitt) and Boki his brother, re-

solved to take the first opportunity of solemnly and openly professing Christianity; and accordingly, when Captain Freycinet touched at the Sandwich Islands in his voyage round the world, these two chiefs were baptized by the chaplain of his ship; and thus (to use the words of Mrs. Graham) Christianity "was planted by the spontaneous will of the natives, before any mission even of persuasion reached them. It was not till the following year that the American Missionaries landed on the islands."

Now, Sir, let us for one moment examine this statement. The French corvette Uranie, under the command of M. Freycinet, arrived at the island of Hawaii (Owhyhee) on her voyage round the world, on the 8th of August, 1819; she sailed again on the 16th of the same month, and after a visit of a few days at the islands of Maui and Oahu, took her final departure from the group, and pursued her homeward course by Cape Horn. The destruction of idolatry, and the abolition of the tabu system, did not occur till late in the month of November following. How can these two facts, with their dates established by incontestable record, be made to agree with the statement in the Review?

Had the writer of the voyage given the dates of the incidents, the sentence would have read thus: "From the moment of the abolition of idolatry *in November*, 1819, two chiefs, Karaimoku and Boki, resolved to take the first opportunity solemnly and openly to profess Christianity: and were, accordingly, *baptized on the 15th day of the preceding August*, when Captain Freycinet touched at the Sandwich Islands!"—Here, if in no other place, the author must plead guilty to a charge either of error wilful and deliberate, or of ignorance inexcusable in one of such high pretensions and positive spirit.

The truth of the circumstance, to which the Reviewer has reference, is simply this: The Roman Catholick chaplain attached to M. Freycinet's vessel, was in the practice of baptizing natives at many of the islands visited by that navigator, from a belief that even uninstructed heathens, though utterly ignorant of the nature and design of the ceremony, would, by it, be rescued from endless perdition. It has been boasted of him, by persons holding the same religious creed, that he thus saved the souls of many thousand islanders during the voyage. On his arrival at the Sandwich Islands, the same motive led him to baptize many there. Karaimoku, though still in all the darkness and degradation of open idolatry, was of the number. A minute account of this baptism is given in the voyage:—but no mention is made of any request, on the part of Karaimoku, for the administration of the rite—nor is it intimated, that he appeared in the least impressed with the importance and solemnity of the ordinance. On the contrary, it is expressly stated, that no one of the chiefs present, manifested much interest in the transaction. And M. Arago, after exhibiting the whole ceremony to his readers as a religious farce, adds a comment on the performance, sufficiently indicative of its character, in the following words:—"After exchanging presents with M. Freycinet, the Minister Pitt took his leave; and, furnished with his *passport to Paradise*, went home to his *seven wives*, and to *sacrifice to his idols!*"—See Arago's Letters on M. Freycinet's Voyage.

Christianity would have been introduced as "*solemnly*," and as directly, by the "spontaneous will of the natives," had the zealous priest, in place of Karaimoku, baptized the idols which still continued to be the objects of his wor-

ship, and thus converted the images themselves, from logs of wood to saints of the calendar.

The exposure, however, of this statement is unimportant, except as a proof of the error in which the whole article abounds. My next letter will embrace a topick, more intimately connected with the reputation of the Missionaries.

Yours, &c.

C. S. Stewart,
late of Sandwich Islands Mission.

Boston, July 10, 1827.

My Dear Sir,—In the same paragraph of the article in the London Quarterly, to which I directed your attention yesterday, the spirit of vituperation, at last so unsparingly bestowed on the American Missionaries at the Sandwich Islands, is exhibited in a sneer, connected with the name of the principal Island of the group.

This name has been generally written and pronounced *Owhyhee*—a sound differing essentially from the name of the island, as spoken by the natives themselves. On gaining a knowledge of the language, the Missionaries were fully persuaded of this fact; and when it became necessary to fix the orthography of the word, they determined, rather than force upon the Islanders an arbitrary foreign usage, to adhere to the simple sounds composing it as pronounced by themselves, and wrote and spoke the name in a manner intelligible at once to the whole population, and conformable to the genius of their tongue. The change in the spelling thus induced, has led the Reviewer to assert, in connexion with a most convincing proof, *in parenthesis,* of his prerogative to decide the merits of the case, that this word, (Owhyhee) "by a silly affectation of *Italianizing*, as they call it, the language and proper names, *(the letter w in Italian!)* the American Missionaries are pleased to spell *Hawaii.*"

The contempt lurking in this sentence fails of its object. No missionary at the Sandwich Islands ever gave the reason here assigned, for altering the orthography of any word in the language of the country—such a reason never crossed the brain of any of their number, and silly indeed is the credulity of the writer, in believing so improbable a fabrication to be true.

One important and salutary consequence of establishing a Christian Mission, at the Sandwich Islands, has been the introduction of letters; and a first effort of the missionaries was the reduction of the language to a written form. As soon as practicable, an alphabet containing the requisite number of letters, was chosen from the Roman characters; and, instead of the English sounds of the vowels, those given to them, in the principal languages of the continent of Europe, were adopted. It was made a radical principle of this alphabet, that each letter should have but one invariable sound; in the oral language it was ascertained, that every syllable ended with a vowel. And following these three simple rules, the Missionaries, in writing the name under discussion as spoken by the natives, necessarily and rightly spelled it *Hawaii*—a word of three syllables, accented on the second: *Ha* pronounced as in hazard, *wai* as wi, in wild, and *i* as ee in bee.

The *o*, which had previously been attached to the name, was satisfactorily discovered to be only the sign of a case, and not a part of the proper noun. The islanders were heard to say, *No Hawaii, I Hawaii, Mai Hawaii*, as well as *O Hawaii:* making the regular declension of the noun Hawaii,

Nom.	O Hawaii,	Hawai.
Poss.	No Hawaii,	Of Hawaii.
Obj.	I and Mai,	To and from Hawaii.

The missionaries had but slender helps in forming their alphabet. The labours of Professor Lee, of Cambridge, England, were not known to them; and Mr. Pickering's alphabet

for Indian languages was not published. It is a sufficient proof of their intelligence and judgment in this matter, that the Hawaiian alphabet is formed precisely on the same principles as the alphabet of the New Zealand language, proposed by Professor Lee, one of the most distinguished philologists in Europe.—The vowel sounds are the same, also, as those in Mr. Pickering's alphabet, which he formed for writing the Indian languages of the American continent, and which, as I am informed, is strongly approved by Mr. Duponceau, of Philadelphia. These three alphabets, viz. Professor Lee's, Mr. Pickering's, and that of the American Missionaries, were formed independently of each other; and yet they agree substantially, if not perfectly—all their vowel and dipthongal sounds, at least, are the same.—On this subject I speak with freedom, as the alphabet was in use previous to my arrival at the islands.

Does it appear, then, sir, to have been a "silly affectation," or to have been good sense, that led the Missionaries, in presenting a written language to the people of those islands, to give them their own names of persons and places, in forms analogous to the orthography of their whole tongue, rather than attempt to introduce anomalies, arising from the mistakes and carelessness of foreign visiters, and which would have been intelligible to them only as terms, by which the inhabitants of other countries designated their persons and islands?

It would have been more kind in the Reviewer, as a gentleman, before thus casting his contempt on the Mission, to have informed himself from the volume before him, "Ellis's Tour through Hawaii," of the true cause of the change he ridicules; and more ingenuous in him, as a scholar and critick, to have mingled with his animadversion, had he still thought it merited, one word of commendation on the assiduity and facility, with which an unformed and savage tongue has been clothed, and so placed before its possessors, that thousands, in the course of three or four years, are capable of reading and writing it, and tens of thousands are, by it, daily making advances in the elements of knowledge.

In this connexion, I would advert for a moment to a charge in another part of the article. That the preachers at the Islands, "from the nature of their education," are unfit to instruct the natives in the doctrines and duties of religion; and are frequently not a little puzzled by the remarks and questions of their simple hearers. As I have no longer the happiness of being one of the number of those preachers, I may, without an offence to delicacy or propriety, protest against the truth of this assertion. The missionaries make no claim to the character of learned and scientifick men:—it will not be contended that they are accomplished scholars, and erudite philosophers; but all who know them, will not hesitate to deny the allegation of the Reviewer. The ministers of the Gospel who first landed at the Sandwich Islands, and those with whom I was more especially associated, in leaving this country, three years afterwards, were all men of liberal education. For nine years at least, before their embarkation from America, they had been pursuing a regular course of classical, collegiate and theological study, at the first literary institutions of our country. They bore with them, to their distant destination, the respect of their tutors and professors, for good native talent, and for attainments in literature and science, equal to those of their fellow-students; and as a body, they are as well fitted for the stations they occupy, as the clergy of England and America are for their duties at home.

In my next I will notice some of the misrepresentations of the writer.

Yours, &c.

C. S. Stewart,
late of Sandwich Islands Mission.

In addition to what is said in the former part of this last letter, relative to the formation of an alphabet for the language of the Sandwich Islands, Mr. Loomis has given us some additional information. The missionaries, in consequence of becoming more familiar with the language of the natives, have been able to improve the alphabet; and if we rightly understood Mr. L. these improvements are to be introduced in the printing which he is to execute in this country. These improvements were agreed on in a meeting of the missionaries held for the purpose, and are as follows—the letters *b, d, r, t, v,* hitherto used in writing the language, are hereafter to be entirely discarded; and *p* will be used in the former place of *b*, *l* for *r*, *k* for *t*, and *w* for *v*—*d* has never been much used, and will hereafter be wholly dropped. The words Kalaimoku and Honolulu, in our last number, were printed conformably to this change in the alphabet. The truth is, that in a language merely oral, and uttered only by barbarians, it is exceedingly difficult to catch the exact sound of the words and reduce them to written speech; and, indeed, there is among such a people a real variation in the pronunciation of certain words, and one variety is considered as good as another. Mr. Loomis wrote down for us no less than sixteen variations of the word Keálakekúa—the English of which is *the road of the god*—referring to the place where Captain Cook was killed. No one of these varieties, Mr. L. stated, was considered by the natives as preferable to another.

We shall find another place to add something on the subject which Mr. Stewart touches in the latter part of this letter. His third letter is as follows:—

Boston, July 12, 1827.

My Dear Sir,—The writer of the article on the Sandwich Islands introduces a notice of the great volcano of Hawaii, by representing the superstitious dread of that phenomenon among the people, as altogether invincible. "On the votaries of this particular superstition," he says, "the missionaries were unable to make the least impression." "*It was in vain they set up Jehovah, as they were wont to do, in opposition to Pele, the goddess of subterranean fire.*" "The king with all the assistance of his chiefs, and all the endeavours of the missionaries, strove and strove in vain to put down her worship: nothing was ever able to expel the belief, that when offended, she visited the children of men with thunder, lightning, earthquakes, and streams of liquid fire—the instruments of her mighty power and vengeance."

This representation, sir, is far from being correct. The superstitious fear and worship of Pele, the presiding deity of volcanoes, gave way, as readily as any other, to the instructions of Christianity. Her highest power, and most deeply rooted influence, were confined, in a great degree, to the inhabitants of the districts of Hawaii, peculiarly exposed to exhibitions of volcanic action; especially to the regions in the immediate vicinity of the great crater of Kirauea. This section of country is more remote from the earliest missionary establishment, than any other in the whole cluster of islands; and not till three years after the arrival of the first missionaries, did a single ray of Christian light ever penetrate the darkness of its dwellings. It is no matter of surprise then, that, with the marks of former desolating eruptions on every feature of their land—with volumes of smoke, rising from the hideous gulf by day, and fires glaring against the clouds of heaven by night, ever in their view, the natives here should still have remained subject to the terrors of ignorance and idolatry, and have offered constant sacrifices of propitiation to the power, thought by them to control so truly fearful an object.

ı summer of 1823, a party
onaries, in making the tour
ıii, visited this volcano.—
ere the first who ever ap-
l it with boldness, in total
d of all the rites of Pele,
efiance of the threats of her
nd people. They ate, without
ın, of the forbidden fruit,
on her immediate territo-
ept on the brink of her
, and descended into the
f her imaginary abode. The
y with which these supposed
ons were made, gave weight
ınds of the islanders who
ed them, to the assertions of
ionaries, that no supernatu-
g resided there, and that the
as only a sublime exhibition
ower of Jehovah—the Cre-
he heavens and of the earth,
only living and true God.
acknowledgment—"Great,
is the God of the foreign-
ak is Pele," then fell from
of many. In the course of
eeding year, other members
mission visited the crater
nd again; measured its cir-
nce above and below, calcu-
ts depth, passed over its
bottom, and, without in-
accident, explored every
le part; and thus renewed-
onstrated to the natives the
their groundless superstı-

in the year 1825, Kapiolani,
he most distinguished of the
chiefs, determined to visit a
ary station, then but recent-
blished, at Waiakea, now
Bay, on the eastern coast of
. Her route across the island
to the crater of Kirauea. As
roached this object, she en-
eglected all the observances
d by the priestess and vota-
the goddess, and openly re-
them for their idolatry. In
y denounced against her the
of their deity. Kapiolani
, she had no fear of Pele—
ı fires of the volcano were
the work of Jehovah, and he only was her God. She soon, thus, put the idolatrous party to silence and shame; and ventured, not only to the edge of the tremendous chasm, but, accompanied by a missionary, descended several hundred feet into the abyss, and in evidence of the truth of her declaration, composedly worshipped God, from the midst of one of the most terrible of his works.

This scene, the author of the Review sketches with a glowing pencil; and to it, he directs the attention of his readers, with great enthusiasm. Kapiolani is presented, in bold relief, as the daring philanthropist—the enlightened philosopher—the devout and heroick Christian, by one courageous act, freeing her people for ever, from a cruel bondage of fear.

The character of this chief is indeed worthy of admiration; and the firmness and intrepidity, exhibited at the volcano, in her contest with the worshippers of Pele, merit high encomium. They did much towards the overthrow of the remaining power of the false goddess, and greatly strengthened the faith of those, who had previously burst the chains of that superstition. A principal object, however, in adverting to this incident, is, to notice the very strange use to which the whole is applied, by the reviewer. Instead of pointing to Kapiolani as one instance, at least, of the highest success of the missionary enterprise, in the dignity, intelligence and piety manifested by her, he makes the introduction of her character, merely an occasion of renewedly casting contempt on the missionaries: points to her as being more wise than her teachers, and, by "a simple, practical explanation of the power of steam, as having done more to weaken the belief of the votaries of Pele, than could have been done by five hundred sermons!"—Immediately following which, we have the broad but unsupported

assertion, that "*the missionaries in this quarter have not, indeed, displayed much common sense in their methods of proceeding.*"

When the American missionaries arrived at the Sandwich Islands, in the year 1820, Kapiolani was as ignorant, dark-minded and superstitious as any of her fellows. She was intemperate, and dissipated in all her habits, and in her whole character, as widely as possible, different from the portrait of her given in the Review. By what means, I would ask, was the transformation accomplished? By what means was she freed from the ignorance and superstition of all her preceding life? How was she rescued from drunkenness and debauchery and every vice? How did she become an enlightened philosopher, and a devout and resolute Christian? Only by the daily instruction, and unwearied labours of the missionaries. She was among the very first of the nation, to give attention to the elements of learning—among the very first to render credence to our religious faith and to put in practice its moral precepts, and among the very first to exhibit in her life, the sobriety, purity and dignity of a Christian. Long before her visit to Kirauea, she had learned from the missionaries, that the volcano was a natural phenomenon, whose action was readily accounted for on known principles of philosophy, and in approaching its fires, and descending into its bosom, she had their repeated example to induce and encourage her to the enterprise.

Yours, &c.

C. S. Stewart,
late of Sandwich Islands Mission.

(To be continued.)

[We have so occupied our space, that we have no room in our present number for short notices of recent publications, and a list of new ones.]

Literary and Philosophical Intelligence, etc.

The Correspondence of Fenelon, collected by the Abbe Caron, in France, Germany, and the Low Countries, has been recently published in seven volumes. It is said that this Correspondence, which is almost exclusively printed for the first time, reflects the highest honour on Fenelon, and proves that there was a greater conformity between Bossuet and him than is generally imagined.

In some of the agricultural districts of England, moveable circulating libraries have been established, so that the whole of a large surface of country may be supplied by a single stock of books.

Sir Everard Home has lately communicated a paper to the Royal Society of London, entitled "An Examination into the Structure of the Cells of the Human Lungs, with a view to ascertain the office they perform in Respiration, illustrated by Microscopical Observations, by J. Bauer, esq. F. R. S." The author's chief object in this paper appeared to be, the disproval of the usually accepted chemical theories of respiration, and to show that air, or, at least oxygen, is actually absorbed in that function. This view of the subject he *principally* founds upon the anatomical structure of the air cells, respecting which some new facts are brought forward.

A French geologist has discovered, that in the southern parts of France there exists an extensive stratum of marine calcareous earth, above the grosser calcareous earth, which has hitherto been considered as the last deposit of the sea.

By various experiments which have recently been made in France, with an apparatus of great nicety, constructed for the purpose, it appears, that the compression of liquids produces a disengagement of heat, which is capable of being measured. Water, subjected to a pressure of twenty atmospheres, gives out a fifth part of a degree of heat.

It has been doubted, and that by considerable natural philosophers, if the specific heat of every kind of gas submitted to a certain pressure, be the same. The result of some experiments made by Messrs. Delarive and Marcet, and communicated to the Academie des Sciences, proves that it is so.

Mr. Disbrow, in boring for water in Jacob street, in the city of New York, reached, at the depth of one h

a *mineral spring* strongly im-
rith salt. It is said to be similar
and properties, and equal in
the Congress Spring at Sara-
hemist of New York has ana-
d the following statement is
f his examination :—

of iron	Held in solution by carbonic acid.	0.71
of lime		2.49
of magnesia		0.80
magnesia		4.75
soda		91.98
f magnesia		3.00
f soda		0.30
natter		2.50
of soda and free carbonic		
letermined as to quantity		0.00
In a wine pint		46.53

sion of Water.—The following
ults obtained by Mr. Perkins,
eriments on the progressive
n of water, with high degrees
d by him communicated to the
ety of London. The column
one hundred and ninety inches
; and the pressure of one at-
is, of course, estimated at four-
ds.

Compression inches.	Atmospheres.	Compression in inches.
0.189	200	2.440
0.372	300	3.339
0.543	400	4.193
0.691	500	4.987
0.812	600	5.907
0.956	700	6.715
1.056	800	7.402
1.087	900	8.243
1.288	1000	9.002
1.422	2000	15.833
1.914		

of the American Lakes.—Lake
hirty-five fathoms of water above
bed, though it is not often more
ty-five in depth. Lake St. Clair
, scarce exceeding four fathoms.
ıron, Michigan, and Superior,
aces nine hundred feet deep,
bout three hundred above the
the ocean. It is stated that
ario is now three feet higher
l; the rise is attributed to the
f the heavy body of snow which
g the last winter. Lake Erie is
bly higher than it was six years
: years ago it commenced rising,
isen gradually ever since—each
e year finding it higher than the
eding. It is now between two
: feet higher than it was in the
1822.

[redacted] and "offer a premium of 100 dol-
he best Dissertation on the means of preventing the Diseases incidental to the Low Lands and Marshy Grounds in the State of Maryland. Dissertations to be transmitted, post paid, to any of the committee, on or before the 1st day of May, 1828. Each candidate will prefix to his Essay a Motto, which must likewise be written on the outside of a sealed packet, containing the author's name and address. All Essays, except the successful one, will be returned, if desired."

Milk Diet.—An English writer, in a Treatise on Milk, relates in his recommendation of milk as an article of diet, that the town of Kendal, in England, where more milk is used in proportion to the inhabitants, than in any other town in the kingdom, furnishes more instances of longevity, and fewer deaths among children, than in any other town.

Spinning Flax by Machinery.—About three years since Messrs. Hunt and Haskins, of the state of New York, perceiving the vast importance of a speedy method of spinning flax, commenced their experiments in machinery, to effect, if possible, the object they had in view; since which time they have been constantly and exclusively employed in this business, and have, during that period, made upwards of fifty different machines for the required purpose, and their exertions have at length, through their genius and perseverance, been crowned with complete success; for the machine clearly and conclusively demonstrates, that a thread from flax can be made as cheap as another of equal quality can be made from cotton, and as the cost of weaving the one is the same as that of the other, unbleached linens can be produced as low as unbleached cottons of equal quality.

M. Bebian, formerly Censor of the Studies at the Special Institution for the Deaf and Dumb in Paris, has just published a work entitled a *Manual for the Practical Teaching of the Deaf and Dumb*, in one volume, quarto, consisting of plates, and an octavo volume of explanations, price 16 francs.

The Journal des Debats says of it—"A manual for the practical teaching of the deaf and dumb was needed by the publick. This want has been supplied by M. Bebian. After having generously devoted the finest part of his youth to those unfortunate young people who are now deprived of his enlightened attentions, and having educated a great number of pupils who are distinguished by their merit, he has, by the publication of this work, opened to all the deaf and dumb of France the means of becoming useful to their country, and rendering the greatest service to humanity."

Religious Intelligence.

FIFTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary present to the General Assembly the following Report.

At the date of the last Report the number of students in the Seminary was *one hundred and fourteen.*

During the summer session, *ten* new students were received, viz:

Chester Hinman, graduate of Middlebury College, Ver.
Job H. Martin, do.
Melancthon P. Wheeler, Union, N. Y.
John Hunter, do.
Samuel B. Smith, Dickinson, Penn.
Matthew B. Paterson, do.
Daniel Barber, Washington, Penn.
John Montgomery, Jefferson, Penn.
Donald M'Intosh, ordained minister, Pres. of Steubenville.
Cornelius Mustard, candidate of the Pres. of Lewes.

During the winter session, *thirty-two* additional students were received, viz:

Jonathan M. Rowland, graduate of Bowdoin College, Maine.
William Hervey, Williams, Mass.
Nicholas Murray, do.
Jonathan H. Noble, do.
Henry P. Watson, do.
Daniel T. Wood, do.
John B. Vandyck, Amherst, Mass.
John Thompson, Middlebury, Ver.
John A. Murray, do.
Daniel B. Butts, Hamilton, N. Y.
William M. Carmichael, do.
Harvey Fisk, do.
Isaac Smith, do.
William Hague, (licen. Bap. ch.) do.
Horace Doolittle, Union, N. Y.
James M. Huntting, Yale, Conn.
John C. March, do.
William Fuller, do.
Alden Scovel, do.
Albert B. Dod, Nassau Hall, N. J.
H. L. Baugher, (Luth. ch.) Dickinson, Penn.
Adam Gilchrist, do.
Samuel Montgomery, do.
John T. Ewing, Jefferson, Penn.
John R. Hutchinson, do.
William A Stevens, do.
Theodore Gallaudet, of Connecticut.
Edward A Frazer, candidate of Presbytery of Columbia.
George W. Musgrove, Philadelphia.
Robert Adair, do.
John Montgomery, Northumberl
Nehemiah H. Harding, Orange.

The number of students now i
nexion with the Seminary is *ninety-*

Since the meeting of the last Ass
the Board have adopted a form of C
cate to be give to the students, who
plete the whole course prescribed i
Plan; and have procured a suitable
The expense of this plate was gener
defrayed by Alexander Henry, Es
Philadelphia.

At the close of the Summer sessio
certificate was conferred on the follo
twenty-four young men, who had fin
the whole course prescribed in the
and passed with approbation an exa
tion before a committee of the Board,
Joseph B. Adams, George W. Ashbri
James R. Boyd, Zebulon Butler, J
Crawford, J. Le Roy Davies, John
rance, Hiram P. Goodrich, Manci
Hutton, Alexander Logan, Eusebiu
gan, James H. Logan, William L
William Lusk, William Neil, John W
vin, Joseph Nimmo, Joseph M. O
Thomas A. Ogden, Edward D. S
Nathaniel M. Urmston, S. Lytle W
William H. Williams, and Nichol
Wilson.

It is with much pleasure the Boa
port this year such a large number o
dents as having continued in the Sem
the full term of three years prescrib
the Plan—and they would fondly
that an example so reputable to th
dents, and the Institution; and so i
tant to the interests of the church, w
followed by subsequent classes.

On the subject of benefactions fo
assistance of necessitous students, th
fessors have reported the following
viz:

Female Friend, Princeton,	$
Mr. John M'Kinney, a former student, who had been aided by this fund,	
Female Society of the Third Pres. Church, Charleston, S. C. for a particular student,	1
Female Society of Jamaica, L. I.	
Gentleman of Brooklyn, N. Y. for a particular student,	1
From the same for another student,	
William Kirkpatrick, Esq. Lancaster, Penn. for a particular student,	
Congregation of Amsterdam, N.Y.	
Phebean Society of Philadelphia,	
Ladies' Society of Princeton,	

Three ladies of Wall street Congregation, N. Y. - - -	$16 00
Female Society of the Cedar street Church, N. Y. - -	176 00
A student formerly aided by this fund, - - - - - -	50 00
Female Society of New Brunswick, N. J. - - - - -	19 56
First and Second Presbyterian Churches in Baltimore for a particular student, - -	80 00
Female Cent Society of Woodbridge, N. J. - - - - -	25 00
Female Society of Elizabethtown, N. J. - - - - -	19 00
Female Praying Society of First Church, Albany, for a particular student, - - - -	75 00
Female Cent Society of Do. have contributed to the support of a student, sum not reported.	
	$1055 87

The Professors have also reported the receipt of the following articles for the use of the Seminary.

From ladies of Wilmington, Del. 10 shirts, 6 cravats and 8 pair of socks.

From the Female Sewing Society of Lawrence, N. J. 4 sheets, 3 pillow cases, 2 towels, 1 comfortable and 1 blanket.

From the ladies in the Congregation of Newtown, Penn. two bundles containing articles of clothing.

From Mrs. Black, of Wilmington, Del. 4 pair of stockings.

From the Dorcas Society of New York, 16 shirts.

From some ladies of New Brunswick, 12 pair of cotton stockings.

From Alexander Heberton, 3 blankets, 2 spreads and 4 sheets.

From Alexander Logan, 2 pillow cases, shovel, tongs and bellows, one clothes' press, one candlestick, a desk, and an oil can.

From G. W. Bethune, 2 tables, 1 desk, 1 study chair, 1 arm chair, 6 common chairs, a wash stand, bowl, and pitcher.

From Edward D. Smith, 4 chairs, 1 large do., a looking glass, 2 book cases, 3 paper curtains, 1 cotton do., a wash bowl and pitcher, a tub, a bucket, and 3 candlesticks.

From Jared D. Waterbury, a large study chair, a small table, and a desk.

From N. M. Urmston, 2 sheets, 4 towels, a wash bowl, 2 chairs, a tumbler, and pitcher.

From J. Nimmo, 3 blankets, a rug, 2 sheets, a bed, a pillow case and bolster, and 4 chairs.

From J. R. Boyd, a cot, 3 chairs, a looking glass, lamp, candlestick, wash bowl, and table.

From N. A. Wilson, a cot.

From S. L. Watson, a study chair, and table.

From William Lowry, a mattrass, a pillow, 2 sheets, 2 pillow cases, a blanket, a towel, and a table.

From a friend, 2 pair of woollen and 2 pair of cotton stockings.

From the Female Industrious Society of Lyons Farms, (Elizabethtown, N. J.) a bedquilt.

From John Dorrance, a mattrass, spread, 2 blankets, 3 sheets, 1 table, 1 pitcher, a lamp, and a chair.

From Flemington, N. J. a pair of socks.

The library has received by donations an addition of 37 volumes through the year past. These were presented by the following persons, viz:

Mr. William J. Wilson, of South Carolina, - - - - - -	26 vols.
Rev. Dr. John M'Dowell, Elizabethtown, N. J. - - - -	2
Haydn Society, - - -	5
L. D. Howell, - - -	1
Rev. E. W. Gilbert, Wilmington, Del. - - - - -	1
Mr. Baird, Princeton, N. J.	1
Mrs. Voorhees, do. - -	1
	37 vols.

The Board have to inform the Assembly, that at their stated meeting in September last, Professor Charles Hodge, made application to be absent from the Seminary for the space of eighteen months or two years, for the purpose of visiting Europe, and pursuing certain select branches of study, connected with his professorship, with the peculiar aids which the best institutions in that quarter of the globe furnish. This application of Professor Hodge was supported by the decided opinion of the other Professors, in its favour, communicated to the Board in writing. After mature deliberation the Board judged it would be eventually for the interests of the Seminary to grant the application of Professor Hodge. He accordingly embarked for Europe in October last. The Board continue to Professor Hodge his salary, and he bears his own expenses; and also pays the salary of a teacher in his department during his absence. His place has been supplied since his departure by Mr. John W. Nevin.

The Board have the pleasure to inform the Assembly that through the year two new Scholarships have been founded. One by Mr. James Anderson of the First Presbyterian Church in New York, who has paid to the Treasurer of the Trustees of the General Assembly, the sum of 2500 dollars; and the other by Mr. Anthony Kennedy of the congregation of Trunk-

ford, Pennsylvania, who has given his obligation for the payment of the sum of 2500 dollars; one half within the year, and the other half in two years, with legal interest of the state of Pennsylvania, from the 1st of July next.

The conditions of the Scholarship founded by Mr. Anderson, in the words of his communication to the Trustees of the General Assembly, are as follows, viz:

"The incumbent on said Scholarship to be nominated by myself during my life; and after my decease by my three sons, Andrew Anderson, Doctor of Medicine, Smith W. Anderson, Merchant, and Abel T. Anderson, Attorney at Law, the survivers and surviver of them, or a majority of them. After the death of such surviver, the nomination to be made by such person as the said surviver may by will appoint; and in the case of the death of such surviver without making such appointment, and forever after the death of such appointee in case it be made, to vest in and belong to the Professors of said Theological Seminary, for the time being, or a majority of them. And should any of the persons above authorized to nominate to said Scholarship (other than said Professors) refuse or neglect to make any nomination for the space of six months after the same shall have become vacant, I do authorize and empower said Professors or a majority of them, to make such nomination as often as such vacancy, and such neglect or refusal shall happen.

"The above endowment, however, is upon this condition, that the same shall belong to the said Trustees of the General Assembly, so long as the doctrines now taught in said Seminary and as contained in the Confession of Faith of said Church, shall be continued to be taught therein, and no longer. Any questions which may hereafter arise and be decided as to the propriety of a marriage with a deceased wife's sister, or a deceased husband's brother, by the proper authority of said church, to be excepted nevertheless from this condition.

"Whenever the condition above mentioned shall be violated, such sum of two thousand five hundred dollars, or the principal sum of such endowment, if, from untoward circumstances, it should not then amount to that sum, shall go to, and become the property of, the Orphan Asylum Society in the city of New York, as a permanent fund—and I do authorize and empower the proper officer or officers of said last mentioned society upon the violation of said condition, to ask, demand, sue for, recover, and receive the same—allowing however the then incumbent on said Scholarship to complete his full course of study at said Seminary from the income thereof, as if such condition had not been broken.

(Signed)

"JAMES ANDERSON."

The conditions of the Scholarship founded by Mr. Kennedy, are contained in the following letter, addressed to the Board of Directors at their late meeting in Princeton—dated May 11th, 1827.

"I hereby give to the Trustees of the General Assembly of the Presbyterian Church in the United States of America, the sum of *two thousand five hundred dollars*, one half payable in twelve months, the other half in two years, with legal interest annually of this state, commencing from the 1st of July, 1827, for the purpose of founding a Scholarship in the Theological Seminary at Princeton, to be known as the *Kennedy Scholarship*; on the following conditions, viz:

"1. That during my own natural life, I shall, from time to time, designate the scholar who shall enjoy the benefit of this endowment.

"2. That after my decease the right of appointing the scholars who shall receive the benefit of this fund, shall be vested in the Professors of the Seminary, in conjunction with the Rev. Thomas J. Biggs, and after his decease, in the said Professors alone—a preference in the selection of scholars (other things being equal) to be given to Anthony Kennedy Joyce, son of my niece Rebecca Joyce, or other relatives of the endower.

"3. That the future Professors and Directors of the said Seminary, shall continue to subscribe on entering on the duties of their respective offices, the same form of subscription which is now prescribed by the Plan of the Seminary; but on their failing to do so, or in case of any alteration in the present forms of subscription, then the capital sum of twenty-five hundred dollars, hereby granted to the aforesaid Trustees, shall be forfeited to '*The Corporation for the relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian ministers;*' and shall be recoverable by suit in any court of this commonwealth, capable in law of adjudicating in such a case.

"On the acceptance of the Scholarship on the foregoing terms, the Treasurer of the Trustees of the General Assembly, shall receive the above named sum of two thousand five hundred dollars, agreeably to the tenor of the first paragraph of this instrument.

(Signed)

"ANTHONY KENNEDY."

In relation to the above instrument, the Board passed the following resolution, viz:

"*Resolved*, That the generous donation of Mr. Kennedy be accepted on the terms proposed in the above communication."

The Board have also to inform the Assembly, that the Rev. Dr. James Hall, of Iredell county, North Carolina, lately deceased, has devised in his will to the Directors of the Theological Seminary in Princeton, a tract of land of two hundred and fifty acres, in the western part of the state of Tennessee, which land, and the profits arising from it, are to be added to, and to be used for the permanent fund in said Seminary.

The Board have to report the decease of Dr. John Van Cleve, one of their members, through the year past. One year of the term of office for which Dr. Van Cleve was elected, remains unexpired. The Assembly will of course elect an elder for one year to supply this vacancy.

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 21, 1827.

The Professors of the Seminary are—

Rev. Archibald Alexander, D.D. Professor of Didactick and Polemick Theology.

Rev. Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

Eighteen Scholarships have been founded, viz:—

1. *The Le Roy Scholarship*; 2. *The Banyer Scholarship*: both founded by Mrs. Martha Le Roy, of New York.

3. *The Lenox Scholarship*, founded by Robert Lenox, Esq. of New York.

4. *The Whitehead Scholarship*, founded by John Whitehead, Esq. of Burke county, Georgia.

5. *The Charleston Female Scholarship*, founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the Gospel Ministry.

6. ————, founded by the first class in the Seminary in 1819.

7. *The Nephew Scholarship*, founded by James Nephew, Esq. of M'Intosh county, Georgia.

8. *The Woodhull Scholarship*, founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

9. *The Scott Scholarship*, founded by Mr. William Scott, of Elizabethtown, New Jersey.

10. *The* ———— *Scholarship*, founded by ————, of Elizabethtown New Jersey.

11. *The Augusta Female Scholarship*, founded by the Ladies of Augusta, Georgia.

12. *The Keith Scholarship*, founded by Mrs. Jane Keith, of Charleston, S. C.

13. *The Gosman Scholarship*, founded by Robert Gosman, Esq. of Upper Red Hook, New York.

14. *The Wickes Scholarship*, founded by Eliphalet Wickes, Esq. of Jamaica, Long Island.

15. *The Othniel Smith Scholarship*, founded by Mr. Othniel Smith, of Jamaica, Long Island.

16. *The H. Smith Scholarship*, founded by Miss H. Smith, of Carmel, Mississippi.

17. *The Anderson Scholarship*, founded by Mr. James Anderson, of New York.

18. *The Kennedy Scholarship*, founded by Mr. Anthony Kennedy, of Frankford, Pennsylvania.

The Officers of the Board of Directors are—

Ashbel Green, D.D. President. Jacob J. Janeway, D.D. 1st Vice President. Samuel Bayard, Esq. 2d Vice President. John M'Dowell, D.D. Secretary.

The present Directors of the Seminary are—

Ministers.—Ashbel Green, D.D., William Neil, D.D., John M'Dowell, D.D., Ezra S. Ely, D.D., Jacob J. Janeway, D.D., Henry R. Weed, Joshua T. Russell, Samuel Blatchford, D.D., David Comfort, John Johnston, William W. Phillips. D.D., Joseph Caldwell, D.D., Francis Herron, D.D., William Nevins, John Chester, D.D., Thomas M'Auley, D.D., Eliphalet Nott, D.D., Ezra Fisk, D.D., Asa Hillyer, D.D., Benjamin Palmer, D.D., Eliphalet W. Gilbert.

Elders.—Benjamin Strong, Samuel Bayard, Robert Lenox, Alexander Henry, Robert G. Johnson, George C. Barber, Zachariah Lewis, Eliphalet Wickes, John T. Woodhull.

The Second Annual Report of the Trustees of the Theological Seminary of the Presbyterian Church.

The Trustees report that the real estate of which they are possessed remains the same as was reported to the last Assembly.

The Treasurer has received during the past year from the Treasurer of the Trustees of the General Assembly, the sum of $4987 50—the whole of which he has paid out for Professors' salaries, leaving in his hands on this fund, the balance of last year of $13 32½.

The Treasurer has received on the General Expense Fund, during the past year, $735, which added to the balance

in his hands as per last report, of $639 70, makes the sum of $1394 70. Of this sum he has paid out for the incidental expenses of the Institution, the sum of $1038 61, leaving a balance in his hands due this fund of $356 09.

The Treasurer has received of the Education Fund, during the past year, 2001 dollars 75 cents, which, added to the balance of 248 dollars 88¼ cents, reported in his hands at the date of the last report, makes the sum of 2,250 dollars 63 cents. Of this sum he has paid out 2168 dollars 38 cents, leaving a balance due this fund of 82 dollars 25 cents.

The Treasurer has still in his hands the balance reported last year on the Professors' House Fund of 8 dollars 85¼ cents.

Recapitulation of balances.

Contingent Fund, - - -	$13 32½
General Expense Fund, -	356 09
Education Fund, - - -	82 25
Professors' House Fund, -	8 85¼
Total	$460 51¾

Signed by order of the Board of Trustees,
JOHN M'DOWELL, *Secretary.*
Princeton, May 15, 1827.

The present Trustees of the Seminary are—

HON. Andrew Kirkpatrick, *President,* Samuel Bayard, Esq. *Vice President,* Rev. John M'Dowell, D.D. *Secretary.* Hon. Samuel L. Southard, Hon. Charles Ewing, Robert M'Neely, Esq., Mr. Alexander Henry, Mr. Benjamin Strong, Mr. William Scott, Hon. Jonas Platt, Dr. John T. Woodhull, Mr. Solomon Allen, Robert G. Johnson, Esq., Rev. Ashbel Green, D.D., Rev. Jacob J. Janeway, D.D., Rev. James Richards, D.D., Rev. David Comfort, Rev. George S. Woodhull, Rev. Isaac V. Brown, Rev. James Carnahan, D.D., Rev. Joseph M'Elroy.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

We much regret that we have not room to insert in our present number, the Report of the Board of Missions of the General Assembly of the Presbyterian church, made at the last meeting of that body. We think it high time that the extended and successful operations of this Board, should be made more publick and prominent than they have hitherto been. While every other missionary association in our country, through the medium of pamphlets or religious newspapers, or both, widely diffuses a knowledge of its exertions and success, its wishes and its wants—the reports and statements of the Board of Missions, and these in an abridged form, have been almost exclusively confined to the minutes of the General Assembly, a few copies of which only are sent to the several Presbyteries. It ought to be known, that in thirty years past, the Standing Committee of Missions, succeeded by the Board of Missions of the General Assembly, have done more in the cause of Domestick Missions, than any other Missionary association or body in the United States. Let the bounds of the General Assembly, and the congregations under its care at the present time, be compared with such bounds and congregations thirty years ago, and it will be found that the Presbyterian church now, is at least three times as large as it then was. Now, this wonderful increase, is mainly and fairly attributable to the missionary operations of the General Assembly. To this great result, other causes have contributed something, but comparatively, it has been very little. The missionaries sent out by the General Assembly, or the ministers aided, more or less, by their funds, traversed the regions over which the Presbyterian church is now extended, preached the gospel, organized some churches, laid the foundation for others, and taught the few friends of religion whom they found scattered through the wilderness how to act, directed them where to apply for aid, and reported their state, circumstances, wants, and petitions, to the Committee, the Board, or the Assembly. To the Indians, and the coloured population of our country, likewise, important missionary services have been rendered by the General Assembly.—The Cherokee nation of Indians were prepared, by the labours of the Rev. Gideon Blackburn, the Assembly's missionary, for the happy suc-

hich has since attended the in-
ons of those who entered into
ours. The Sandusky Indians,
ared in the attention of the
bly. A coloured man, by the
f John Chavis, was employed
or three years, to preach to
ican brethren in Virginia and
rolinas. A detailed account
se, and other missionary la-
nd enterprises, may be seen
Assembly's Magazine for the
805, 1806, and 1807. We men-
em cursorily, because it ap-
o us that they have been forgot-
nd because, since our country
ounded with missionary socie-
n which we sincerely rejoice
mpression seems to be enter-
that the Board of Missions
en inactive, or at least has
eatly outdone by other asso-
s. This we are not disposed
it. We do not believe that
ssionary society has made a
or a more successful applica-
f its means, than has been
by the Board. But the truth
the funds of the Board have
uch diminished, by the con-
ons made to other missionary
Is this right? Far, very
it from us to detract from the
of others, to desire that their
should be less—would to
were a hundred fold greater
is, or has ever been—or even
e Presbyterian church should
erally contribute to many mis-
operations, which are con-
by agents not of her commu-
ior appointed by her judica-
But still we ask, is it right
is should be done, to the neg-
the Board of Missions, of that
to which the contributors be-
Is it right to help others, to
glect or injury of ourselves?—
not. Charity certainly ought
end at home, but the adage is
one, which says it should *begin*
e. This is precisely the idea
we wish to impress. The
nd principal contributions in
esbyterian church, ought to be
to aid missionary operations
conducted by ourselves—for we have shown that they have been well and efficiently conducted. After this, the more we can give to the general cause the better.

We find in the minutes of the last meeting of the General Assembly, the following record:

"The Assembly resumed the consideration of the report of the committee on the report of the Board of Missions.

After some discussion, the Assembly engaged in prayer for divine direction in relation to this report.

The Assembly resumed the consideration of the report; which after having been read by paragraphs, and amended, was adopted, and is as follows, viz.

1 That the report of the Board of Missions be approved.

2. That the following items require the consideration of the Assembly, viz. the diminution of congregational collections; the enlarged operations of the Board, and the questions forwarded to the Assembly by the Presbytery of New York.

On the above items, your committee submit the following resolutions, viz.

1. Resolved, That it be recommended, and it is hereby earnestly recommended to all the churches under our care, to take up and forward one annual missionary collection for this purpose, and that Presbyteries take order on the subject.

2. That Synods and Presbyteries be required to report annually to the General Assembly, what they have done on this subject.

3. That the Board of Missions, in addition to the powers already granted to them, be authorized to manage, appoint, and direct the whole concerns and business of the Assembly's missions definitively, and report annually their doings to the Assembly.

4. That the Board be authorized to appoint, if they think proper, an executive committee of their own number to carry into effect the details of their plan; and that they also be authorized to appoint and employ an agent or agents at their discretion.

5. That with reference to the question sent to the Assembly by the Presbytery of New York, it appears from examination, that a part of what is called the permanent fund of the Assembly, has arisen from legacies; and the remainder from donations received by agents appointed by the General Assembly to solicit contributions; which donations, as appears from the early minutes of the Assembly, and information given by some of the fathers, who acted as agents in collecting this fund,

were given for the purpose of establishing a permanent fund, the interest of which only was to be used."

We hope the earnest recommendation contained in the first of the above resolutions, and the requisition contained in the second, will receive the special attention of our churches, presbyteries, and synods. But we also hope, that our ministers and congregations will not rest contented with making an annual contribution. We hope they will, with as little delay as possible, organize auxiliary societies, both male and female, in aid of the funds of the Board of Missions. We are greatly encouraged in this hope, by the fact that the thing has, in two instances, and in places widely separated, been voluntarily done already. We shall follow this article with an acknowledgment from the treasurer of the trustees of the Assembly, that these contributions have been received by him: and we hereby make known, that we shall publish monthly, a statement from the same officer, of all the funds that he receives for the Board of Missions; in the same manner as we publish those received for the Theological Seminary. It is also our intention to publish, in more detail than has ever yet been done, the measures taken by the Board, and the reports of their missionaries; that societies, and contributors, in particular, and the public at large, may thus be made acquainted with the amount and the effects of the charitable contributions put at the disposal of the Board. We only add, at present, that we belong to a committee of the Board, appointed to draw up and distribute a circular letter, on the subject of this article, a copy of which we hope to insert in our next number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of July last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund, - -	$87 50
Of George Ferguson, per John S. Furey, for two quarters' rent of a Carpenter's Shop, in full to 13th August, for do. - - - -	20 00
Amount received for the Contingent Fund,	$107 50
Of Rev. Henry G. Ludlow, per Rev. John Breckinridge, in part of his subscription for the Scholarship of the Senior Class of 1824, contributed by Theodore Freylinghausen, Esquire, - - - - -	50 00
Total,	$157 50

The Treasurer has also the pleasure to acknowledge the receipt of the following DONATIONS in aid of the operations of the Board of Missions of the General Assembly, viz:

Of Rev. Isaac W. Platt, from the Auxiliary Missionary Society of Wyalusing,	$8 50
Of Rev. David Elliot, from the Gettysburg Tract Society, - - -	2 00
Of Rev. David M'Kinney, from the Monthly Concert of Prayer in Erie Church, - - - - - - - - -	14 67
Of Mr. John M'Mullin, a Donation from A Friend to Missions, - -	2 00
Of Rev. Dr. E. S. Ely, a Donation from Rocky Spring, near Chambersburg,*	20 00
Of Rev. Dr. Ashbel Green, from the Female Auxiliary Society of Bedford, West Chester county, New York, Auxiliary to the Board of Missions, -	47 12
Amount,	$94 29

* From an auxiliary society.

View of Publick Affairs.

EUROPE.

he intelligence from Europe during the last month announces no changes or ıts of much importance, except some unfavourable accounts from Greece. Lon- dates to the 11th of June, and Paris dates to the 15th of that month, are the ıt we have seen.

ITAIN.—The English papers represent the crops throughout the kingdom as ıdant; and that the good effects of the revival of trade are becoming increasingly ifest. The new ministry appear to be firmly established, and have to contend ı only a very feeble opposition. Parliament was to be prorogued on the 22d of e. The corn-bill is said to be withdrawn, in consequence of the opposition given in the House of Lords.

RANCE.—The revenue of France is represented as abundant and constantly in- sing. A formal treaty of commerce now exists with the Mexican States. A rup- is threatened with the Dey of Algiers, and a formidable naval force is rapidly ıg out at Toulon—destination, however, not known, and conjectures various.

PAIN.—Constitutional bands appear with increasing audacity in various parts of in; and the government is utterly at a loss to raise money for any publick pur- e. Dissatisfaction seems to increase throughout the kingdom.

ORTUGAL.—A misunderstanding, threatening disastrous consequences, was said to t between the British minister, Sir W. A'Court, and General Clinton, the com- ıder of the British troops. But the truth of this report is positively denied by the don Courier of the 11th of June.

USSIA—Is said to be prosecuting the war with Persia, and with decisive success.

URKEY.—The Sultan obstinately refuses to listen to the propositions of the Rus- , French, British and Austrian courts, for an accommodation with the Greeks; and tinues with great vigour to increase his naval force and augment his armies.

REECE.—In our last number we intimated our fears for the safety of the Acropolis of ens, and those fears are now increased; although the fortress held out as late as 16th of May, and had absolutely refused to capitulate, on a favourable, but proba- deceitful offer, made them by the Turkish commander. The amount of the last ounts by the way of France and the Mediterranean is—that the first attack of the eks on the 6th of May, against the camp of the Turks promised the most happy ılt, but during the action a Turkish reinforcement of 8000 men arrived, and the eks were defeated with great loss—not less than 2500 men—some accounts make number greater. Lord Cochrane escaped with difficulty by swimming to one of vessels, and General Church, in rallying the Greeks, narrowly escaped capture— ne accounts are questioned in the British papers, but we have strong fears that y are in substance true.

ASIA.

he latest accounts from India, which are of the date of the 10th of March last, re- ent the most profound tranquillity as prevailing throughout that extensive coun- —But we perceive no account of missionary operations there; these are not re- ded as important by worldly men, when they do not come in contact with political, tary, and commercial concerns. The Governor General had recently made a pid and triumphal tour throughout the upper provinces of British India. The minent topick, however, is the new settlement of Amherst Town, at the mouth of river Martaban, in the recently conquered provinces of Burmah. The commerce his place is already considerable, and threatens to rival, and ultimately to annihi- the trade of Rangoon. It is our hope and expectation, that Amherst will furnish ssionary station for Burmah, infinitely more favourable than any that could be ed before the late war. Steam-boats are coming into great use, throughout the le of British India.

island of Java is still in danger of being entirely lost to the Dutch, from the

hostility of the native population. Reinforcements of European troops had arrived, but no decisive action had taken place. The value of real estate in Batavia had fallen greatly.

AFRICA.

Within the last month we have observed nothing interesting to chronicle, in relation to continental Africa.—But the island of Madagascar, on its south-eastern coast, as large as Britain and Ireland taken together, is, in our estimation, in a very interesting state. Schools for the instruction of its barbarous inhabitants, patronized by the monarch Radama, are extending rapidly, under the direction and instruction of Christian missionaries; and there is a hopeful prospect, that ere long, the gospel, in its purity, will be preached to the degraded and idolatrous population of this extended island.

AMERICA.

Brazil and Buenos Ayres.—The war between these two states still continues; but the month past has furnished us with no news of importance. We should suppose that the emperor Don Pedro has trouble enough on his hands already, without provoking hostilities from the United States, which it would seem he is bent on doing, by the ill treatment of our merchants and seamen.

Colombia.—This extended republick is still in a very unsettled and critical state. We have seen a proclamation of Bolivar, issued at Caraccas, July 4th, 1827, on his departure for the capital. He protests against being considered as influenced by ambitious views, or as coveting the Presidency of Colombia. He concludes thus—"*Inhabitants of Caraccas!* Born a citizen of Caraccas, my highest ambition will be to preserve that precious title: a private life among you will be my delight, my glory, and the revenge which I expect to take of my enemies." We still hope he is honest; but it is manifest that he has many, and bitter, and powerful enemies. A little time must decide his character; but we fear that more than a little will be necessary to quiet the agitations of his country.

Mexico.—Much uneasiness prevails throughout the states which form the Mexican union. Measures are adopted in most of the states, to disarm and disfranchise the old Spaniards. The friar *Arenas* has at length been executed for high treason—He made no disclosures. The unsettled condition of the South American governments renders it uncertain when, or whether ever, the Congress of *Tacubaya* will assemble. Our representative and fellow citizen, John Sergeant, Esq. has returned to his family in health and safety. We have seen no publick statement of the intelligence he may be expected to communicate.

Guatemala.—On the 27th April, the President of the Central Republick was, with his army at *Nejapa*, a village distant four leagues from the city of St. Salvador. The authorities of that city had opened a negotiation with him, which was not concluded at the date of the last advices. It was deemed likely to succeed, upon the basis that there should be a new Congress and a Senate to adjust all differences, and re-establish or new model the constitution. The army of the President was composed of about three thousand men, well disciplined and equipped.

United States.—The inhabitants of no other country on earth have so much reason as those of our own to be contented with their lot, and to be thankful for it to the God of providence. We remark with regret and shame, the criminations and recriminations, with which the parties opposed to each other, relative to the choice of our next President, are filling the publick papers—they appear to regard neither their own character, nor that of their country. Let us be permitted earnestly to exhort the friends and professors of religion, to shun all these acrimonious altercations—inconsistent alike with the character and duties of good citizens and good Christians.

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIX.

(*Concluded from p. 340.*)

The righteousness of Christ is commonly considered as constituted by his active and passive obedience. In his active obedience is usually included, the holiness of his nature and the righteousness of his life, in full and perfect conformity to the whole law, without the least defect at any time or in any degree. Thus the entire equity and reasonableness of the law were shown; and the reflection and dishonour cast upon it by the disobedience of man were completely removed, by its receiving the honour of the perfect and ceaseless obedience of the eternal Son of God.—He magnified the law and made it honourable.

The passive obedience of Christ includes his satisfaction for sin, by bearing, in all their extent, the inflictions of the curse of the broken law of God due to all his people —"He bare our sins in his own body on the tree—he was made a curse for us"—His infinite dignity and worth, connected with his inconceivable sufferings, rendered the short endurance of those sufferings as complete a satisfaction to the penal demands of the law, as could have been made by the endless torments of all those in whose room and stead he stood. The sufferings and death of Christ are called his passive *obedience*, because they were, on his part, entirely voluntary, and undergone in perfect acquiescence in the will and appointment of the eternal Father.

The *union or aggregate* of this active and passive obedience of Christ, constitutes that complete and finished righteousness, which is the formal meritorious cause of the justification of every saint. It is on this account, precisely, and no other, that believers are accepted of God as righteous.—We are told expressly that "the righteousness of God is UPON all them that believe." This is the declaration of infallible truth. But this righteousness cannot, in the language of Scripture, be *upon* them that believe, otherwise than by being imputed or reckoned to them.

Much noise has been made about the words *imputed righteousness*, as well as the phrase *the satisfaction of Christ*. But it may be truly said that the whole is noise, and nothing else. The substantial ideas conveyed by those words and phrases, and all that we intend or mean by them, are fully and clearly conveyed in other language, into which they are not introduced at all; and though we will not relinquish the

words *imputed righteousness*, because they are proper, precise, and scriptural words; yet, if the ideas for which they stand are admitted by those who reject them, we desire to have no controversy on the subject. I know of no expression in the New Testament, in which the doctrine of imputation, in both its parts, that is, the imputation of our sins to Christ, and the imputation of his righteousness to us, is more distinctly and unequivocally expressed, than in a text where the word *imputation* is not used.—It is this—"For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." I cannot conceive what rational meaning can be affixed to this declaration but this alone—"That Christ was treated as a sinner on our account, that we might be treated as perfectly righteous on his account;" and this is precisely what we mean by *imputation.**

We have no conception that our personal sins became Christ's personal sins—God forbid!—And we have no idea that his personal righteousness becomes our personal righteousness. We only mean and say, that his righteousness is *imputed* to us—that is, reckoned, or computed as ours, or set to our account. We say, that God so accounts or reckons to us the righteousness of Christ, as to treat us as if we had obeyed the law and satisfied justice in our own persons.—Nay, we must not omit to mention, that the people of God, in consequence of being invested with the righteousness of Christ, will be entitled to and actually receive a heavenly inheritance, unspeakably richer and more glorious than they would have received, if their first covenant head had remained sinless.

We are said, in the Catechism, to be pardoned and accepted "*only*" for the righteousness of Christ; because a sinner can make no other valid plea before God for pardon and acceptance, than that Christ his surety has fulfilled the violated covenant of works for him—fulfilled all righteousness in his behalf. The law required a fulfilment, in which every act of obedience should be a perfectly sinless act. Now, not one of our acts is of this kind. But of this very kind were all the acts of Christ; and therefore, his perfect, sinless acts, and not our imperfect acts mingled with sin, must have

* It has been said by those who object to the doctrine of imputed righteousness, that "what is actually not ours, cannot justly be reckoned or accounted as ours." But in regard to this, I must say that it seems to me scarcely to deserve the name of a quibble—it is rather an unqualified false assertion. Take the common illustration of this topick—An individual is imprisoned for a debt which he can never pay. A benevolent individual pays it for him. Cannot this payment be reckoned or accounted as being made by the prisoner himself, and he be discharged and treated as owing nothing, as really as if he had paid the debt out of his own property and purse? and may not the benefactor demand the prisoner's discharge, as a matter of justice? He certainly may; all righteous laws will permit it; and the whole transaction sometimes takes place in fact in well ordered society. Take another illustration—The offspring of a beggar is adopted by a man of wealth. May not this adopted offspring be reckoned, or accounted, as the child of his benefactor, and become his heir, and even bear his name, as really as if the adopted party had come out of the loins of his putative father? who knows not that such a procedure as this sometimes actually takes place among men?

We admit after all that there is something *unique*, or without a parallel, in the justification of a believing sinner. By faith, a mysterious union, or oneness, takes place between him and his Saviour. Of this oneness, the Saviour expressly speaks in his last intercessory prayer—Elsewhere he compares it to the union of a branch with the vine; and it is frequently referred to by the Apostle Paul. It is in virtue of this union, this oneness, this identity of the believer with his glorious spiritual head, that he becomes a partaker of all that has been merited by that head for the members of his mystical body—The righteousness of his head, becomes the believer's righteousness, and he is entitled to all its benefits.

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certainly not applicable to this point, and the other as certainly is. By *condition* is sometimes meant *a valuable consideration*, in consequence of which something is conferred. In this sense faith and repentance are not *conditions* of salvation: for they are not the valuable consideration, in consequence of which salvation is conferred on us. This valuable consideration is, as we have shown, nothing but the righteousness of Christ. But the word condition is sometimes used to denote *something which must take place before a promise can be realized.* In this sense, faith and repentance may be called *conditions* of salvation. They must always take place in persons of adult age, before salvation can ever be obtained.

You will, however, be careful to observe, that it is the grace of faith alone, which is even *instrumentally* concerned in our justification. Justifying faith will, indeed, be always accompanied by every other genuine grace of the Christian. But faith alone is concerned in justification, because it is the office only of this grace to receive and rest on Christ. We do not receive and rest on Christ by repentance, by hope, or by charity, but by faith alone; and therefore, it is by faith alone, as the proper *instrument* for the work, that we are justified.

There has also been a controversy, whether we are not to consider good works as connected with faith, in the matter of our justification. But there is no proper ground for this controversy. All admit, that in adult age, good works, as far as opportunity for them is given, always accompany saving faith—They prove it to be saving; and in this way justify our profession of faith before the world; which is precisely what St. James intends when he says we are justified by works, and not by faith only. We are justified *before men*, by the works which flow from faith, and

which men can see. But in our justification *before God*, the Apostle Paul teaches that no work, no act of man, has any meritorious agency, more or less. We owe it all to the righteousness of Christ. Faith receives and rests on this; because, as has been shown, it is proper to faith, and to no other grace to do so. But this very act of faith, although sincere, is still imperfect, and its imperfection is pardoned through that very righteousness of Christ on which it rests, and to which it leaves the *whole undivided* honour and merit of our justification and salvation.

My dear youth, in concluding this lecture, in which I have endeavoured shortly to explain a fundamental doctrine of the revealed will of God, let me entreat you—

1. Not to indulge in speculations on this article of our faith, beyond what is plainly laid down in the sacred oracles. The most serious practical evils have often resulted from a licentious indulgence of human reason in regard to this, as well as to some other doctrines, which are clearly revealed in the word of God. We doubt not that every doctrine, and every declaration, which we find in the Bible, is perfectly *reasonable;* because we believe that the whole has proceeded from a Being whose understanding is infinite, and whose equity and truth are immaculate and inviolable. But it is one thing for a doctrine *to be reasonable*, and another for us *to see that it is so*, and to be able to explain all the grounds or principles on which it rests. There are many undeniable truths, or facts, in the natural world, the principles or reasons of which we cannot understand and explain, and perhaps shall never discover, in the present life. If we believe revelation to be the work of God, we ought to expect that it will contain truths and facts of the same character with *those of his* other works. Such truths and facts revelation certainly does contain; and this is so far from forming a just objection to the sacred writings, that it is a strong presumption of their Divine original. I know that I have said this in substance heretofore, but it is important to remind you of it on the present occasion.

The method of a sinner's justification before God, is a matter of pure revelation. Reason never could have discovered it, if left to itself; and the most that reason has to do with it is, to examine the evidence and import of what God has revealed concerning it. To God alone it belonged to determine on what terms and in what manner, a guilty creature might be restored to his favour: and when he has told us this, we ought most thankfully and humbly to receive the information, and promptly to comply with the terms prescribed. The grounds and reasons of the procedure may not, in all respects, quadrate with what an imperfect and erring reason may seem to dictate; nor run entirely parallel with transactions which take place between one creature and another. This I am persuaded is in reality the case, in regard to the doctrine of justification, as we find it taught in the New Testament. But what better evidence do we want that a doctrine is reasonable, although our feeble intellect cannot fully measure it, than that He whose understanding, equity and goodness are infinite, has sanctioned it, and required us to receive it? What more should a sinner ask, than that his offended Maker should tell him in what way he may be pardoned, and be rendered eternally happy? For the guilty party to stand questioning, and insist on knowing to the bottom *how*, *why*, and *wherefore*, the Creator has adopted this plan, and on what principles of reason he can show it to be right, is, in my apprehension, a gross and impious presumption. I seriously

warn you against it. I feel bound solemnly to caution you against all those speculations—and I am sorry to say that they are becoming fashionable—which really go to set aside the scripture doctrine of our justification solely by the imputation to us of the perfect righteousness of a Saviour; of a Saviour taking the sinner's place, and obeying and suffering in his behalf. Cleave to this scriptural doctrine, I entreat and charge you—cleave to it as the sheet anchor of that hope toward God, which alone will stand the test in the trying hour of death, and when the dread realities of eternity shall sweep away the sandy foundation of all those refuges of lies, to which thousands betake themselves to their eternal undoing.

2. Above all, let me exhort you not to content yourselves with a mere *rational assent* to this doctrine, although you should hold it in the most unexceptionable form in which the human mind can receive it. Remember that it is a dreadful thing, to "hold the truth in unrighteousness." It is not enough that you believe that nothing can justify you but the righteousness of Christ; you must personally, practically, and individually, so believe in Christ, that you may be clothed with his righteousness, may stand before God in this heavenly robe, and be able to plead it truly, as the sole meritorious cause of your acceptance. Without this, you will at last be undone and perish forever. If there is one doctrine in the book of God more practical than another, it is this one. Each of us is a sinner by nature and by practice; and till we have, under a due sense and conviction of guilt been driven away from every other reliance, to rely in the exercise of a living faith, solely and unreservedly on the finished righteousness of the Lord Jesus Christ, the wrath and curse of God abide upon us. *Till then the whole weight and burden of* all our numerous and aggravated sins rest on our own guilty heads. Hasten then, as for the life of your souls, to embrace that Saviour, whose blood can fully atone for your transgressions, can cleanse away all the guilt of their crimson and scarlet stains; and by union with whom, all the benefits of his purchase shall become your own, and he "be made of God unto you wisdom, and righteousness, and sanctification, and redemption." Amen.

THE DUTY OF SOCIAL WORSHIP.

Essay I.

The social worship of the Deity has been considered as a duty by Heathens, Mahomedans, Jews, and Christians; a duty connected alike with the welfare of society, and the happiness of individuals. It is, nevertheless, a duty which many, who would regard it as an insult if the appellation of Christians were denied them, habitually neglect. While they admit its importance generally, they find some plea of exemption for themselves. There is also another description of nominal Christians, who occasionally attend on social worship, but who show by their practice that they feel no obligation to a regular and stated attendance: And there is yet a third class, who make it a point, in ordinary circumstances, to visit the sanctuary, at least once on the Sabbath; but are rarely seen in worshipping assemblies on any other occasion. It is clear that all these parties are pointedly rebuked, by the inspired oracle which we find in Heb. x. 25.—"Not forsaking the assembling of ourselves together, as the manner of some is." But it is believed that without violating charity, we may go still farther, and say, that even pious practical Christians, seem to need both exhortation and instruction, in regard to the duty now in contemplation. It is therefore proposed, taking the passage of sacred

scripture just recited as an unerring guide, to offer to the readers of the Christian Advocate, two or three short essays on the duty of social worship, the subjects of which it may be well to state at once—

I. To inquire what we are to understand by social worship, or by that "assembling of ourselves together," which is mentioned in the quoted text.

II. To show that it is an important and indispensable duty incumbent on all Christians, to attend on this worship.

III. To specify those extraordinary circumstances, that will justify us in not attending on this worship.

In answering to the inquiry which forms the subject of our first essay, we think it is obvious that publick worship on the Lord's day, is principally and specially to be regarded. This was one important end for which the Sabbath was originally instituted; and which, in every age, it has been happily calculated to promote. Under the Mosaick dispensation it had the name of *a convocation*, because the people were then specially *called together*, to worship the Lord Jehovah. "Six days shall work be done, but the seventh day is a Sabbath of rest, *an holy convocation;* ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings." We find, accordingly, that, agreeably to the form of worship then appointed, special sacrifices were offered on the Sabbath. This may be seen at large in the 20th chapter of the book of Numbers.

The high estimation in which the worship of the sanctuary was held by the people of God among the ancient Jews, and the esteem they had for the Sabbath as connected with such worship, may be learned from the abundant expressions of the Psalmist; in which he represents his highest pleasures as *derived from* this source, and his *greatest griefs* as flowing from an exclusion from the house of God. "This is the day which the Lord hath made, we will rejoice and be glad—We have blessed you out of the house of the Lord. God is the Lord which hath showed us light, bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee, thou art my God, I will exalt thee. O give thanks unto the Lord! for he is good, for his mercy endureth for ever." And on the other hand, his distress and anxious desires are thus expressed—"As the hart panteth after the water brook, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God?" Our blessed Redeemer himself has, in this respect, set us an example. Let it be observed in the following passage, that the historian of his life is careful to state distinctly; what was *the habit* of our Lord—It is said—"And *as his custom was*, he went into the Synagogue on the Sabbath day, and stood up for to read."

After the resurrection of our Saviour, the day of the week on which the Sabbath should be observed was changed, that the completion of the work of redemption—greater and more important to us than the work of creation—might be perpetually commemorated and celebrated. But the obligation to the publick worship of God on this sacred day was not relaxed, but rather increased, by this event. It should not escape observation that it was when the apostles were "assembled with one accord in one place," on the day of Pentecost, (which was the first day of the week, and the Christian Sabbath) that the miraculous and promised descent of the Holy Ghost took place, which so effectually qualified them for their work, and added three thousand converts to the Christian church. It was likewise on the first day of the week, when the disciples at Troas came together to

break bread, that Paul "preached to them, ready to depart on the morrow, and continued his speech until midnight." To the stated assemblies for publick worship on the Christian Sabbath the Apostle plainly refers, where he says to the Corinthians—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." And finally, this is called "the Lord's day" in the New Testament; no doubt because it is peculiarly consecrated to the service of the Lord Jesus, of which publick worship and the preaching of the gospel are a principal part. "I was (says the Apostle John) in the Spirit on the Lord's day."

From the foregoing quotations it evidently appears, that the precept which requires us not to forsake the assembling of ourselves together, has a very special reference to the publick worship of the sanctuary on the Lord's day. This worship is of high and primary importance. It has the sanction of the Divine authority; it has been remarkably attended by the Divine blessing; it has been peculiarly precious and useful to all the people of God. In one word, it is most clearly, not only God's ordinance, but an ordinance intended to be of principal use in preserving on the minds of men a sense of their duty to him, and of giving a saving effect to the gospel of Jesus Christ. Those, therefore, who wilfully neglect publick worship on the Lord's day, are chargeable with the highest and most aggravated violation of the precept, which requires us not to forsake the assembling of ourselves together.

But although the service of the sanctuary on the Sabbath be the *principal and stated season* for social worship, it is not the *only* season. That days for humiliation, fasting and prayer, as well as for solemn thanksgiving for mercies *received, may be lawfully* set apart, is certainly countenanced by the word of God, as well as by the practice of the church from its very origin.

Our Lord expressly declared, that after he should be taken from his disciples, they "should fast in those days;" and he gives them particular directions in what manner they should do it: And the experience of God's people has shown, that special seasons of prayer, accompanied with fasting, or with thanksgiving and praise, as the occasion has required, have been followed by remarkable blessings and answers of their requests, both of a publick and a private nature. It is therefore the duty of all to assemble themselves together for social worship on such occasions, whenever they are judiciously and seasonably appointed. If it is a duty for the ministers of the gospel to celebrate publick worship on such occasions, it is the manifest correspondent duty of their people to attend upon it. Yet there are many who seem to suppose, that on all such occasions they are at liberty to follow their own inclination, without any cause for uneasiness of conscience whether they attend or not.

But there is still a more private kind of social worship, for which we do well to assemble ourselves together. A distinguishing mark of those that were truly pious, is thus given by the prophet Malachi —"Then they that feared the Lord spake often one to another." And it is added—"the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name." Nay, our Lord himself seems to intend an encouragement of the smaller assemblies for social worship, in that gracious and encouraging promise —"Where two or three are met together in my name there am I in the midst of them." Meetings for religious conference, for prayer and praise, as well as for some other

exercises, have been found both pleasant and profitable, to all who have a relish for vital piety; as well as to those who have been convinced of their guilt and danger, and anxious to flee from the wrath to come. Those who wholly forsake and avoid the assembling of themselves together on such occasions, when opportunity offers and other duties permit, are certainly chargeable with acting in opposition to the spirit of the gospel, and to the examples which it exhibits. The seasons for these more private associations for worship should, indeed, be chosen with prudence, so as not to render their frequency burdensome; and they should be conducted in such a manner as not to interfere with the duties of the family or the closet.—An attendance on them should by no means be considered as of the same indispensable obligation as the worship of the Sabbath, but made to yield occasionally to some engagements of an urgent kind. But subject to these limitations and conditions, they are certainly precious means of keeping up the spirit of vital piety. Some of the readers of this essay will probably be ready to testify, that social religious exercises of a more private kind, on a particular morning or evening of the week, have afforded them some of their most precious seasons of refreshment and improvement in the divine life.

Family prayer is a species of social worship, which every Christian head of a family is so obviously bound to perform, that the families in which it is neglected are in the Bible classed with heathens, and share with them in a solemn imprecation—See Jer. x. 25.

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Mr. Editor—I transmit to you the following lines for publication. They were prompted by a distressing occurrence. A promising and only surviving son, aged five years and seven months, fell out of a loaded cart, the wheel of which passed over his head, and so seriously injured it, as to cause his death in little more than an hour, July 17th, 1827. J. H.

Alas! how transient, mutable, and vain,
Is this terrestrial scene of toil and care!
Transient as flowers that deck the smiling plain,
Or like the meteor's momentary glare.

How few our days! life's longest term is brief;
And this short space is fraught with pain and wo:
If joy we feel, how soon 'tis chang'd to grief;
For thorns infest our path where'er we go.

True pleasure here in vain we hope to find:
If fav'ring breezes bring us near the prize,
Some adverse gale, by Providence design'd,
Checks our pursuit, and expectation dies.

Yet earthly objects twine around our hearts:—
Our friends how dear—we hope they'll with us share
Whate'er of good this mortal life imparts;
And kindly help its numerous ills to bear.

Delusive hope! experience can decide
How oft lov'd objects from our hearts are torn;
Swept quick away, by death's resistless tide;
While we survive their early loss to mourn.

We had a child, a lovely, blooming child,
Sprightly and vigorous, full of youthful glee:
Our cares were sooth'd, when he caress'd and smil'd—
From every care *his* bosom still was free.

We thought him here by heav'n indulgent plac'd,
To cheer our journey through this vale of tears:
Through fancy's glass, his future course we trac'd,
From infancy and youth, to manly years.

These bright, illusive scenes, alas! have fled;
A desert wild remains, devoid of joy:
We wake to mourn our hope, our comfort dead;—
To mourn the absence of our much-lov'd boy.

Oh! the sad hour when death's relentless dart,
Unerring aim'd, resistless laid him low!
Oh! the keen anguish and the piercing smart
Our bosoms felt, from this unlooked-for blow.

Ah! we can ne'er forget that fatal morn!
Cheerful and gay he parted from our side:
Soon to our arms we saw him senseless borne,
Fast flowing from his head the crimson tide!

Nor e'er forget the sad, the mournful day—
The grief, the feelings, which no words can tell—
When to the earth we gave his kindred clay,
Gaz'd on his form, and sigh'd a last farewell!

Lov'd child! our hearts are filled with ceaseless grief,
Since from our fond embraces thou wast torn;
If nightly slumbers bring a short relief,
We wake at morn to weep, to grieve and mourn.

Each toy, each trifle now, that once was thine,
Renews our grief, and bids our sorrows flow;
A thousand tender recollections join
With thought of thee, still to prolong our wo.

But sighs and tears are unavailing all
To rouse the slumberer from his dreamless bed,
To alter heaven's unchanging will—and call
His spirit from that world to which 'tis fled!

Hence, then, repining thoughts, and murmuring sighs;
Beneath the rod may we submissive bend:
By this sad blow a Father, kind and wise,
Would teach our spirits heav'nward to ascend.

Why weep we at th' inevitable doom?
Soon we shall hail the joyous, dreadful day!
When death's dark prison-house, the dreaded tomb,
To Him who conquer'd death, shall yield its prey.

Thanks to kind heaven for the celestial light
Which gilds with lucid ray death's dark domain;
That brings to view a prospect, cheering, bright—
A distant world, where endless pleasures reign.

Let soothing thoughts like these assuage our grief;
And be it still our unremitting care
So to improve life's passing season brief,
That we the ceaseless joys of heaven may share.

Dear child! adieu! the dark, the gloomy grave
Conceals thy much lov'd image from our sight;
Thy spirit's gone to Him who being gave,
To dwell,—we trust,—in everlasting light.

There, may we meet thee—when our race is run,
Afflictions, pains, and every trial o'er;
Vanquish'd each foe, our work and warfare done—
Oh! may we meet in heaven, to part no more.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE CHRISTIAN EDUCATION OF CHILDREN.

Essay IV.

2. Parents who would bring up their children in the admonition of the Lord, must teach them to pay a sacred regard to the Lord's day; and to all devotional exercises of a social kind, both in the family and in the church. The Sabbath was intended to break our attention to worldly concerns, and by frequently recalling our minds to sacred duties and exercises, to preserve a lively impression of them on the heart. This, when the Sabbath is suitably employed, is its influence on all; but it is peculiarly necessary to youth, on whom worldly objects make the deepest impression.

The total disregard of the Sabbath by so large a portion of children and youth, and indeed by persons of all ages, in many parts of our country, is both a principal cause, and a mournful consequence, of the vice and profligacy which so awfully abound. It has been truly said, that where there is no Sabbath there is no religion; and the remark is equally applicable to individuals, to families, and to communities. Every Christian parent, therefore, should see that the day is regarded by his children, not only in their abstaining from worldly employments and from visits and parties of amusement, but in consecrating it to the acquisition of religious knowledge, to works of charity, and to exercises of devotion and piety. Some care, however, should be taken to diversify the exercises of children on the Sabbath, so as not to make them unnecessarily tedious; and with due attention this may be done. Publick worship, family worship, secret devotion, meditation, reading the scriptures, catechizing, attending on Sabbath schools and Bible classes, perusing books of piety and morality, the biography of eminent Christians, church history, and sacred poetry;—here, surely, is a variety sufficient to prevent weariness; and to a considerable part of this variety, almost every person in our land may, with suitable care and exertion, have access.

Parents should remember that every Sabbath is an important portion of time, by the right improvement of which their children, when they come to years of manhood, may be thoroughly versed in doctrinal religion, and if God add his grace, be qualified to become eminent Christians—To lose a Sabbath, therefore, is to lose much.

It is also of great importance that the young should be taught and accustomed to attend on all *religious* duties, from the very first, *with the* utmost reverence. Family worship, catechetical instruction, and even the asking of a blessing and the returning of thanks at common meals, should be so conducted, as to make children, as far as possible, feel a reverence for the Divine Majesty, in every exercise of the kind. Parents should neither treat these exercises themselves, nor suffer their children to treat them, as merely things of course and matters of form. Where this takes place, it has a most pernicious influence, in accustoming the mind to treat sacred things with irreverence. On the contrary, when children are made to realize the importance and sacredness of all religious acts and exercises, it has the happiest effect in keeping alive in their minds continually a sensibility to divine things, and a serious regard to spiritual duties.

3. If parents would bring up their children in the admonition of the Lord, they must often and tenderly remind them *personally* of their religious duty, and see that they attend on all the means of religious improvement.

The word *admonition*, in the text on which these essays are grounded, was intended to intimate, that parents are constantly to remind their children of their duty to God. This is a very important, and a very delicate part, of a Christian parent's duty to his offspring. On the one hand, we are not, at all times indiscriminately, nor at any time in a manner abrupt, harsh and disgusting, to be charging them to take care of their souls. We are not to act toward them as if we could compel and drive them to religion. Such a conduct may do far more harm than good. On the other hand, we are not to omit the sacred duty of admonishing them frequently and faithfully, about their spiritual and eternal state. We must seek out the most proper times and seasons; we must watch for the most favourable circumstances; we must

lay hold on the most opportune moments in the state of their minds, to warn them tenderly of the danger of dying in their sins, and of urging them to flee to Christ for salvation. We should do this in season and out of season. We should seldom let a Sabbath pass without doing it, in the most explicit manner. We should do it always when providential circumstances are calculated to give it effect: And we should take some favourable occasions, when alone with each of our children, most tenderly and affectionately to admonish them on these topicks.

When children are small, they should be required to attend punctually on all publick religious instruction that is suitable for them. As they advance in life, the happy medium between compulsion and remissness, may, I think, be stated thus—Require a punctual attendance on all *stated* duties, in the church and in the family; and suffer them on no account to be unnecessarily omitted. But in regard to other exercises, such as meetings for prayer or preaching on secular days, advise and persuade children to a general attendance; yet leave it in a measure optional, and let them in a degree act for themselves. By this you will best learn their real inclinations, and will make them sensible that you are not desirous to overbear them with authority.

4. Parents who would bring up their children in the admonition of the Lord, must remember that the most effectual part of that admonition, must be *their own example.* It is in vain that we teach with our lips, if we contradict our precepts in our life and conversation. If we tell our children every day we live that religion is the principal thing, and yet do not make it manifestly the chief concern of our own lives, they will believe our practice, and disbelieve our words. Instances indeed there are, where children become pious, without parental example, and even in opposition to it. These are acts of Divine sovereignty and grace—Not a general rule, but exceptions to it. And I think I have seen reason to remark, that the children of those who do not profess religion, oftener obtain it, than those of parents who, while they profess it, live unworthily of their profession. The reason of this (so far as secondary causes are concerned) may be, that in the former case the children do not look to their parents for a religious example; but in the latter, they do look and are misled, or perhaps conclude that there is nothing real in religion. Parents, therefore, must have religion before their children, if they expect them to be pious. They must let their whole conduct and practice evince to their offspring, that they do verily consider the favour of God as the principal thing. Children commonly understand the real character and governing principles of their parents, much more accurately than they are supposed to do. And if parents are truly pious, though they have many foibles, and commit many errors or mistakes, children usually do not doubt their piety, or fail, in some measure, to be influenced by it. Yet the more consistently the parent lives, the greater will be his influence. I do not say that he will certainly, even then, engage every child to follow his example. But he will certainly deliver his own soul, and will be most likely to be instrumental in saving the souls committed to his charge. Let parents, therefore, endeavour to give to their children the whole undivided influence of their example, in every point of morals, and in every duty of religion. This is, by far, the most powerful admonition they can possibly give.

5. Although noticed in a former essay, it must be repeated here, that unceasing prayer for the Di-

vine blessing on both precept and example, must be made by those parents who would bring up their children in the admonition of the Lord. It is by prayer that we are to seek for a Divine influence to render our admonitions effectual, and for direction so to admonish our children that they may choose to devote themselves to God. Let parents therefore pray for their children whenever they pray for themselves—pray for them collectively—pray for them individually, personally, and particularly, and pray *with* them as well as *for* them —Let not mothers neglect this duty, even though their fathers perform it. God has often and remarkably blest the prayers of pious mothers, when they have earnestly interceded for the immortal beings whom they have brought into a world of sin and sorrow.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay VI.

Of the Theory of Optimism.

This term is employed to denote the doctrine, embraced by some philosophers and theologians, that the present system of the universe is, of all possible systems, the best; that it contains the greatest amount of happiness and excellence which can, in the nature of things, be brought into existence. This doctrine claims a high antiquity, and a respectable original. The first intimation, I believe, which we have of it is in the forty-sixth chapter of Plato's Phædon, in which "Socrates is introduced as saying, that he was delighted when he found that Anaxagoras had assumed mind or intelligence as the origin of all things. He conceived that this principle would be sufficient to account for any thing being as it is. Because if mind orders all things, they must be disposed in the situation and order which is best, and that if we wish to know why any thing is produced or is destroyed, or exists as it is, we have only to inquire in what respects these several accidents and circumstances are most befitting, in the case in question. If any thing for instance happen to man, he is to consider that this being regulated by supreme intelligence, must be the best that could befal him; and he has only to inquire in what respects it is best for him. In the same manner, after inquiring whether the earth be flat or round; the next point is to show, in what respects that figure is best adapted to it. Were these things once properly settled, Socrates conceived that he would then have discovered a *sufficient reason* for the existence of things as they are, and that it would be unnecessary to search any farther into their causes. We may easily perceive, then, that the doctrine for which this prince of philosophers expressed a partiality, agrees in many respects with the *sufficient reason* of Leibnitz, and also with the doctrine which Pope undertook to illustrate without understanding it, that *whatever is, is right.*"*

This was a favourite subject of contemplation with some of the ancient stoical philosophers, particularly the Emperor Marcus Aurelius Antoninus. They believed that the great system of the universe is administered in such a manner as to produce, at all times, the highest possible amount of happiness; and that the disorders and evils which we witness appear such only upon a partial view, being indispensably necessary to the greatest perfection of the whole. Hence the charge that was brought against the philosophical Emperor, that whilst he employed himself in contemplating the happiness of the universe, he neglected that of the Roman empire.

* New Edin. Ency. Art. Metaphysicks.

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The cautious and enlightened researches of modern science have completely silenced the cavils of atheism, by bringing to our view the most unequivocal marks of consummate wisdom and divine goodness, which are every where discoverable in the constitution and order of nature. All our inquiries into the things that are made, if conducted with sound judgment and becoming modesty, have a direct tendency to impress us with a conviction of the utter imbecility of the human mind, compared with that beneficent wisdom and irresistible power which framed the world, and which produce and regulate all its changes. To this conclusion we are led by enlightened philosophy, as well as by the Holy Scriptures; and, accordingly, some distinguished modern philosophers, who professed little deference for Divine Revelation, have notwithstanding, been of eminent service to the cause of truth, by clearly tracing the marks of undeniable goodness, of wise design, and of the most comprehensive intelligence, which are discernible in all the works and dispensations of God. We do not find any person at present, attempting to disprove the providence or perfections of God, by alleging the various disorders and evils which, to a certain extent, undeniably exist in the world. All acknowledge that in one way or another, they must be reconcileable with the belief, that the universe is governed by a Being of absolute and unlimited perfection.

Not content with occupying this safe ground, the advocate of Optimism intrepidly advances to a higher and more disputable position. From the infinite perfections of the great Author of the universe, he concludes, that the system which he has chosen must of all possible systems be the best; and, therefore,

that the apparent defects and evils which furnished to the atheist the occasion of skepticism and unbelief, are really indispensable parts in the best possible system, and instead of being inconsistent with the infinite perfection of the Author of all things, they are in fact the necessary consequences of that perfection.

The obvious reflection which occurs to the mind in considering this theory is, that it is destitute of sufficient evidence. It seems to be one of those bold speculations which do not, perhaps, admit of being either established or refuted by direct and explicit proof. This being the fact, it is sufficient to meet the assertion of the theory of Optimism by a prompt and decided denial. However important and useful it may appear to the mind of the theorist, we reject it; because, so far as we can discover, it is destitute of evidence. That the cause of truth, especially of religious truth, will be aided by the invention or revival of theoretical systems, cannot reasonably be anticipated. Past experience abundantly admonishes us, that this is not the method in which discoveries are to be made which really add to the stock of human knowledge, and which deserve to be considered as the precious results obtained by the legitimate exercise of the human faculties. It is not to be expected that progress in useful knowledge can be made, except by a cautious, patient, and humble attention to the genuine sources of information, which the eternal Father of light has so amply provided for the instruction and delight of his rational creatures. The most plausible and beautiful theory in relation to the structure and administration of the universe, if unsupported by facts, has no more claim to the honourable character of truth and science, than a mere romance has to that of authentick history. The man who illustrates the wisdom of God in the formation of a plant or insect, does more for the advancement of science and religion, than he who spends his life in the invention of gratuitous theories. The *facts* brought to our knowledge by the sober and cautious researches of the former are adapted to our comprehension, and are of real practical utility; the *hypothetical speculations* of the latter are not merely useless but pernicious. They have a tendency to produce a disrelish for patient and cautious investigation, to withdraw the attention from more humble but profitable studies, to excite in the mind an extravagant opinion of its superiority over those who confine themselves to a more sober and chastened mode of inquiry, and to lead the sanguine theorist to pervert or deny the most indubitable facts, when they happen to stand in the way of his hypothetical conclusions. Nor can we expect that, in ordinary cases, any person will abandon a system, however fanciful or unreasonable, of which he has publickly avowed himself an advocate. He is now principally concerned and occupied in finding evidence of its truth, not in impartially examining whether it be true or false. The slightest plausibility in its favour has, to his mind, the force of demonstration; the most conclusive evidence against it can, in his estimation, be obviated with perfect facility, and in the most satisfactory manner. Like that of a fond parent, his attachment is rather increased than diminished, by the dislike which others may discover towards the child of his production or adoption. And if he possess the advantages of genius and eloquence, it is to be apprehended that some, whose opinions are unformed or unsettled, will be brought to look upon his speculations with a regard, to which their merits do by no means entitle them. It is, therefore, a matter of no small importance that young persons especially should employ great caution

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. The obvious design of many parts of Revelation is to magnify the works of God which men behold, and by the most sublime descriptions of their beauty, grandeur, and perfection, to exalt our conceptions of the infinite perfections of the Creator. The works of God are often compared with the works of men, and their immense superiority perspicuously and forcibly illustrated. But in what part of Scripture is a comparison stated or implied, between the present system of the universe and other supposed systems? Where is any intimation given, that of all possible systems the present is the best—containing the greatest amount of good upon the whole which can, in the nature of things, be produced; and that, for this reason, the Creator was necessarily influenced to make choice of this system, in preference to an infinite number of other possible systems presented to his Omniscient Mind? It is said, indeed, that when God ended his work, he saw every thing that he had made, and, behold, it was very good. That this, or any other part of Scripture, however, implies a comparison between the present and other supposed possible systems, has, to my mind at least, not the slightest appearance of probability. Ingenious men have often professed to find evidence in Scripture for the most fanciful and even contradictory notions; and such attempts may possess, in the view of superficial and unstable minds, no inconsiderable degree of plausibility. The man, however, who should undertake to prove that the theory of Optimism is taught in the Bible, would find it difficult, I apprehend, to convince his readers that he was in earnest. The ideas which it involves are as foreign from the style and manner of Inspiration, as they are from the sober conclusions of science and philosophy.

But if this theory be really so essential to a correct understanding of moral and theological truth, as,

from the place which it occupies in the writings of some systematick divines, we should be led to conclude; how shall we account for the silence of the Scriptures concerning it? Is it credible that a revelation from God, designed to lead us into all truth, should furnish not the smallest hint of a doctrine so essential as this is represented to be, to a rational vindication of the rectitude of his dispensations; so indispensable to a satisfactory exposition of the system of Divine truth which it was the avowed object of revelation to communicate? These considerations are sufficient, it is believed, to prove that this theory is not entitled to occupy the place, nor adapted to answer the purposes in a system of divinity, which its acute and learned advocates have fondly imagined. No man can be justified in assuming a principle, not recognised in Scripture, which must, in its consequences, lead to a new modification of Christianity; which must, to the eye of the theorist, bestow a new colouring upon its entire system of doctrines.

Nor can the theory of Optimism be inferred from that part of the constitution and course of nature which is submitted to our observation. Without the aid afforded by Divine revelation, it has not been found easy to account for the numerous evils and disorders which confessedly exist in the world. A view of these evils gave occasion to the belief, which anciently prevailed very generally throughout the East, of the existence of two principles: one, the author of all good; the other, the author of all evil. The information conveyed in Scripture, furnishes a complete solution of most of the difficulties derived from this source; and enables us to perceive that the existence of evil is not incompatible with the belief, that the universe is under the sole administration of a Being of absolute and unlimited perfection. Indeed it is readily and cheerfully granted, that an enlightened and cautious examination of the whole frame and economy of nature, furnishes unequivocal marks of wise and comprehensive design, unwearied goodness, and irresistible power. These are some of the invisible things of God, which may be understood by the things that are made. But what facts can be pointed out in the constitution and order of the world, which prove that the present system of the universe is the best possible? By what process of deduction, by what rule of philosophizing, can it be inferred that the present plan includes the greatest amount of good which it is possible, in the nature of things, can exist? The most accurate and extensive acquaintance with the works of God can inform us only of facts, not of possibilities; of what the Creator has been pleased to do, not of what it is possible for him to do, or not possible for him to do. This will continue to be a correct statement of the case, even if it should be proved that the universe is ten thousand times more extensive and perfect than ever the mind of man has conceived it to be.

We may be qualified to pronounce a work of one of our fellow men, to be as good as he is capable of producing. It is necessary, however, that, in this case, we should have a perfect knowledge of the extent of his capacity, of the whole structure and plan of his work, and of all the ends for which it is intended. To make the decision which I have mentioned, without this knowledge, would be rashness and folly. Who then can be qualified to pronounce a similar decision in relation to the works of God? Is any man so well acquainted with Omnipotence, as to be able to determine the utmost extent of what it can accomplish? Who can pretend to a perfect knowledge of the immense system of Creation, and of the various ends for which all its

parts are designed? The conclusion, then, is manifest: no man can be qualified to pronounce, that of all possible systems, the present is the best which Omnipotence can produce; that it includes the greatest sum of perfection and happiness, which infinite wisdom and power can bring into existence. It is presumptuous and hazardous to make assertions, limiting, in appearance at least, the attributes of Jehovah.

The truth is, the friends of this theory do not pretend to find much, if any, direct evidence in its support, either in the Holy Scriptures, or in that part of the great system of creation which comes within the limits of our observation. Their main dependance appears to be placed upon the supposed necessity of the Divine determinations to that which is best, or upon the manner in which they think it necessary and proper for an infinitely perfect Being to choose and to act. A consideration of the arguments derived from this quarter must be deferred till my next essay.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

Ship Nestor, Atlantick Ocean, Oct. 20, 1820.

My dear Friend,—As narrative fails, it will be necessary, in order to keep up my practice of occupying leisure hours in writing to you, to resort to speculation. I think it good to guard against idleness in this floating prison, by trying what I can make upon paper of certain ideas which have been long in my mind, on the subject of restoring and preserving health; the great value of which I have had large opportunity of knowing, from suffering the want of it. It is an old proverb, that every man is either a fool or a physician at the age of forty. There are certainly few men who have not had opportunity, by the time they arrive at that age, of acquiring acquaintance with some diseases, and the medical treatment proper for them. As it regards dyspepsia, this I think has been eminently my case. And if I have made no discoveries, it is not for want of having ruminated, as well as read, much on the subject. Yet I flatter myself, that my researches have not been altogether in vain. A remedy has suggested itself to my mind, which I am convinced is of inestimable value.—Though it is not new, it is comparatively little known, and very seldom prescribed by the medical faculty. It operates both as a preventive and cure; and what enhances its value is, that its efficacy reaches to most other complaints beside those of the stomach, to which I have been so much the victim. If you have not thought upon the subject, you will be surprised, and perhaps smile, when I tell you that this all-efficacious *Panacea*, is the pure faith of the Gospel, taken in sufficient quantity. I do not hesitate to assert, that (all the spiritual and eternal benefits of faith out of view) its efficacy, simply as a medicine, in preventing and curing the maladies of the body, and I will even say most maladies, entitle it to the first place in the whole catalogue of *materia medica*. I am far from meaning that it will act miraculously and instantaneously, as was once the opinion, it is said, of the celebrated Mr. Wesley; who, if my recollection is correct, according to some account I have seen, attempted the immediate restoration of himself from a particular illness, by a direct act of faith. My idea is different—I think it acts gradually, as other medicines do, and produces its effect, according to the quantity and perseverance with which it is used. It must, too, be genuine. There is as much spurious faith in the Christian world, as

there are adulterated drugs in the apothecary's shop. The infallible criterion of genuine faith, is pointed out by the apostle.—It works by love, and purifies the heart. Indeed, by the medicinal faith of which I speak, you will understand me as intending the great principle of holy obedience; and of course, the piety and morality which necessarily grow out of faith, are comprehended with it, and have their proper agency in the cures it effects.

As a preventive, I think it above all price; and the old proverb has much truth in it—that an ounce of prevention is worth a pound of cure. There are very few of the disorders with which the human body is afflicted, which cannot be traced distinctly to moral, or rather, immoral causes—either the following, or others similar, viz: ignorance, imprudence, intemperance in eating or drinking, slothfulness of body or mind, sinful indulgence of the passions of grief, anxiety, fear, anger, love, &c. We are fearfully and wonderfully made; and in nothing is this more evident, than in the mysterious influence which mind and body exert over each other. The mind, from ignorance, or the undue excitement of some passion or appetite, fails to regulate the conduct of the man, according to the laws of rectitude. A sinful measure of sloth is permitted from day to day, or an undue indulgence of some appetite or passion is allowed. This produces a slight irregularity in the bodily functions, from which at first no inconvenience is felt; but as the dropping water gradually wears away the stone, so this slight irregularity, silently and gradually operates, until at length serious disease is induced; while the cause is never suspected by the unhappy sufferer, who thinks only of removing his disorder by the drugs of the apothecary. Every body knows the effect of intemperance, in deranging the animal system; but it is not sufficiently considered, that every immoral indulgence, whether of mind or body, has as truly its legitimate effect, in impairing the functions of animal life, as the excess of excitement from intoxicating drink. Now you will agree with me, that the faith of the Gospel is the great principle of genuine piety and morality; and of course, it is the only effectual preventive of all those bodily complaints, which have their origin in deficient morality. Let a man be in the exercise of strong faith from early youth—from its excitements, let him apply himself diligently to wisdom, to prudence, to active usefulness, to temperance, to chastity; let him be mortified to pride, to anger, to fear, to discontent; let him rejoice always, or in the words of Solomon, let him possess the merry heart, which does good as a medicine—and he will possess a protection from indigestion, nervous affections, and all other bodily maladies, of more efficacy, twice over, than all the drugs of the apothecary. Should he even have inherited a predisposition to particular complaints—the visitation of the sins of his ancestors, which is a very common case; his faith, if it come sufficiently early, and act with sufficient power, will go far to lessen, if not to remove, this unhappy seed of bodily indisposition.

As a positive remedy, in the generality of complaints, the faith of the Gospel has an efficacy little inferior to its power as a preventive. The celebrated Dr. Rush, in one of his essays, has some thoughts on the cure of certain moral infirmities, by physical remedies; and that such remedies may be used as auxiliaries, with benefit, in the way he speaks of, I have no doubt. But sure I am, moral remedies, the chief of which is faith, and all of which have their origin in faith, may have a far greater efficacy in curing physical diseases, and that

lmost all kinds. So strong is conviction, that I do not hesi- to assert, that in all cases :h will admit of its exercise, ı ought to make an item in the iician's prescription, and in very y cases, it ought to be the very ; and this from a simple regard s healing virtues. Its healing ıes will be found, I apprehend, ıree respects.

ıt. In all cases where immo- y, either immediately or re- ɛly, is the exciting cause of the ase, it will tend to remove it. every person may know, as as a physician, that until the ting cause is removed, a per- ent cure can never be effected. most that medicine can do, be to palliate, and give tempo- relief. A relapse will soon place.

l. In all severe cases, it will ıteract, or rather prevent, the ly unfavourable action upon system of a disturbed state of d, arising from fear, anxiety, orse, guilt, &c. A very anxi- distressed state of mind, will ı induce disease, where there previous health; and how much e, co-operating with disease, t it tend to defeat the good ef- of medicine, and sink the pa- t, who might otherwise have vered.

l. The peace, the tranquillity, hope and joy, which spring from ı, when in due measure, and act- as a cordial, will have a positive ing efficacy. Every physician ws the very great importance of ɔle hope, to the recovery of his ents; and too many will not scru- to cherish it at the expense of h, by declarations of encou- ɛment, quite beyond what their judgment will warrant. But simple hope of recovery is a r inefficient feeling, compared ı the confidence and joy, that ng from strong faith, which exhilarating in proportion as r object is elevated. There are many instances, I have no doubt, of fatal result, in which, had the cordial support of faith, in full measure, been enjoyed, the powers of nature would have been assisted to throw off the disease, and recovery would have been the consequence. You have often read accounts of death-bed scenes, where the inward happiness of religious feeling has been so strong as almost to swallow up the agonies of very acute disease, and render them scarcely felt; and have you not noticed in many such instances, that dissolution was remarkably lingering, so that the patient lasted quite beyond his own, and the expectation of all who waited on him. Now, as every thing not miraculous is the result of natural causes, may it not be, in some of these instances, that the mental enjoyments operated as cordials to support the sufferer, quite beyond what the powers of nature would have been capable of without them? If, instead of these animating feelings, gloom, fear, and dejection had operated, would not the patient have expired much sooner?

I may remark, that the declarations of scripture appear to be in direct accordance with the foregoing opinion. To *you*, quotations need not be multiplied. You will recollect the explicit declaration of Solomon. "Let thine heart keep my commandments, for *length of days* and *long life* and *peace* shall they add to thee." So frequently, in the writings of the Old Testament, are the enjoyment of health, long life, peace, and prosperity, connected with a due observation of the Divine requirements; that a strange opinion has prevailed among commentators, that these blessings were promised much more to the church under the Old Testament than under the New, while the fact is just the reverse. For obedience to the Divine government, being the instrumental cause of health, longevity, and general

prosperity; that dispensation which includes a much larger amount of knowledge, a greatly purified rule of duty, and a larger measure of the spirit of faith and holiness, must include a greater measure of those outward blessings, which necessarily flow from knowledge and piety. It is necessary however to remember, that as the duties are enjoined on the whole community, and the whole community are held in a measure bound for one another, the outward blessings contemplated, can only be realized in their full extent, when the whole community are brought to the obedience of faith.

For myself, I have no doubt that the peace, the prosperity, the health and longevity, which all who look for a millennium, allow to belong to it, will be simply the fruit of the faith and piety of the Gospel, in due measure pervading the whole mass of the community, without any miracle in the case; except it may be the increased outpouring of the Holy Ghost, under whose operation, mankind generally will be not only converted, but carried forward in the duties of the Divine life, until "the knowledge of the Lord shall cover the earth, as the waters cover the seas—" then their piety will be in accordance with this increased measure of knowledge. May we not suppose that human nature is capable of great improvement, even in its vital energy, as well as its moral acquirements. An opinion has grown up in my mind, that the gradual shortening of human life, which took place from Adam down to Moses, when it reached its minimum of three score and ten and four score years, may be imputed to the gradual weakening of the energies of human nature, under the excessive wickedness of these times. After the fall, human nature had a vigour and vitality, that carried it to the age of Methuselah. From this it weakened down gradually, until life reached its present brief span. Now this was done through an operating cause, and to what other cause can it be ascribed, but the one which has been mentioned. But it seems a law of animal being universally, that whatever has been deteriorated by bad management, may, by proper treatment, be restored to its primitive standard; and why not also human nature? There is nothing in scripture, in the shape of law, that fixes human life beyond the hope of improvement, to four score years. In the 90th Psalm it is simply declared, that "our days *are* three score and ten," &c. But make men wise, prudent, humble, self-denied,—in other words, give them the faith and purity of the Gospel, to all the extent to which, through grace, they are capable of receiving it in this imperfect state, and the result must be, that war, slavery, intemperance, bad government, with the whole catalogue of those outward calamities which now desolate society, will in a great measure cease. The comfort of living in society, must be increased more than an *hundred fold*; and is it an extravagant supposition, that the same causes should, under that gradual improvement of which human nature is susceptible, in the course of many generations, operate on improvement in health, and longevity almost *tenfold*? Then will be accomplished what the scriptures clearly predict: "they shall not build, and another inhabit; they shall not plant, and another eat—for, as the days of *a tree*, (i. e. five and six hundred years) shall be the days of my people, and mine elect shall long enjoy the work of their hands."

I have one idea farther to offer. Society is already in possession of knowledge, which, but for the immorality that exists, would be adequate to banish nearly the whole tribe of pestilential disorders, and bring salubrity to places the most unhealthful. What is it but war, bad government, avarice, and ignorance, in the mass of the people,

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of taking you to heaven
. That *godliness* which is not in its *nature* profitable for this life, will be little profitable for the next.

My inference would be as follows:—That true faith is little to be found on the earth in that part of it called Christendom, (alas! how ill deserving the name,) is evident from the single fact, that so little yet has been effected, in improving the health, promoting the happiness, and bettering every way the condition of those who profess it. It is a most bitter reflection on Christians, as a class of people, that at this day of the world, there should be any need for formal treatises, to prove to philosophick inquirers, the Divine origin of their religion. There must be a lamentable lack of fruit, when serious dispute exists in the 19th century of its growth, whether the tree is a vine or a bramble bush.

If I had the world for an audience, instead of your single self, they "would surely say unto me this proverb—physician heal thyself." Surely this ought to be my first concern, as it should be of every one else, and God grant the all needful grace that it may be done. Yours, &c.

[To us it seems that our ingenious and entertaining correspondent has pushed his hypothesis to an extreme. But let our readers judge for themselves.]

FROM THE ANTIDOTE.

Extract of a Letter from an American Gentleman travelling in Europe, dated Leipzig, Saxony.

"A few of the peculiarities of this country shall occupy the remainder of this sheet.—Europe is a military country; every town, street, and corner is crowded with soldiers.—Saxony, which at best is but an inconsiderable kingdom, (the one half having been ceded to Prussia by the Holy Alliance, because the king made common cause, or for awhile took part with Napoleon,) containing about 1,300,000 inhabitants,

(about as many as the city of London,) maintains a standing army of 15,000 men!—Prussia, 600,000, and Russia 1,000,000! These armies cost an immense sum of money. The people are groaning beneath the oppressive weight, while the morals of the rising generation are awfully corrupted.

Perhaps no people on earth are so passionately fond of promenading as the Germans.—Thus, we find, in almost every town, and also in the vicinity of the town, the most beautiful shaded walks, and public gardens, laid out and arranged with all the taste imaginable. Dancing, masquerades, concerts, gambling, music, theatrical exhibitions, &c. &c. are all the rage, and no inconsiderable quantum of the conversation turns upon those subjects.—The merits of the performers, the appearance of the masks, the dexterity of the dancers, are so often discussed as to nauseate the stomach of every man who takes no pleasure in them: and what to me is most surprising, is the melancholy fact, that these amusements are more frequent on the Lord's day than on any other. Still, however, there is much in the German character that excites my admiration. They are truly a polite, refined, friendly, hospitable and learned people.

In no country have I observed so much tenderness and affection between friends, between man and wife, and between children and parents; no where is the stranger received with more cordiality, and no people on earth can boast of so many profoundly learned men. I verily believe there are more authors in Germany than in half the world besides; and more books are printed here than in most other parts of the globe taken together. Nor is this country destitute of numerous and mighty advocates of the cross. Heterodoxy, thank God, is on the decline.—Many theologians, whom much learning had made mad, and who grew dizzy while elevated on the pinnacle of reason and philosophy, and lost themselves in the labyrinth of their speculations, have discovered their folly, and like humble penitents have returned to the plain, simple doctrines of the gospel, and now proclaim those saving truths with all the power of their erudition, and with all the fervour of their hearts, warmed anew by the love of God. Thus, things are taking a favourable turn. *Rationalism* is losing ground, and is beginning to be ashamed of itself. Many, who a few years ago, had exalted reason on the throne, and made it sit in judgment upon revelation, and the things of God that far transcended its circumscribed capacity, have come back, wept bitterly over their errors, and are now boldly and effectually fighting in the cause of Calvary. Let those divines of our country, who have also departed from the simplicity of the gospel, and speak and write so much about *rational Christianity, and liberal views*, and in maintenance of their barren dogmas appeal so often to the literati of Germany, imitate this example.

A few years ago, these men told us, that the present age was too enlightened to believe the absurd doctrines of our pious, ignorant forefathers. Let these know, that if they would keep pace with the learning of the day, they must abandon their present untenable grounds, and subject poor, frail, human reason to the doctrines of revelation—that they must humbly and submissively bow in reverence and faith at the foot of the cross, or they will in a short time be behind the age in which they live, and can no longer appeal to learned Europe for support in favour of their cold and comfortless theology.

All Europe has its eye, at present fixed with most intense interest upon the United States; and the eagerness and enthusiasm with which they overwhelm me with questions concerning our laws and

political affairs, is indescribable. Thousands are in a state of suspense; wondering whether it be possible that our government can be managed without a king, and whether the Christian religion can sustain itself without the intervention and support of government, or without a union of church and state. Though I have no doubt, that there are some in this country, who would rejoice in the downfall of our republic, yet there are many who wish us success, and would weep over our misfortunes. Such is the admiration of the American character all over Europe, that the very name is a passport to the most friendly reception. Let us in the mean time humbly put our trust in the Lord of hosts, and earnestly pray him to preserve us from pride and self dependance, and to perpetuate upon the rock of ages the inestimable civil and religious privileges, which it is our happy lot to enjoy."

Reviews.

ALEXANDER CAMPBELL'S NEW TESTAMENT.

(*Concluded from p.* 365.)

Before I dismiss this *incomparable* of my opponent, permit me to notice his last refuge from that infamy to which the voice of an insulted and defrauded people will consign him. When his Prospectus says, that he will translate such words as the three Doctors had adopted, he adds, "*But in doing this* [that is, in translating,] *we shall not depart in any instance from the meaning which they have declared those words to convey.*" In answering his newspaper antagonist, the "Friend of Truth," he refers to this as a "promise of great importance," and adds, "Now it can be proven in any court of law or equity where the English language is spoken, that I have not, in one instance, departed from this promise. I challenge all the colleges and divines on this continent, to show that I have not, in every instance, so done. Let this doctor of divinity, this 'Friend to Truth,' make an attempt."

This pompous challenge would make some take it for granted that my opponent never alters the meaning of either of his doctors, although he may alter his words. But if this be the case, why does he, according to his Preface, substitute the words of Dr. Campbell for those of Doddridge or Macknight, in every passage which he has translated? And why does he give as a reason for this, the superior "*correctness* and elegance" of his translations? Is there no difference of meaning between Dr. Campbell's correct and elegant translations, and those for which they are substituted? But correct and elegant as Dr. Campbell is, he is not to compare with my opponent, to whose translations, those of Dr. Campbell, as well as Macknight and Doddridge, must give way, in order to form a book concerning which it may be said, that "the ideas communicated by the Apostles and Evangelists of Jesus Christ, are incomparably better expressed in this than in any volume ever presented in our mother tongue." Can this much altered translation be incomparably better than its models as published by themselves or in the London edition, without any change in the meaning of one word? If there be no difference in meaning, how comes it to pass that when he substitutes *hades* for Doddridge's *hell*, he gives as a reason that the word "is very improperly translated *hell!*" Is there no difference between the original and a very improper translation? Taking the Epistle to the Hebrews as a specimen of the whole work, he says, in his answer to the "Friend to Truth," "About

fifty times you will find Macknight in the Appendix in this one Epistle," and then offers a guess that there are as many as three thousand such alterations in the whole work, instead of the reduced calculation of fifteen hundred, which his antagonist had made. Are we to understand that he has altered the words of his authors fifty times in one Epistle, and three thousand times in all, without once changing their meaning?

But the letter of his challenge calls for an instance in which his New Testament gives a meaning different from his doctors, by translating a word which they had adopted. The word *heresy* is translated by my opponent, and adopted by his author. Doddridge says, "After the way which they call *heresy*, so do I worship the God of my fathers." My opponent says, "After the way which they call *a sect*, so worship I the God of my fathers." Now if it can be shown that my opponent understands the word *sect* in an indifferent sense, and that Doddridge understands the word *heresy* in an evil sense, then my opponent has altered his author's meaning by translating a word which his author had adopted. In a note to which my opponent refers from this text, his meaning is conveyed to us in the language of Dr. Campbell. After explaining the original by *class, party, sect*, he observes, "The word was not, in its earliest acceptation, conceived to convey any reproach in it, since it was *indifferently* used, either of a party approved, or of one disapproved by the writer." Thus my opponent's word *sect* is understood *indifferently*. Now although Doddridge gives the word *sect* in his paraphrase, he gives a reason for preferring the word *heresy* in the text. He admits that on account of the circumstances of the primitive Christians, "they might properly be called a *sect* or *party* of men," but he says, "I cannot but think this a place, where the word αἵρεσις, which I own to be *often indifferent*, is used in *a bad sense*; for Paul plainly intimates, that Christianity did not deserve the name they gave it."—Thus my opponent's translation gives a word in an *indifferent* sense, which Doddridge thinks might properly be applied to Christians, instead of his author's adoption of a word in *an evil sense*, which Doddridge thinks the Christians did not deserve. Yet my opponent's promise says, "We shall not depart, in any instance, from the meaning which they have declared those words to convey."

Paul once preached Christ to the Jews. My opponent says, "But when they set themselves in opposition, and reviled, he shook his garment." Would not any common reader understand from this, that the Jews reviled Paul? and was not this what my opponent meant that they should understand? Yet Doddridge says, "they set themselves in opposition, and BLASPHEMED" *that glorious name on which he was pressing them to fix their dependance.* To the same amount, in other places, Doddridge adopts *blasphemy*, and my opponent translates *slander, defamation.* It is well known that in common language, *reviling, slander*, and *defamation*, denote an offence against our fellow men; whereas Dr. Allison, a Baptist preacher, in his English Dictionary, says, that "*blasphemy* is an offering of some indignity unto God himself." In accordance with this, Doddridge, in describing the Roman Beast, says that it was "full of *blasphemous* names," which his paraphrase explains by its "ascribing to itself, and the harlot upon it, properties and glories which belong to God alone." My opponent, instead of "*blasphemous* names," translates "*slanderous* names." My opponent might here urge in extenuation, that he was following his perfectly correct and elegant pattern, Dr. George Campbell, as he promised in his Preface. If this were true, it would only show that he had made two promises which were inconsistent with each other.—One is, that he would

bstitute Campbell's words of the other two doctors; ther is, that he would never om their meaning. But if not, while Campbell justi- n one departure from Dod- is principles and practice him in all the rest. He ad- the word *blaspheme* should ed when God is the object ence. In the last text, the said to be full of blasphe- nes, because he claims Di- ibutes and honours. For thing the Jews repeatedly our Saviour of the same of- id in no such case does ei- Campbell or my opponent *reviling, slander,* or *defa-* but they both retain the *sphemy.* "Who is this that *blasphemies?* Can any one ins beside God?" "For a k we do not stone thee, but *hemy,* because thou, being nakest thyself God." In these opponent has exactly fol- s model, except in the in- f our indefinite article be- word *man,* which, among usand alterations, can hard- iced.

ling to my opponent's trans- aul's reason for delivering is and Alexander to Satan, at they might be taught by nent not to *defame.*" Al- Macknight, whom he here to copy, uses the word *re-* is commentary, yet, as he declares, "Christ or his " to be the object of this re- e retains *blaspheme* in the ording to the principles of nent's favourite, Dr. Camp- hat they might be taught by nent not to *blaspheme.*" In instance he retains *blas-* where my opponent sub- *defamers,* although Mac- Commentary explains it *mers* of God, by the injuri- esentations which they give

I cannot tell how many this sort his book contains; e very little doubt, that one *l.—Ch. Adv.*

whose time and patience would permit him to wade through this mass of perversion, would discover many other instances, in addition to the seven which I have pointed out, in which my opponent's authors adopt a word with one meaning, and my opponent translates it with another meaning: yet, the promise of his Prospectus is, "But in doing this, we shall not depart, in any instance, from the meaning which they have declared those words to convey." And after the work was published, he *challenges* "all the colleges and divines on this continent to show" that he has "in one instance departed from this promise."

My opponent may be called a *challenge-monger.* The Reformers used to challenge that they might debate: my opponent debates that he may challenge. A Reformer once contended ten days upon the ground of one challenge: my opponent does not stop at ten challenges in one day, and sometimes in one speech. When used as a manœuvre, it sometimes appears ingenious, although it should be disingenuous. If a man accuse him of Unitarianism, he challenges him to prove him a Socinian; as if Unitarianism did not embrace his darling Arianism, as well as his brother Holley's Socinianism. *A* accuses *B* of stealing one of his *cattle.* *B* challenges *A* and all the colleges and lawyers on the continent to prove that he has stolen a *cow,* thinking thereby to conceal the fact that he had stolen a *calf.* But in the present case his right hand appears to have lost its cunning; for he challenges the continent to show one instance in which he has departed from a promise, which he has directly violated in the seven specified cases, and we know not how many more.

There was a time when I thought the Unitarian Improved Version a *nonpareil* in theological atrocity: but in respect of fraud and falsehood, this Arian-Baptist's New Translation is *incomparably* beyond it. I am not sorry, therefore, that the

word *Church*, which introduced it to our notice, is not once found in this master-piece of deception.*

Review of the fifth Article in the British Quarterly Review, published March, 1827, which exhibits the following title:—

"1. *Voyage of His Majesty's ship Blonde to the Sandwich Islands, in the years* 1824—1825. *London.* 1827.

"2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826."

Before we introduce the next letter of Mr. Stewart, we have a few remarks to make on the following sentences of the British reviewer. Speaking of the departure of Riho Riho, when he went to England, the reviewer says—

"It was his wish that Mr. Ellis should accompany him as interpreter, but Starbuck, the master of the Aigle, (the vessel in which the king proposed to sail,) refused to receive the missionary, insisting that a Frenchman, of the name of Rives, a low, cunning, and profligate man, who had lived upwards of twenty years on the islands, should act as interpreter. This Starbuck is an American, although his owners were English. Boki, governor of Wahahoo, and Leliah, his wife, were to be of the party.

* * * * * *

"On their arrival at Portsmouth, Starbuck landed them without ceremony or notice of any kind, and sent them off to Osborne's Hotel, in the Adelphi. This man had complete command of the money taken on board by the king; the original amount had been twenty-five thousand dollars—but when the chests were opened at the Bank of England, they were found to contain little more than ten thousand. Starbuck, when called upon to account for this deficiency, alleged that three thousand had been spent at Rio Janeiro, and a certain sum in travelling from Portsmouth to London; the rest it may be supposed he took to himself as a remuneration for the passage. It is shrewdly suspected that his plan was, as soon as the remainder of the money should be exhausted, to carry the whole party to the United States."—p. 430.

We have not a word of defence to offer for Captain Starbuck. That he cheated Riho Riho out of several thousand dollars, we had indeed never heard, till we read the foregoing passages in the Review. But from what we have always heard, we are not prepared to acquit him of this, or of any other villany. But why are we reminded that this man was an American? Is it because he was too much of a rogue to be an Englishman? As his employers were English, might we not, with as good reason, intimate that he was too great a knave to find employment at home, and therefore sought and found it in Britain? But we hope ever to detest all insinuations of this character. We claim, that our countrymen should be considered neither better nor worse than the people from whom they sprang. We do not believe, as has been seriously maintained in England, that the race has degenerated since it crossed the Atlantick. Both there and here, there are good men and bad; and probably in nearly equal proportions, among the same number of individuals promiscuously taken. We are truly sorry to see the manifest hostility to every thing American, which we think is palpable throughout the article on which we remark. The Quarterly Review is one of the most popular publications in England, governmental in its tone, and supposed to be countenanced by the ruling part of the nation. Hostility to whatever is American, in such a publication, is an unhappy indication; and yet we do believe that here lies about half the cause of the falsehoods and misrepresentation of which we com-

* The author has been since informed that the piece mentioned in the May number was not written by Barton W. Stone, but by another of similar principles.

The remainder, after some
:e for ignorance and affec-
nay probably be attributed
ircumstance, that the mis-
s at the Sandwich Islands
Church of England men,
descendants of Puritans,
ashamed nor unworthy of
ıcestors. The suggestion
ich the quotation closes,
ırbuck contemplated "car-
e whole party to the United
after he should have re-
hem to perfect poverty,
› intimate, if it means any
:hat in this country he
e safe, and perhaps coun-
d, in practising upon them
ositions which his diaboli-
t might devise. If this be
nuation intended, we deem
ontemptible for a serious
The minutes we have taken
statement of Mr. Loomis,
to Starbuck and the voy-
e king, stand thus—"Cap-
rbuck refused to take [as
preter] Mr. Bingham, as
Mr. Ellis. He hated the
ıissionary cause. He was
rican, but in English em-
d wished to stipulate for
›rivileges for the ships be-
to the English, his employ-
ho Riho expected to visit
, as well as England, when
rked at Oahu."

hall now insert the three
ıg letters of Mr. Stewart,
h, as will be seen, the
charges of the Reviewer
:he missionaries are trium-
refuted.

—

Boston, July 14, 1827.

)ear Sir—The commander
ıip, whose voyage forms the
of the Review, was the
ı. Lord Byron. The ap-
ɜ of this nobleman at the
h Islands, made a most
ıpression on the minds of
ſs, and was followed by re-
hly propitious to the inter-
ıe nation, and to the ope-
rations of the American Mission-
aries.

The dignity and rectitude of his whole character—a rectitude in such wide contrast with the deportment of too many of those who visit that distant part of the world; the wisdom and prudence of his counsels to the government; and the kindness of all his intercourse with the chiefs and people, fully secured to him the respect and confidence of every class. And, at the end of some ten weeks, he took his departure, amid the gratitude and prayers both of the chiefs and their teachers.

At the time the Blonde reached the Islands Mrs. Stewart was exceedingly ill. Mr. Davis, the surgeon of the frigate, to whom we were indebted for a voluntary daily attendance, strongly recommended the trial of a voyage for the benefit of her health. In consequence of this advice, accommodations were assigned to us, through the kindness of Lord Byron, on board the Blonde, in a trip she made to the Island of Hawaii. When at sea, both in going and returning, I had a seat at his lordship's table, and free access at all times to his society. During the whole month of our absence from Oahu, so full an opportunity was given me of forming a correct opinion of his character, and so perfect was the confidence I had just reason to place in the candour and sincerity of his heart, that I cannot believe without stronger, very much stronger evidence than any yet presented, that he ever gave the least authority for the misrepresentation and detraction of the Review.

That he has given such authority, the writer, though cautious in his language, is evidently desirous of impressing on the minds of his readers—With what good ground I utterly discredit the intimation, I will leave you, sir, to judge from some two or three of the many reasons in my possession.

The article under examination contains the following paragraph:—"There was one point on which Lord Byron appears justly to have felt some uneasiness, and this was the tone, manner and line of conduct of the American Missionaries, particularly one of the name of Bingham. The influence which this man had acquired over the simple natives, and his uncalled for interference in petty concerns, wholly unconnected with the mission, were but too manifest on many occasions—but never more openly, nor more offensively, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people, had assembled to see the show, when, behold! a message was received from this Bingham, '*that on so near an approach of the Sabbath, prayer was a fitter employment!*'—and such was the ascendency which this man had gained, that *the two poor children were carried off in tears, and many of the chiefs and people followed to the Missionary meeting.* Mr. Stewart, another of the Missionaries, ashamed of the indecency of such conduct, was anxious to explain the matter, by saying that they followed *the Jewish mode of reckoning*, and *considered Sunday to begin on Saturday at noon.*"

This, sir, is a most uncandid and illiberal misrepresentation—or rather a representation so distorted and discoloured, as to be in its leading points absolutely false. The simple circumstances of the incident here referred to are the following:—An exhibition of the magick lantern had been promised to the chiefs by Mr. Bloxam, the chaplain, as an amusement with which they would be greatly delighted. No evening, however, was at the time appointed for the entertainment. On a Saturday morning, some ten days after the arrival of the Blonde, Lord Byron incidentally mentioned to me, that Kaahumanu, (a female chief—one of the regents of the island during the minority of the king,) had just taken breakfast with him:—had inquired when the show was to take place, and that at her request the evening of that day had been fixed on for the purpose. I offered no objection to the time specified, and expressed a belief that the natives would be highly gratified with the exhibition.—I was afterwards informed (but not by Lord Byron) that the time was thus communicated, to afford an opportunity to the missionaries, if they thought proper, to be present on the occasion.—I did not, however, understand the remark in this manner, and the thought of making the arrangement known to my companions, did not occur to my mind. To the best of my knowledge they were all utterly ignorant of the intended show. Just in the edge of the evening, our attention was attracted by the sudden entrance of several natives to one of the mission houses, with the half terrified exclamation, "*Great is the displeasure of the British Chief!*"—and we immediately saw a party of the highest chiefs, among others the Regent, *Karaimoku*, hurrying in much agitation through our enclosure. As soon as the confusion which took place admitted of an understanding, we ascertained the circumstances to be these:—The chiefs and their immediate associates had (at the advice of some native teachers educated in America,) without the approbation, attendance, or even knowledge of the missionaries, recently established a prayer meeting on Saturday night. This meeting had been altogether forgotten by Kaahumanu in making the appointment of the evening—from some cause, she did not, on her return to her residence, inform the other chiefs of the entertainment promised by Lord Byron, and they appeared to have been ignorant of it till the very mo-

when they were assembling
heir customary worship. As
as she mentioned it, a consul-
ı had taken place, and they
ıtched a messenger to Lord
n, with the request that he
d defer his visit to them with
phantasmagoria, till Monday
. Notwithstanding the mes-
he had arrived, was greatly
eased, and they in alarm had
to the missionaries for ad-

A statement of the circum-
es in reference to Lord Byron,
ıfterwards given to me by Mr.
am himself. As the messenger
leaving the establishment of
hiefs, he saw the party from
Blonde approaching: not being
to speak English, he closed
gate through which they were
t to pass, and exclaimed, tabu,
! (a term of prohibition). Lord
n caught the word, and know-
ts general meaning, in a tone
ırprise and disapprobation, de-
led of a native interpreter with
who spoke English but very
rfectly, what the messenger

The unusual tone and man-
of the question threw the man
such a state of agitation, as to
e him incapable of an intelligi-
eply. He could only repeat
words, "chiefs," and "mis-
ıries," and "prayers," and
bath," and "tabu," so incon-
ntly, that Lord Byron received
mpression, that the chiefs had
dden his entrance to the en-
ıre by the advice of the mis-
ıries, because it was the night
e the Sabbath, and they were
ayers. It is by no means sur-
ng, that, with this persuasion,
ntered the yard with an ap-
ance of displeasure—especial-
hen it is recollected that the
gement for the evening had
made at the request of a lead-
chief, and with the knowledge
member of the mission. As
as his dissatisfaction was
vn, many of the chiefs fled to
mission house in the manner
d.

Mr. Bingham expressly told them there was no impropriety in the exhibition: that Lord Byron had proposed it only for their gratification and amusement; and by his advice some of the number, among others Karaimoku and the young king, returned to witness it. Some, however, would not, but went to their usual prayer meeting. No missionary attended this meeting, and none of their members were engaged in any service with the natives that evening. No message of any kind was sent by Mr. Bingham to the place of exhibition, or to any of the chiefs. The young king and his sister, instead of being carried off in tears, ran themselves from the place in terror; and no persuasion could induce the princess to leave her hiding place and return.

At the close of the evening, Mr. Bingham, knowing that the entertainment had been confused and interrupted, addressed a letter to Lord Byron on the subject. This led him to say to Mr. Bingham on meeting him the next day, "Why did not Mr. Stewart tell me on Saturday morning, that there was a religious meeting in the evening? I would not then on any consideration have made the appointment.—I am the very last man (an assertion I fully believe) ever knowingly to interfere with the religious services of the people." On learning this mention of my name, I immediately wrote a note to his lordship, stating the true and only reason of my silence—my entire ignorance of any such meeting—and added an explanation of the circumstances as I understood and knew them to be. But that explanation was never marked with the ignorance and absurdity stamped on it in the Review. The case did not require any exhibition of my knowledge in Jewish antiquities; and if it had, I could have secured sufficient information on the point from some one of our native pupils, if from no other source, to have saved me

from so gross an exposure as that attributed to me by the Reviewer.

My letter received a prompt and kind answer, (still in my possession,) in which Lord Byron declares himself perfectly satisfied of the mistake in which the confusion of the evening originated: speaks of the event as a thing too trivial ever to merit another thought: and gives an assurance, that it has not left the slightest impression on his mind unfavourable to the mission. No interruption to the pleasant and friendly intercourse which had commenced between himself and the missionaries took place: and three weeks afterwards, at a publick council of the chiefs, called for the purpose of formally establishing the right of the young king to the throne, and at which Lord Byron presented the schedule of civil and political principles mentioned in the Review, he openly and fully avowed his approbation of our object and proceeding, and gave his sanction to the confidence and favour bestowed on us by the government.

The very last time this nobleman was on shore, previous to his final departure from Oahu, two months after the affair of the phantasmagoria, he led me aside for a moment's private conversation: at the close of which he requested my candid opinion of the general impression made by his visit. I expressed the firm belief, that no officer in the British navy could have given more entire satisfaction, or have secured more of the confidence and affection of both chiefs and people: and added, that I would assume the responsibility of saying, in the name of the missionaries, that in departing from the islands he carried with him their high respect, gratitude and blessing. He replied that he rejoiced in this assurance; and on his part, was truly happy to say to me that on his return to England, he should feel it a duty and privilege to meet the inquiries of government and of the Christian publick, concerning the American missionaries, with the declaration that they were worthy of their confidence and favour, and were the best friends and benefactors of the nation.

And this, sir, was the report he gave on reaching Great Britain. Though we parted on the shores of Oahu, not expecting ever to see each other again in this world, we landed in England within a fortnight of the same time, and met in London a few weeks afterwards. But not till Lord Byron had given a satisfactory proof of the sincerity of his assurance to me on parting at the islands, by a publick speech, (before a highly respectable and numerous audience—the late Mr. Butterworth, M. P. in the chair,) in which he mentioned the American missionaries with commendation, and gave a highly favourable account of their success.

Such are some of the reasons which lead me wholly to disbelieve that his lordship has been accessory to the detraction of the Reviewer.

Yours, &c.

C. S. Stewart,
Late of Sandwich Island Mission.

Boston, July 18, 1827.

My dear Sir,

The last charge I pledged myself to substantiate, against the Reviewer, is that of falsehood.

"By Mr. Ellis's own account," he says, "the subjects usually chosen for the discourses of the missionaries are the most unsuitable to be addressed to an uneducated multitude that can possibly be imagined—such, for instance, as the Virgin Mary and the immaculate conception—the Trinity and the Holy Ghost." These are points on which, as thus stated, not a single sermon was ever preached at the Sandwich Islands by any one of the missionaries; and it is with the most barefaced effrontery, that the writer refers to Mr. Ellis's book,

t of the calumny. As a of all the subjects of dis- ıntioned by Mr. Ellis, I will ɜ without selection, or nission, the texts found in ıundred pages of his Tour. of the observance of the ıath on Hawaii, he remarks Bishop preached from John God so loved the world, ıve his only begotten Son, ısoever believeth in him ot perish, but have ever- fe' "—and endeavoured in familiar manner, to set e people the great love of ɜnding his Son to die for and the necessity of for- ın, and believing on him, to eternal life. The suc- passages within the limit ɜd above, are—"*This is he Lord hath made, we will ıd be glad in it.*"—"*Bless- e eyes which see the things ɜ see.*"—"*Jesus said unto ı the resurrection and the that believeth in me, though dead yet shall he live; and r liveth and believeth in never die.*"—"*We preach , that ye should turn from ities unto the living God, ade heaven, and earth, and and all things that are* "—"*Good and upright is l; therefore will he teach n the way.*"—"*This is a saying, and worthy of all on, that Christ Jesus came world to save sinners.*"—

ıen alleged that "according (the missionaries) rule, the ıe that is spent in preach- ying, and singing, the bet- ıe least that is required e half-naked converts of , &c. is to attend at church

Loomis stated to us that Mr. had preached, in order, on every f the Decalogue; and that his on the eighth commandment e restoration of several articles goods.—EDITOR.

five times every day; and on Sundays they are strictly prohibited from cooking any kind of victuals, or even making a fire. Boki was refractory on this point,—protested strongly against a tabu of this rigid nature, and insisted on having his tea on Sunday mornings, as he was accustomed in London."

This statement is almost too ridiculously untrue to be worthy of refutation. The religious services held by the missionaries at the churches with the natives, instead of being five every day—are only three in each week—two of these are on the Sabbath, and the third on the afternoon of Wednesday. At the time I left the islands in 1825, there was a catechetical exercise every Monday, at which, however, some fifty or a hundred only of the people attended—also a prayer meeting on Friday, held by a few natives themselves, and at which the missionaries were seldom present.

The manner of cooking among the natives is totally different from ours—they are universally in the habit of preparing at one time a quantity of food sufficient for several days, and the process of doing this requires the labour of nearly a whole day. Not to have discouraged this labour on the Sabbath, would have been to allow it to remain unnecessarily a day of work. We therefore advised both chiefs and people to have their poe (a principal article of diet) beaten and mixed before the Sabbath; but this advice was unaccompanied by any prohibition whatever, much less by that of kindling a fire. As to the making of tea and such refreshments on the Sabbath, Boki could hardly have found occasion for the remark attributed to him. It would not have been necessary for him to have pleaded his indulgencies in London to secure his cup of tea—he need only have pointed to the same hot beverage on the breakfast and tea tables of the missionaries

every Sabbath, and asked why we partook so openly of a luxury, which by rigid tabu we denied to him and his people?

All our instructions in reference to the Sabbath were founded on the general principle of avoiding unnecessary work, and abstaining from unsuitable recreations; and in no instance did they extend to the introduction of burdensome observances, or to the injunction of any self-denial involving an unprofitable austerity.

We are next presented with a series of allegations, supported by the name and letters of Captain Beechey, commander of H. M. sloop of war the Blossom. This officer visited the Sandwich Islands in May, 1826, on his way to Behring's Straits, and as the Reviewer says, writes to England in the following manner: "The efforts of the few zealous missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American consul: the fishery is almost deserted, and nothing flourishes but the missionary school."

Captain Beechey's visit at the Sandwich Islands was limited to a period of about ten days; and it is not probable that his report of the condition and prospects of the nation was the result of extensive personal observation. He has the reputation of being an intelligent and scientifick man; but in this single instance, at least, he must have permitted his better judgment to have been imposed on by the misrepresentation of others, and must have yielded the sense of seeing entirely to that of hearing, in forming his opinion of the state of the islanders. He could not have been on shore an hour at the port of Honorura, where he came to an anchor, without having the fullest proof that the king at least was in no danger of starvation.

But to the charges of his letter in their order.—He states that the country is becoming a desolation from the influence of the Missionaries—that thousands of acres of land that before (their efforts) produced the finest crops, are now sandy plains. In the year 1804, sixteen years before the arrival of the Missionaries at the Sandwich Islands, Mr. Shaler, a gentleman of respectability and information, at present American Consul at Algiers, was at that group in the Pacifick. His journal was published, and a copy of it was politely put into my hands by Dr. Mease, of Philadelphia, shortly after I saw this account of Capt. Beechey. Mr. Shaler notices the same desolate plains as bearing marks of former high cultivation, which caused the commander of the Blossom so much alarm; but he attributes their appearance to a much more rational cause—the despotism of Tamehameha. He remarks, "it is well understood that no chief of the least consequence can reside any where but near the person of the monarch; and as he migrates through his dominions, he draws after him a train more destructive than locusts. Every thing is abandoned to follow the sovereign; and the country, deserted by all who have an interest in its cultivation, and in the improvement of the lands, becomes of course neglected. I have observed many fine tracts of land lying thus neglected, even in the fertile plains of Lahaina:—the ruined enclosures and broken dykes, around them, were certain indications that they were not always in that state."

I well recollect on landing at Oahu, in 1823, to have had the uncultivated plain, to which Captain Beechey probably alludes, pointed out to me by one of the older of the

dents, as an evidence of
terioration of the coun-
accession of the young
Riho. While Tameha-
he said, that extensive
covered with potatoes
sugar-cane and bana-
ince his death every
ing to ruin. The mis-
time had scarce be-
y established. Little
then been effected on
nd pursuits of the peo-
was too early to bring
against them through
. But now, when thou-
natives have become
n learning to read and
ave been prevailed on
ie hours of every day,
once spent in games
to their schools, it is
id very convenient for
of our instructions to
ter, from whom the en-
f the islanders in the
he mission cannot be
It is true the schools
s flourish, but look at
on of that plain—it is
uence of the influence
ssionaries—the whole
going to ruin in the
r!"

cause of the appear-
ny parts of the country
tensive cultivation and
t of land formerly than
present, is two-fold.
first, and principally,
id depopulation of the
n destructive wars and
infanticide, which pre-
very great extent; and
unkenness and disease
by foreigners; and se-
a custom among the
requently changing the
heir cultivated grounds
new plantation where
t been one, and leaving
they previously occu-
to waste. This they
o from various causes,
it of securing greater

Ch. Adv.

advantage of water in irrigation, &c. &c.

As to the scarcity of provisions mentioned by Capt. Beechey, and the extremity to which the young king in consequence of it was driven for a crust of bread, I have some striking illustrations in a few statistical dates, put into my possession by a gentleman just arrived in this country from a six years' residence at the Islands, and who was at Oahu at the time of Capt. Beechey's visit.—Ships in considerable numbers, first began to frequent the Sandwich Islands for refreshments in the years 1822 and 1823. In 1822 the number touching at Honoruru was 33; and in 1823 it amounted, at the same place, to 57. The mission at that time, had exerted no influence over the people in general; there were then but few religious services to call them from their work, and no school to interfere with the cultivation of their lands—but provisions were scarce, the prices were high, and the ships were not readily supplied with the refreshments they required. In the year 1826, that of Capt. Beechey's visit, the number of vessels that called at Oahu, was 107—some remained a week, some a fortnight, others a month, and others again three moths. They were all abundantly supplied with provisions, such as hogs, goats, fowls, eggs, potatoes, taro, cabbage, onions, pumpkins, cucumbers, bananas, melons, &c. &c. while they remained in port; and each, on an average, carried to sea from 40 to 60 bbls. of potatoes, and other vegetables, besides live stock. The market was always full, and the demand so profusely supplied, that potatoes and taro, instead of being $3 per bbl. as was the case in preceding years, sold in the publick market for $2 and $1 50, and could be procured at private sale for $1—the rate of all other articles was proportionably lower than formerly.

As to the story about the young king and American Consul, every person in the least acquainted with the despotick power of the government, knows that the whole nation would die with famine before the king's tribute would fail; and proof is not wanting that there never was a time, in the reign of the present king, when he could not in a day have raised provisions for a thousand men.

My next, sir, will complete the series of letters which I promised.

Yours, &c.

C. S. STEWART,
Late of Sandwich Island Mission.

Boston, July 18, 1827.

My Dear Sir—I think it unnecessary to pursue a refutation of the remarks on the Sandwich Islands, extracted from the letters of Capt. Beechey, to a more tedious length. They are all equally open to exposure: the apprehension of civil war and bloodshed, which he expresses, was as groundless as his fears of a famine. And the gratuitous charge founded on it, by the Reviewer, "that the American teachers apply and expound *the text of scripture* which says, *that in the kingdom of heaven none is before or after another,—none greater nor less than another*, so as exactly to tell the poor creatures, that 'all men are equal;' and thus to have produced a visible insubordination to the chiefs," is as ridiculous as his pretended text of scripture is untrue.

With these extracts from Capt. Beechey's letters, the animadversion of the writer ceases; and shortly after, the article is brought to a close in true philosophic style, by a speculation on the origin of the islanders. The author's decided opinion is, that it is oriental. In Pele, the goddess of volcanoes, he clearly recognises the Pel, Bel, or Baal, of the eastern world: and in all the customs, habits, games, &c. of the people, traces the Asiatic character. As a finishing proof of the correctness of his opinion, he adds the following sentence: "Their dispersion over the Pacifick is easily accounted for, by the constant easterly winds, which at various times and in various directions, may have blown fishing canoes from the Asiatick islands to those scattered over the Pacifick, and from one of these islands to another,—which last accident, indeed, is constantly happening at the present day."

Unfortunately for this theory, the argument here adduced, instead of being the strongest in its favour, is the most conclusive of all others against its truth. The constant easterly winds of the Pacifick, between the parallels of latitude including most of the clusters of islands, instead of facilitating the dispersion of an Asiatick race over the face of that ocean, would present the most formidable of existing impediments to such migration. The canoes of the South Sea islanders are peculiarly unfit for sailing against the wind: and with these rude boats only for navigation, it seems impossible that the inhabitants of the Marquesas, Society, and Sandwich Islands, should have struggled against a regular eastern wind to their present abodes.

Had the argument been adduced to prove the islanders to be of Mexican or Peruvian origin, it would have been good; but as it stands, it is only an additional evidence of the error of the article from the beginning to the end.

It was doubtless thought by the author a most happy circumstance, that just as the Review was about to appear, a letter should arrive from the islands confirming the allegations against the American missionaries. This letter is introduced in a note, at the close of the number, and is so important a document, that I will place before you the whole of it, as published by the editors, together with their introductory paragraph.

he preceding pages have
k off, we have been fa-
th the following literal
etter of Boki, (which we
selves to be genuine,)
what we have stated with
he conduct of the Ameri-
naries at the Sandwich

nds of Woahoo, Jan. 24, 1826.
take this opportunity to
nes fu lines, hopping the
ou in good health, as bles
e me at present. I am
nform You that Mr. Pitt
oo) has gon thro four op-
since you sailed from
ank god he is now much
we ar in hops of his re-
l I am verey sorey to tell
Mr. Bingham the head of
eres is trieng every thing
to have the Law of this
his own hands. all of us
ppy to have sum pepel to
in what is rite and good
its us to be entirely un-
s which will not do with
. I have don all in my
event it and I have done
Ther is Cahomano wish-
heneres to have the whol
I sholl prevent it as long
for if the have their will
done in thes Islands not
vation, for their own use.
peppel to reid and to rite
ise to worke, but the
s have got them night and
nd young so that ther is
tle don her at present.
in general ar verrey much
l at the Misheneres think-
ill have the laws in their
. Captain Charlton has
l from Otiety which makes
umthing has happened to
Bingham has gone so far
thes natives that neither
ge nor Lord Byron has
d for God, or any of the
eefs, that they are all bad
themselves, and there is
ion for any of the heads
glish or American nations
God send you good health and a long life.

'Mrs. Boki sends her kind love to Lord Biron and Mr. Camrone and the Hon. Mr. Hill.

(Signed) NA-BOKI.'"

I have called this letter an important document, and I believe that you, sir, upon examining it, in connexion with one or two facts in my possession, will be of the same opinion. The editor pledges himself that it is genuine—if it is meant by that term, that the original letter is the composition and writing of Boki, I do not hesitate, on my part, to pledge myself that it is *not genuine;* and being thus at issue, I will present the evidence on which I stake the case.

The first proof I would offer, is in the spelling of the proper names—Woahoo, Karaimaka, Cahomano, and Otiety. All these words are in constant and familiar use—they are words of the native language, which Boki has had occasion to spell a thousand times since he has learned to write; and yet, not one of them is here spelled correctly; nor are the mistakes committed, in any instance, those into which a native would fall. Every letter in their language has one sound only, and every letter is sounded. Consequently their errors in spelling are all in the omission, and not in the substitution of letters. These words, however, are spelled according to the orthography in use among foreigners. Boki would have written them thus—Oahu, Karaimaku, Kaahumanu, and Tahiti.

In the second place, the general spelling is such as no native, writing in English, would have adopted. The peculiarity of the native orthography is not betrayed in a single instance—which, in the midst of so much bad spelling, is truly singular. One great difficulty in such a case would have been, in stringing consonants together without the intervention of a vowel: in his own language every consonant is invariably followed by a vowel: but in this

ter, in many instances, vowels are omitted where they ought to have been introduced, and a row of consonants put together, which no native could pronounce; for instance, in the word "*sumthing.*"

The third proof I would present, is the general style, and idiom of the letter. In these respects it is exactly such a letter as an illiterate Englishman or American would write, and commences with a sentence which stands at the beginning of almost every vulgar letter in the English tongue. Had the letter been of Boki's own composition, this would not have been the fact. A national idiom would have been manifested at least occasionally. But from the beginning to the end there is not a thought, nor phrase, indicative of the Sandwich Islander. That you may judge of the force of this argument, I will give a translation of a letter to Mr. Bingham, written by Karaimoku, brother of Boki, and Regent of the islands, on hearing of the opposition of foreigners to the missionaries, and their accusations against them.

"Love to you Mr. Bingham—"*

But it is not necessary, Sir, to have recourse to the internal evidences of the production to prove that Boki never wrote it. The point is at once settled by the fact, that Boki could not at the time the letter is dated, either speak, write or understand English, nor can he at the present time. In all his intercourse with English and American visiters, he is obliged to resort to an interpreter, and even so recently as last December, was incapable of detecting the misinterpretation of a single sentence in English, spoken before him, in an interview with Capt. Jones, of the U. S. ship Peacock, and wrongly interpreted by design. The letter cannot be genuine, for without a miracle, equal to the gift of tongues, he could not have written it.

If he did not write it—it is a forgery. If it is not the production of a native, and it is impossible that it ever could have been, then it is the attempt of a foreigner, ignorant of the genius and idiom of the language of the islanders, to write as he might suppose a native, imperfectly acquainted with the English language, would write. The manifest and only disguise of the whole piece is bad spelling:—no man capable of writing at all, or who was ever taught to spell, could have fallen into the orthography exhibited. If it is an attempt at bad spelling, it is an attempt to deceive; and, if an attempt to deceive, it is a base forgery.

It is possible, however, that Boki may have been induced to sign a letter which he could neither read nor understand; and the original signature may be his own. There is every reason to believe, that Boki was entirely friendly to the mission, at the time when the letter purports to have been written. We know, however, that ten months afterwards, through the unceasing and determined misrepresentations and perversion of foreigners, who from the situations they hold at the islands would naturally have influence with the chiefs, he did openly and directly, to the missionaries themselves, express a dissatisfaction with their preaching, because they in their public instructions discountenanced gambling and drunkenness; he having been persuaded to believe these vices honourable in men of rank. There are circumstances which make it highly probable, that the letter pretended to be written by him, was fabricated at this period, but ante-dated for reasons connected with the greater probable success of the imposition. At all events, the letter did not leave the islands till about that period, for it was sent by a vessel of

* We omit this letter, as we find it the same which we gave in our June number, and to which our readers can easily turn.—EDITOR.

ish Consul, which then sail-
alparaiso, and was there put
l the Cambridge 74, to be
to England.
nanifestation of Boki's dis-
referred to, was followed
ourse of a few weeks by a
written acknowledgment to
ionaries, of the rectitude of
proceedings; and by an
on of regret for the part he
iat instance taken.
ki should prove unfriendly
ission, it will only be through
icious efforts of foreigners
to the moral influence of
nity. And he was at the
lligence, the only one among
the high chiefs, whose friendship was doubtful.

These, sir, are the only strictures I would offer, on the article in the London Quarterly Review.

Yours, &c. &c. C. S. STEWART,
Late of Sandwich Mission.

Perhaps we ought to close our review of the British Quarterly with these letters of Mr. Stewart. We are inclined however to make a few additional remarks, which shall be given in our next number.

[We again find our space so occupied, that we must omit "Short Notices of Recent Publications," for the present month. It is our purpose to make up our past deficiencies in this article, in our next number.]

Literary and Philosophical Intelligence, etc.

lection of Æthiopick, Arabick,
oriental manuscripts obtained
aveller, Bruce, in Egypt and
was lately put up to auction in
but there being no advance
reserve of 5000*l.*, at which it
p, it was bought in for the pro-
lt consists of nearly one hundred
Among the biblical manuscripts
pick version of the Old Testa-
ve volumes, made from manu-
ed by the Greek Church at
a, at a remote but unknown pe-
includes the Book of Enoch,
s first brought into Europe by
. There are also in this collec-
copies of the four Gospels in
, the Epistles and Acts of the
n vellum; and the Song of So-
all the principal languages of
inian empire, with a vocabulary
ialect. This MS. is considered
accession to philological litera-
ong the historical MSS. is the
Chronicle of Axûm, on vellum.
s to have been compiled from
r records found by Damâtious,
Rome, in the church of St. So-
read at the first council of Nice
18 fathers assembled there.
also a very ancient Coptick MS.
s, said to have been found in
ear Thebes, in the former resi-
ome Egyptian monks.

ern lately discovered in the Men-
Eng.) in Somersetshire, in a bold
t of limestone, have been found
of bones, which are stated, by
Buckland, to have belonged to the elephant, rhinoceros, ox, horse, bear, hog, hyæna, fox, pole-cat, water-rat, mouse, and birds. Nearly all the bones of the larger species were gnawed and splintered, and evidently of ancient fracture. The cavern is conjectured to have been a hyæna's den, similar to Kirkdale and Kent's hole. The bones of the extinct species of hyæna are very abundant. —In a wet loam, there was an innumerable quantity of birds' bones only. These professor Buckland supposes to have been introduced by foxes.

Dr. Barry, an English physician, settled at Paris, has advanced that absorption depends upon atmospherick pressure; and that by removing this pressure—for example, with a cupping glass—poisons applied to wounded parts, such as the bite of a snake or rabid animal, will not be introduced into the system. He also maintains, that even after a part of the poison has been absorbed, and has begun to produce its effects upon the system, the application of a cupping-glass will arrest its further influence. His inquiries are favourably spoken of by the French faculty of medicine.

A correspondent in an Indian newspaper makes the following observations on the atmosphere of the Neelgherr Mountains. "The great extent to which the sound of the voice is conveyed may be mentioned in proof of the extreme rarity of this atmosphere. I have heard the natives carry on conversations from one hill to another, and that apparently without any extraordinary effort. When la-

tening to them I have often been reminded of those passages of Holy Writ, where it is recorded that Jotham addressed the ungrateful men of Shechem from Mount Gerizim (Judges ix. 7—20); that David cried "from the top of an hill afar off" to Abner and to the people that lay about their master Saul (1 Sam. xxvi. 13); and that Abner addressed Joab from "the top of an hill." (2 Sam. ii. 25, &c.) In the dense atmosphere of England, and even in the purer air of the plains of India, it is not easy to imagine how a discourse could have been carried on at so great a distance, and from such an eminence; but on the Neelgherries the portions of sacred history, to which I have referred, receive a striking illustration. It is worthy of remark also, in proof of the rarity of the atmosphere, that the heavenly bodies appear with much greater brilliancy than when viewed from the plain. The planet Venus gives as much light as the moon in her quarters."

A stop has happily been put to the perpetuity of slavery at St. Helena, by the noble resolutions which the proprietors of slaves there adopted in the year 1818; by which children born subsequently to that period were declared free.

Just published in Philadelphia, in a neat octavo, the third volume of Dugald Stewart's *Elements of the Philosophy of the Human Mind*, which that celebrated philosopher and writer issued, a few months ago, at Edinburgh. The accomplished and venerable author promises to print, in the course of the next winter, his Inquiries into the Active and Moral Powers of Man, a work upon which he has been long employed, at intervals.

A work, entitled the *National Preacher*, in monthly numbers, was commenced in New York more than a year since, intended as a repository for the discourses of the orthodox divines of the United States. Within a short time, a similar publication, entitled the *Liberal Preacher*, has been issued in New Hampshire, supplied from the manuscripts of the heterodox clergy. And now, Mr. William Collier, of Boston, proposes to issue a work under the title of the *Baptist Preacher*, to contain the flower and choice of the discourses delivered by living Baptist ministers in this country.

Calamine.—Large quantities of calamine or the ore of zinc have lately been discovered by Messrs. Frost and Le Sueur, at the lead mines in Missouri. This is an article of great importance and value, being one of the ingredients in the composition of brass, and it also furnishes the article called spelter, used in soldering tin, and other metals. The miners in Missouri were ignorant of its nature and uses, and threw it aside under the name of dry bone.

Religious Intelligence.

A BIBLE IN EVERY FAMILY.

The Bible Societies of New Jersey are organizing measures, to furnish every family in that state with a copy of the Holy Scriptures, *within a year*. This noble enterprise had its origin in the Nassau Hall Bible Society—The measure has already been demonstrated to be practicable, and we doubt not will be carried into complete effect. Similar measures are beginning to be adopted in other places. We hope they will be entered into with spirit, in every part of the American Union. In every part (we make no exception) there are many families yet destitute of a Bible. It is high time they were supplied; we are able to supply them—the duty is imperative on us, and to those who receive the supply, the favour conferred is unspeakable—connected, it may be, with an *eternal* benefit. But this is not all—The *example* may be of incalculably beneficial influence throughout Christendom. Nor is this the whole. When our own country is supplied, we may turn the full tide of our benevolence—apply nearly all our funds—to the supply of the destitute in other regions—particularly in the southern part of our country, where there are millions who never saw a Bible, and who are now ready to receive it.

REPORT OF THE BOARD OF MISSIONS TO THE GENERAL ASSEMBLY OF 1827.

By inspecting the appendix to the printed Minutes of the General Assembly, for 1826, it will be seen, that at the time of their publication, the Board of Missions had made *thirty-nine* missionary appointments. These appointments were spread

laces in twelve different States and
Territory. Subsequently to that
twelve other appointments were

orts have been received from the fol-
missionaries.

Rev. Silas Pratt fulfilled his mis-
two months within the bounds of the
ytery of Ontario, in aid of the Gene-
irst Church. "Whilst engaged in
rvice of the Board, I have," he re-
, "baptized fifteen infants. Eight
ns have become hopeful subjects of
grace, and are as yet the exempla-
owers of Jesus Christ. I have form-
extensive acquaintance with the
e, their situation and wants, explored
wn of Conesus, which is so much
te place, that I was informed a Pres-
an minister has never spent a Sab-
there. I have often been called to
edside of the sick and the dying;
I have endeavoured to instruct
armed and ignorant; and to comfort
nlightened and faithful. Within my
, there has been an unusual number
nilies in the deepest affliction."
an old lady, between sixty and seven-
rs of age, who was sick, he says "I
hed Christ to her. She was enlight-
she gave evidence of faith in the
se, and dependance upon the righ-
ness of Christ for her justification.
effect was *peace*, joy, gratitude to
and gratitude to me her teacher.
eneseo First Church, is now gaining
th; it is now, I understand, making
ons with success, to employ a Mis-
y one half his time."

Rev. Isaac Clinton laboured two
s within the bounds of the presbytery
Lawrence. He organized a church,
rdained three elders in another; ad-
l two persons to the Lord's supper,
aptized four children. Speaking of
bours in the church at Watson, he
"The meetings were well attended,
n and interesting. Many were deep-
ected." "One of the Elders of the
h at Watson came to me, and re-
ed the favour of my coming among
again. As I had before given them
ragement, and especially as a num-
persons in that settlement were un-
rong conviction and deep concern for
ion, I immediately set out the third
and had a precious season there."

Rev. Matthew Harrison, who was
issioned to labour three months in
ocieties in Courtland and Broome
ies, in the state of New York, to
he ministered the preceding year,
such arrangements with the two so-
s in Scott and Harrison, that he serv-
em six months instead of three. Be-
visiting all the families in these so-
cieties, and attending the sick and the dy-
ing, he administered the Lord's supper
eight times, baptized three adults and six
infants, and received into the communion
five on profession of their faith and one
on certificate. Thus, says he, have the
people been kept together and sustained
by your fostering hand under the blessing
of God.

The Rev. Asa Messer has reported the
fulfilment of his mission of two months in
Essex county, New York. He preached
thirty sermons, attended one church meet-
ing and several conferences, visited 150
families, and distributed about 700 pages
of tracts.

The Rev. Charles Webster has fulfilled
his mission of three months on missionary
ground, in the vicinity of the congregation
of Hempstead, Long Island. "It is a lit-
tle more," he says, "than a year that the
great Head of the church sent the Rev.
Mr. Nettleton to Jamaica, and succeeded
his efforts with his richest mercy in awa-
kening and converting many who were
before 'in the gall of bitterness and in the
bonds of iniquity.' During this period,
my hopes were excited frequently, and as
frequently disappointed, for there was
scarcely a single instance of inquiring,
and I believe not one of conversion for
many months. But while we were hum-
bled, God was preparing to glorify him-
self in the salvation of some of these peo-
ple, and about the last of November, we
began to perceive that the Holy Spirit
was moving on the hearts of many, and
in a short time fifteen or twenty were awa-
kened to the all important concerns of
their souls; inquiring meetings were ap-
pointed, and at our communion in January,
six were received on confession of their
faith in Christ. The attention continued,
and at our second communion in April,
eleven more were received, who gave and
continue to give the most satisfactory evi-
dence, that they have been 'renewed in
the temper and disposition of their minds.'
Many more continue anxious, some of
whom entertain the hope that 'Christ is
formed within them.' Owing to the
sparse nature of the congregation and the
distance many reside from the church,
I was not able to labour with that advan-
tage to the converts that I could have
wished, nor with so much ease or com-
fort to myself. Had these instances oc-
curred all in one particular and com-
pact neighbourhood, it would have ap-
peared more like a revival of religion
than it does when spread over so large a
field. But though we have not spoken of
this work as a general revival, yet we
have learned not to despise the day of
small things, but to rejoice and bless God
for what he hath done, and to pray that

he will not take away his Holy Spirit from us, but continue his sacred influence and awaken sinners all around to come and fill the place of his sanctuary as inquirers after Zion, with their faces thitherward, weeping as they go.

"In closing this report I would mention that Bible and catechetical instruction is regularly administered to the youth. Meetings for prayer are held weekly in several parts of the congregation and its vicinity. The Bible and Tract associations are continued with increasing interest and usefulness. I have fulfilled the appointment of three months' missionary service. Beside preaching in the church and village regularly, I have delivered sixty-seven discourses in the field, particularly known as missionary ground; and would be willing, should the Board think best, to have the appointment renewed for the same length of time."

Mr. Joseph M. Ogden spent five months in missionary labour alternately at Kingston and Conyngham town, Luzerne county, Pennsylvania. In that time he preached 64 times, and paid particular attention to Sabbath schools and Bible classes and prayer meetings.

He represents religion in Westmoreland, a place which he visited three times, as being in a comparatively flourishing state. "The almost universal cry," he says, "was, Why do not the Missionary Society send us a missionary? They surely must be unacquainted with our perishing state."

Of Conyngham town he says, "During the whole of my stay here, meetings have increased in numbers and in interest. The way seems now to be opened for the formation of a Presbyterian church. A great anxiety is manifested to have preaching. Tell the society not to forget us, is the almost universal cry. In all my travels I have not found a more flourishing field of labour. Every thing is to be done. The first elements of Christianity are to be taught. The character and habits of the people are to be formed.

The Rev. Burr Baldwin has reported the fulfilment of his mission. He laboured chiefly in Towanda and Wysox in Susquehanna county. His audiences were generally attentive and solemn. In regard to Towanda, he states, that the remark was frequently made to him by different individuals that the moral aspect of things was considerably changed since the commencement of his mission. One person, he says, has in this place indulged a hope, and two or three others have been under deep conviction, and a more than usual seriousness has been apparent among numbers.

In Wysox the state of things in the church has greatly changed for the better. There has been four hopeful conversions, doubting Christians have been established, and numbers become the subjects of religious impressions: but what the result will be, time must determine. He preached sixty times and attended fourteen prayer meetings, and made many family visits.

The Rev. John Rhoads reports the fulfilment of his mission of two months in Luzerne county, Pennsylvania. He preached twenty times.

The Rev. Moses Hunter laboured two months at the Painted Post and in the adjacent country. Besides preaching thirty-five times, he organized two Sabbath schools and two Bible classes, assisted at the organization of one church, and baptized four households.

The Painted Post is in the midst of a region of country containing a population sufficient to employ four ministers, and wealth enough to support them.

Mr. John Stockton in his mission of two months along the line in the western part of New York and Pennsylvania, organized one *Sabbath school*, held four conference meetings, distributed between one and two thousand pages of tracts, and preached forty-nine sermons. Speaking of a service at Springfield, he says, "This was the most interesting assembly I have met with upon my tour. The Lord, I trust, was in the midst of us, melting the hard hearts of some and constraining them to come to Christ, inflaming the hearts of his children with love, and giving us unusual freedom in his service."

The Rev. Alexander Campbell has reported the fulfilment of his mission of three months, at Dover, Smyrna and Milford, on the Peninsula. His prospects of success in attempting to resuscitate those ancient, but almost dilapidated churches, is cheering not only to his own heart, but to many who have mourned over the desolations of Zion.

Mr. Samuel M'Farren, who was appointed to itinerate three months in Bedford and Somerset counties, Pennsylvania, laboured there but one month, and in that term he preached twenty-five times.

The Rev. Amos Chase performed his mission of two months in Warren county, Pennsylvania. He was instrumental in organizing a church of seventeen members on the field of his labours; and says that he was permitted to witness excitements of a serious and deep-felt character in different sections of the country in which he laboured. Mr. Chase was last year installed pastor of Oil Creek church, to serve half his time, and he has accepted a unanimous call from Centerville church, which he or-

on condition of some aid from

. *Garry Bishop*, in fulfilling his f four months in Centre and counties, Pennsylvania, deliver- veh discourses, and visited one amilies. He found the mission- l very interesting. The meet- st uniformly were thronged; re very anxious to hear, and of- uch affected by the word. The Mr. Bishop has resulted in his as a stated pastor on the field ur.

es F. Irvine, after performing a three months in Clearfield coun- lvania, was commissioned again nth to labour among *three* socie- l collected. In his last mission ed a *fourth*; and it is expected will be organized into regular ons.

. *Pierce Chamberlain* has fulfill- m of three months' missionary He itinerated in Erie and Craw- ies, the western section of Erie . He states that the country is ith errors on the fundamental f religion, and that the popula- lly increasing. The people are oor and seem desirous of hear- spel. There are several very gregations; yet some are able ministers in the way usual in r. Four ministers are needed. of the monthly concert prayer eld in one of Mr. Condit's worship, at which he was pre- C. says—"The evening meet- articularly solemn. A number, the young, appeared to feel the of things eternal." He preach- times, visited seventy families, uted a number of tracts.

. *Alvin Coe* fulfilled a mission of hs in the Michigan Territory.

h Caldwell, who was appointed y in Orange, Spotsylvania, Cul- adison and Louisa, Virginia, for hs, to ascertain whether church- e formed in that region, says ort, "I still think this is one of important missionary fields in The people are exceedingly ospitable; turn out well to hear ing."

. *Jonathan Winchester*, in fulfill- sion of five months in the coun- uyahoga and Geauga, Ohio, ighty-three sermons, made one nd thirty-one family visits, at- church and prayer meetings, ee schools, received four per- the church, two on certificates profession of their faith, bap-

.—*Ch. Adv.*

tized two infants, and administered the Lord's Supper three times.

Mr. Benjamin Graves, who was appointed to labour for three months in vacant and feeble congregations, in the Presbyteries of Cincinnati and Miami, spent but two months in missionary service. In that time he delivered forty-eight discourses. Speaking of Reading congregation in the Presbytery of Cincinnati, he observes,

"This is a small but interesting congregation, and there appears reason to hope, that the Spirit of the Lord is about to commence a work among them.

"March 12. I visited from house to house, accompanied by the Elders, and had the pleasure to find many weeping on account of their sins, and anxiously inquiring the way to God. Preached in the evening to a large and very feeling congregation.

"13th. Preached at 1 o'clock, P. M. and again in the evening, to large and weeping assemblies. The Lord indeed appears to be at work with this people.

"14th. Spent the day, accompanied by the elders, in family visitation, and found many weeping on account of their sins, and inquiring what shall we do to be saved. Preached in the evening to a weeping assembly. Continued my visitation among the congregation.

"15th. Preached at night to a large and weeping audience, where the tears of conviction, and we hope of repentance, might be seen in every part of the congregation. The Lord is evidently with this people. This society has done and is doing considerable for the missionary cause."

Again, in another part of his journal he remarks, in relation to the same congregation:

"Spent part of the day (March 24th, 1827) in visitation. Attended a prayer meeting in the evening. The work of the Lord appears still to be going on among this people.

"25th. Sabbath, preached at 12 o'clock, and again in the evening, to very large, attentive and weeping assemblies.

"26th. Spent the day with one of the Elders, in visiting from house to house. This appears the most profitable way in which Missionary labour can be spent in vacant and feeble congregations in this Western country, and best calculated to build up the waste places of Zion.

"27th. Spent the day, accompanied by the Elders, in visiting the families of the congregation; found many weeping on account of their sins, and anxiously inquiring what shall we do to be saved.

"28th. Sick, unable to do but little. Spent the day in visiting from house to house.

"29th. Preached at night to a large, attentive, and weeping assembly.

"30th. Travelled ten miles to Cincinnati. Preached in the evening to a large and attentive audience."

Mr. James R. Boyd, who was appointed to labour three months in the bounds of the Presbytery of Richland, and particularly in Newman's Creek Society, has been spending his time on the Sabbath in three stated places of worship. As the Newman's Creek congregation will pay him for one-half of his services, he will spend six months in missionary labour; and consequently the time assigned by this Board will not expire till the termination of six months. When he sent his report he had laboured four months. In each of the places referred to "a respectable Bible class has been organized, consisting of from thirty to forty-five members. The text book used is the Scriptures themselves. This exercise follows the other services on Sabbath mornings. Its beneficial effects in awakening an interest in the sacred volume of divine truth, are very apparent. These classes embrace the old as well as the young. Besides these, I have formed in Newman's Creek Society, four catechetical classes of children and youth, who have been very highly blessed. It is usual for me in these, to explain the questions recited—to read some interesting tract, and make appropriate addresses. One of these classes consists of about forty members; among whom for the last two months, there has been manifested an increasing seriousness. Many of them are now in an awakened state of mind, and at least half a dozen hopeful converts. Every meeting grows in interest. Last week I appointed a meeting for those who are in an *anxious* state of mind. It would be pleasing to enter into some detail, but I have not room. In each congregation there is a visible increase of attention to the means of grace, and many under serious impressions. The bounds within which most of my appointments are made, include a tract of about twenty-five miles in length and seven in breadth; so that much of my time is necessarily spent in riding. With regard to 'visiting from house to house,' I have visited a great number, and have made it a point to engage in practical conversation at the houses where I have made appointments to preach. With regard moreover to the Newman's Creek Society, nearly all the children and youth have assembled in the classes above referred to, and have been pointedly addressed in a manner suited to their capacity and circumstances. The extent of the field to be occupied has prevented me from attending further to this important object. With regard to social meetings, three have been put in operation, one of which I have frequently attended. The others are conducted on the Sabbath, when I have been elsewhere engaged. It seems scarcely necessary to enter into detail, with regard to particular days on which I have preached, attended classes, visited, &c. I shall therefore merely give the amount, since the commencement of my labours here (December 1) to the present date (April 3). I have preached fifty times, attended to twelve Bible recitations, and twenty catechetical classes on week days. The audiences to which I have preached vary in number, from 60 to 130—places of worship are, private log cabins, generally well filled, sometimes overflowing.

"With regard to the general, visible effects of my labours, they are of a flattering nature. The Spirit of God appears to be working on the hearts of many. Some remarkable cases of hopeful conversion have recently came to my knowledge. Numbers have conversed with me on the great question, and the prospect is now very promising of many being gathered into the church of such as shall be saved. The state of religion among God's professed people was at a low ebb three months since, but appears to be manifestly improving. A great anxiety is expressed by the societies in which I have been labouring for a settlement among them. Whether I shall comply or not with their desire, it is to me at present a matter of great perplexity to determine."

Mr. Adrian Ater spent two months of his mission in the western vacancies of the Presbytery of Miami, and preached fifty-four times.

The Rev. Stephen Frontis performed a mission of one month in preaching to the people of Queen Ann and Caroline counties, in Maryland.

The Rev. James M'Master fulfilled his mission of six months, to which he was appointed in 1825.

Rev. Samuel B. Lowry spent seventy-one days of his mission in labouring in a line of appointments, in Delaware and Rush counties, Indiana. He preached sixty-one sermons. Several congregations he believes may be formed in the region visited by him. Eight different stations were selected by him, and among them were two regularly organized churches. He baptized four adults and nine infants, administered the Lord's Supper once, and received six persons into the communion of the church.

The Rev. Joseph Stevenson was instructed to preach regularly at different stations, in Shelby and Logan counties, Ohio: in the course of his mission he preached one hundred times.

Rev. *Jonathan Leslie*, has reported ment of his mission of two months, : and Tuscarawas counties, Ohio. ched forty-eight times.

Rev. *William Page*, according to ment laboured three months in gton county, particularly at Ann Michigan Territory. His mission ilted in his settlement in that re- a year. A church has been re-rganized at Mount Arbour. The ion of that territory is rapidly in-; and we learn from several that Mr. Page is generally accep- the inhabitants.

Rev. *Isaac A. Ogden*, in the course ion of four months, in Union, Frank- Fayette counties, Indiana, preach- enty-three times, attended four s of church sessions, ordained ders, administered the Lord's Sup- r times in four different churches, d four persons into the communion ches, and baptized two children.

James H. Stuart, performed a mis- five months, chiefly in Indiana. ached one hundred and thirty-four and formed five Sabbath Schools, ted families. He was entreated by ople in several places to remain them. He has since been ordain- he Presbytery of Philadelphia, and th a view to settle in the west. He rticularly invited by the church at , Ohio.

Joseph C. Harrison, in his mission of onths, made Lexington, Kentucky, tre of his labours, and visited neigh- destitute places. The result of ion is an invitation from one of the es visited by him to labour among nd his acceptance of the invitation. ng of a school, he remarks, "In lar, I cannot omit to mention, that rwhelming effect attended upon hortation," (a ministerial brother th him,) "at a little school near ffs of Kentucky river. We found ldren at their sports at the hour of ; and they had the appearance of who had never heard the sound of spel, nor did their remarks belie ooks: but when we told them of righteousness, of a judgment, and viour, they became attentive—grew nd more so—by and by were so- and anon were convulsed, and in tears."

Rev. Deway Whitney performed a of two months, among a few va- of the Ebenezer Presbytery; and time preached forty-five sermons, stered the Lord's Supper four times, ed six persons to the communion rofession of their faith, baptized two and one infant, and made *many* fa- mily visits. In one or two places he had flattering appearances of success in his Master's work.

Mr. Zebulon Butler, who was sent to Vicksburg, Mississippi, for six months, at the expense of the people, informs the Board that he was cordially received; and that the majority of the people are regular attendants on the worship of God; particularly the lawyers, physicians, and merchants. He preached in this town and in Warrenton, a town on the Mississippi, below Vicksburg, alternately, on the Sabbath, and in the latter place, on every Thursday evening. A most interesting Sabbath School, he says has been instituted, which has about thirty-five pupils, who regularly attend on its instructions. A pleasant prayer meeting, too, has been established. Mr. Butler has engaged to remain with the people one year; and they have subscribed for his support.

The Rev. John S. Ball, in performing his mission of three months on both sides of the Missouri river, from its junction with the Mississippi, confined his labours chiefly to four destitute churches. He preached fifty-six sermons, besides attending some other religious meetings, baptized four children, and assisted at three sacramental occasions.

"There is a great coldness and deadness," he observes, "in religion generally, south of the Missouri river, where I have been. The holy Sabbath is much profaned; and many professors of religion, in some of the churches, are scandalous in their lives, and truly enemies to the cross of Christ. Some neighbourhoods seem anxious to have better preaching than they have in general."

Mr. John Dorrance, who was appointed to labour as a missionary *six* months in Mississippi under the direction of the Mississippi Missionary Society, has reported the fulfilment of five months of his commission. At the expiration of that term he passed from under the authority of this Board, by accepting an invitation for one year from the people in the Parish of East Baton Rouge, to whom he was directed to preach by the Mississippi Missionary Society.

"At Baton Rouge I preached," says he, "on every alternate Sabbath, and instituted a weekly lecture on Thursday evening.

"At first but few attended; the number of hearers has, however, gradually increased, and now the greater part of the American population are pretty regularly found at publick worship. Some few appear affected by the truths of the gospel, and one or two have expressed a determination to be on the Lord's side. This has been, and still is, a place of great immorality. A great majority of the popu-

lation are French and Spanish Catholics, many of them despising the superstitions of their own communion, and indifferent or unbelieving, in reference to any other. These, and even the bigoted Romanists, pay little deference to the sanctity of the Sabbath, and their example has been too faithfully followed by their nominally Protestant neighbours. Vice of almost every species is openly and extensively prevalent. In short, it is what a town containing twelve hundred inhabitants collected from every state of the Union and different parts of Europe, destitute of piety or the preached gospel, might be expected to become.

"Infidelity is common. Yet these people, knowing the temporal benefit of Christianity, have desired me to remain with them, and have, according to their circumstances, contributed quite liberally for my support.

"In complying with this request, I trust the object of my mission will be accomplished in a manner agreeable to the wishes of the Board. Since the first of March, I have considered myself as no longer acting under your directions, or dependant on your funds. Previously to that date I had in the discharge of my duties, travelled two thousand and one hundred miles, preached sixty-four times, visited a number of schools and many families, and frequently lectured to the poor blacks, some of whom appear to have profited by their opportunities. The population of the country is so widely dispersed that preaching at night was impossible; and few would attend, except on Sunday. This will account for the fact that the number of discourses delivered is not so great as might otherwise have been expected. Concerning the destitutions of the south-west, you will learn more from the delegates to the General Assembly than I should be able to communicate. There are but two Presbyterian Clergymen in the State of Louisiana, and ministers of other denominations are few in number. Yet probably a disposition to support the ordinances of the gospel is more common than in the North Western states. A few pious, devoted men, would be joyfully received and supported."

The Presbytery of Oneida report, that liberal collections are made annually in most of the congregations under their care, particularly for the Western Domestic Missionary Society, but that as a Presbytery they have done nothing by way of contribution to the funds of the Board of Missions.

The Presbytery of the District of Columbia report that they are formed into a Missionary Society auxiliary to this Board, and take up annually collections for missionary purposes. This year they remit to the Board $33 38; and by societies in their churches have collected and appropriated about $250, chiefly to support a missionary in the city of Washington and its vicinity.

The Presbytery of Hanover report to the Board of Missions under the care of the General Assembly, that the Auxiliary Missionary Society under *their* care, employed during the last year six missionaries; that these missionaries were all located in feeble churches, and with the assistance afforded by those churches, were enabled, with one exception, to continue during the whole year; that they were blessed with an encouraging degree of success; and that there is good prospect, if only suitable missionaries can be obtained, of building up a number of societies, now too weak to support themselves, and of organizing others, which under the fostering care of the missionary society, may become flourishing churches.

The amount of monies received by the society during the year, is $1048 48.

The amount of distributions is $650 48, and there are due on existing engagements $400 00.

The Presbytery of Ogdensburg report that they direct all their efforts in favour of their feeble vacant churches, and have connected themselves with the Western Domestic Missionary Society, and have a prospect of success.

The Presbytery of New York have merely reported missionary ground, and request aid.

The Presbytery of Huntingdon act as a missionary society auxiliary to the Pennsylvania Missionary Society.

The Presbytery of Winchester sent out a missionary last year for five and a half months. His labours were faithful and apparently successful. They hope to do more this year.

The Presbytery of Lexington has three missionaries employed for a year, in establishing some feeble congregations within their own bounds.

The Synod of the Western Reserve report that they have formed themselves into a Domestic Missionary Society, and recommend collections to be taken up in all their congregations in aid of the society's funds.

The Board of Missions of the Synod of Ohio, report, "that during the past year they have employed, for short periods, sixteen missionaries; to whom they allotted, in all, twenty-nine months' missionary labour; and during the same period have they received reports from missionaries of twenty-six and a half months' missionary services, in behalf of the Board. In performing this service, the missionaries have

ıany destitute settlements and dis-
he word of life to thousands who
ıtherwise have been without a
l gospel. In many places the la-
the missionaries appear to have
ended with considerable success,
ıt of the settlements which they
nanifested a great desire to have
ıances of the gospel administered
more frequently; but the Board
regret their inability to gratify
re, in such a manner as would at
the wishes of these settlements,
ew they have of their necessities:
believe, that the constant labour
ɔr five missionaries in addition to
are able to employ, would not be
an sufficient to give these settle-
sufficient quantity of missionary

pecting rule 6th, recorded p. 85
ɔigest, it will be seen, that all the
and all the Presbyteries are re-
ınnually to report on missionary
to this Board;' and that the As-
stand pledged to inquire every
ether the Synods and Presbyte-
form their duty. This year, only
ɔds out of 16, and *eight* Presbyte-
of 88, have reported on this sub-

not desirable that the religious
should see what the Presbyterian
ıs doing in the interesting cause
ɔns; but it is impossible for this
make a full exhibition of mission-
ıations within our church, unless
ɔds and Presbyteries comply with
ɛmbly's rule. The Assembly it
will institute an inquiry this year.
ɛ present occasion, when the Ge-
ɛsembly seem disposed to inspire
and vigour into the operations of
rd, a retrospective view of the at-
ɔaid to missions by the Presbyte-
ıurch, may not be improper. As
1766, the Synod of New York and
phia adopted measures for procur-
ls for the purpose of sending the
o the destitute; and as soon as
eral Assembly was constituted in
e cause of missions claimed their
ır attention. From year to year
ıtinued to manage this important
till finding that, during their short
they could not, without an alter-
their plan, successfully, and to the
ɛantage, conduct their missions,
the year 1802, appointed a *Stand-
ımittee of Missions*, invested with
ɛers as were deemed necessary.
id of that committee, the Assem-
ɛ enabled to extend their opera-
d carry them on with greater fa-
ıd effect. The very next year
e appointment of the Standing
Committee, the Rev. Gideon Blackburn was commissioned to establish a mission among the Cherokee nation of Indians. Mr. Blackburn continued in the employ of the Assembly seven years; and during that time, by the instrumentality of schools located among the Cherokees, and by means of preaching, he had produced a very beneficial change among that benighted people. Here the American Board of Commissioners established their first mission; and on the foundation laid by the Assembly, raised their superstructure. Your funds have also assisted the Board of Trust of the Western Missionary Society, in conducting their missions among the Indians.

In 1818, the Assembly constituted the Committee into a BOARD OF MISSIONS, increased their number, and enlarged their powers. The Board, in conformity with instructions, soon devised and published a plan for organizing auxiliary missionary societies within the limits of each Presbytery, and the establishment of missionary associations in each congregation, auxiliary to these societies; a plan that met with the decided approbation of the General Assembly. The same year in which the Board of Missions was constituted, measures were taken by the assembly for the establishment of the United Foreign Missionary Society, which was the last year merged into the American Board of Commissioners for Foreign Missions.

During the last sixteen years, between forty and fifty missionary appointments have been annually made; which, of course, have in that time amounted to considerably more than six hundred.

For many years, the committee of missions could make appointments equal to 5000 dollars annually; and consequently they expended in ten years, nearly 50,000 dollars. But owing to various circumstances the funds of the Assembly have for several years past been so diminished, that the Board of Missions could not calculate on more than 4000 dollars annually; and they in ten years have expended about 45,000 dollars. In the course of twenty years, the General Assembly have applied to missionary purposes, exclusive of what was expended by the United Foreign Missionary Society, nearly 100,000 dollars.

Missionary operations were carried on at first by means of congregational collections, till the year 1800, when measures were adopted for the purpose of forming a *permanent* fund. Since that time the pecuniary means have been derived from the interest of the permanent fund, from congregational collections, and from contributions obtained in the missionary field. Of late years all these streams have dimi-

nished, while the contingent expenses of the Assembly have been increasing; so that the amount on which the Board could calculate has not been more than $4000 annually; and it is with grief we say it will, this year, be still less.

To go beyond our means would be inexpedient, and indeed contrary to a rule of the Assembly; yet the Board have considered it as their duty actively to employ all the funds at their command; so that if at any time money has, at the close of the year, remained unexpended, it has been occasioned by the want of suitable missionaries.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of August last, viz.

Of the Rev. Dr. John Codman, of Dorchester, (Mass.) per Messrs. Hurd & Sewall, his seventh annual payment, for the Contingent Fund, - -	$100 00
Of the Rev. Thomas Kennedy, of the Senior Class of 1821-2, in full of his subscription for the Oriental and Biblical Literature Professorship,	22 00
Total,	$122 00

View of Publick Affairs.

EUROPE.

We have seen no European dates more recent than the 31st of July from London, and the 15th from Paris—The foreign papers state that there was a prospect of an abundant harvest the ensuing season in Russia, Poland, Germany, France, Denmark, and Great Britain—Much injury had been sustained in various parts of the continent by inundations, occasioned by unusual falls of rain.

BRITAIN.—The British parliament was prorogued on the 2d of July by the Lord Chancellor. Before the prorogation, Mr. Canning was able to carry a bill, making a temporary provision for the introduction of foreign grain, subject to a specifick duty; which had had the effect to reduce the price of domestick corn. It is expected that the corn bill, lately thrown out in the house of Lords, will be renewed as soon as the parliament shall again convene. It is stated in the speech by which parliament was prorogued, that there is "a gradual revival of employment in the manufacturing districts." All the arrangements of office in the new ministry and cabinet have been fully settled—Mr. Canning remains Premier. The Marquis of Anglesea is appointed Lord Lieutenant of Ireland, to succeed the Marquis of Wellesley some months hence. The Duke of Wellington had gone to Ireland on a visit to his brother. Mr. Canning had been ill, but was again restored to health. Mr. Huskisson had gone to the continent for the recovery of his health. Eleven professors had been appointed in the London University; two of them—Mr. Long of Virginia and Dr. Pattison of Baltimore, —from the United States. The Bank of England had resolved to discount at the rate of 4 per cent. instead of 5: and stocks and other property had in consequence risen rapidly in value. The ratification of the treaty between Britain and Mexico had arrived, and the vessel which conveyed it brought 1,200,000 dollars in specie—The most important article of intelligence relates to the treaty entered into by the three great powers, Britain, France, and Russia, for terminating the sanguinary conflict between the Turks and Greeks. It purports to have been signed in London by the plenipotentiaries of the high contracting parties, on the 6th of July last. The ratifications were to be exchanged in two months, and sooner if possible. It comes to this —the hostile parties shall be first requested, and then, if necessary, compelled to fight no more—Greece shall pay an annual tribute to Turkey, but shall choose her own rulers, subject to the approval of the Grand Seignior—The tribute to be fixed once for all, and the Greeks to indemnify the Turkish individuals who have lost property, beside paying the tribute—No Turks to remain in Greece, or in the Grecian islands, —None of the contracting powers to seek for themselves any augmentation of territory, or any commercial advantages for their subjects. How this treaty came before

the publick is a mystery, and some have suspected it to be a forgery. We have no doubt, however, that it is genuine—The fleets which are to proceed to the Mediterranean and Archipelago are on their way. The Turk is restive, and professes to reject the offered mediation. If he should continue to do so, and eventually bring on himself the vengeance of the allied powers, it would seem to be a just retribution for his horrible cruelty to the Greeks. But our space forbids us to extend our remarks on this treaty—Perhaps we may hereafter resume the subject.

FRANCE.—General La Fayette has been elected a member of the French chamber of deputies, in opposition to court influence, vigorously exercised in favour of a rival candidate. The general, with his son, celebrated the last anniversary of American independence in Paris, with about 80 Americans. Mr. Barnet, the American consul, presided, and MR. Cooper, the novelist, was Vice President—Our minister, Mr. Brown, was a guest—The censorship of the press, which the monarch has undertaken to conduct without a special act of the legislature, is rigorously exercised, and is very unpopular. M. Cuvier refused to act as a censor, and has experienced the marked frowns of the court in consequence. War has actually commenced between France and Algiers, and a French fleet of 12 ships is to blockade the port of Algiers. A portion of the French troops yet remain in Spain. We are glad to find, by the religious journals which we peruse, that Bible and tract societies are likely to produce a happy influence in France, and that evangelical piety is gaining ground in the Protestant churches.

SPAIN.—It appears that a revolt has taken place among the Spanish troops stationed at Algeziras and at the camp of St. Roch—Twelve officers have been arrested. Troubles also continue in Catalonia, and Count Torre Alba has fled to Gibraltar. Bands of robbers infest many parts of the country. The nation is said to be divided between two factions called the Carlists, who wish the king's brother Carlos to be raised to the throne; and the Ferdinandists, who are attached to the reigning monarch. The Spanish troops have withdrawn from the Portuguese frontier, and a reinforcement was about being sent to the Havanna. The treaty between France and Mexico has produced a great sensation in the Spanish court.

PORTUGAL.—The affairs of this kingdom remain in a very unsettled state. There has been some change, said to be in favour of the liberal or constitutional party, in the administration of the government. A new minister of foreign affairs, and a new ambassador to the court of St. James', have been appointed. In the mean time, Don Miguel refuses to go to Brazil to receive his espoused wife, and in other respects is adverse to the execution of the orders of his brother and king. It seems to be generally believed that the affairs of Portugal cannot be settled, unless Don Pedro shall return and take the reins of government into his own hands—The insurgents are quelled, but the British troops remain in the kingdom.

GREECE.—The report of the defeat of the Greeks before Athens, which we mentioned in our last number, is fully confirmed—We have read the official communication of General Church on the subject. The conflict was severe and bloody—The Greeks lost between two and three thousand men—four or five general officers, and among the rest the gallant Fabvier. Yet General Church does not despair of the Grecian cause. The Acropolis has fallen—There appears to have been a capitulation, and the Greek troops, if we rightly understand the accounts, were received on board of foreign vessels—We hope the intervention of the allied powers will come in time to prevent the farther effusion of blood. Both General Church and Lord Cochrane narrowly escaped captivity in the defeat before Athens—His lordship was watching the Turkish fleet, which was in force far superior to his own. Supplies of provisions from our country have reached Greece, and have afforded considerable relief to the distressed inhabitants.

TURKEY.—Flushed with his late successes against the Greeks, the Grand Seignior seems to spurn the idea of any intervention or mediation of the Christian powers. He will be obliged however to yield, either peaceably or by compulsion. His great ally, the Pacha of Egypt, has deserted him, and we expect shortly to hear that this Pacha has declared himself independent. The ways of Providence are often inscrutable, but always wise. In what precise way we know not, but we have no doubt that the Mahomedan power is hastening to its end.

RUSSIA.—It is stated, and with apparent truth, that Russia is about concluding peace with Persia—Russia gains a large accession of territory; considerably larger, we think, than that to which she laid claim before the war.

ASIA.

It appears from reports and communications which we have seen within the past month, that the missionary cause in Asia is prosperous. Bibles and tracts are widely distributed and gladly received; schools for the education of female, as well as male youth, are extending and producing a most salutary influence; and the number of hopeful converts to genuine Christianity is not small—The prospect is indeed cheering. Missionaries, and the funds to support them, are however greatly needed—In the civil or secular state of the country, we observe nothing of importance that is novel. Rangoon is said to have been wrested from the Burmese, by a hostile neighbouring power.

AFRICA.

Intelligence of the most gratifying kind has been recently received from the American colony of Liberia, as appears from the following extract of a letter from Captain Matthews, who commanded the *Doris*, the vessel which carried out the last emigrants—The letter is dated "Porto-Praya, Cape de Verd, July 19th, 1827;" and the extract is as follows:—

"As Mr. Ashmun may not have had an opportunity of communicating with the United States since my departure from Mesurado, I have the honour to inform you, for the information of the Board of Managers, that we landed all our passengers in excellent health at Mesurado, 45 days after our departure from Hampton Roads. I have the satisfaction also to state, that at the date of my departure from the Cape, the 21st June, all the emigrants by the Doris had gone through the fever, two young children only fallen victims to it, and most of them were located and working on their farms on the Stockton. I have despatches on board the Doris, from Mr. Ashmun, for the Board, and the Hon. Secretary of the Navy, which I shall forward immediately on my arrival in Baltimore, for which place I shall sail in two or three days. It affords me much pleasure to bear testimony to the thriving and prosperous condition of the colony. The emigrants by the Doris, with one or two exceptions, appear to be highly pleased with their prospects."

AMERICA.

BRAZIL AND BUENOS AYRES.—Rumours for a month past have been in circulation, that a treaty of peace between these powers was being negotiated, under the friendly mediation of the British government. The last accounts lead us to believe that a treaty of peace is under consideration; but what are its terms we have not heard. We suspect that Don Pedro wishes for peace in America, that he may return to Portugal.

COLOMBIA.—The affairs of this republick are still in a state of agitation—and the views of Bolivar are in mystery—We still think he is honest.

MEXICO.—The legislature of Vera Cruz, one of the states included in the federation of this great republick, has lately violated all decency, dignity and equity, in some of its measures and acts. The commissary of the state, and superintendant of the customs, of the name of *Esteva*, an officer constitutionally appointed by the general government, had rendered himself obnoxious to a majority of the members of the legislature of Vera Cruz, by adopting political opinions hostile to theirs—and these opinions, as it would seem, favourable to our country. The legislature, without ceremony, expelled him from office, and drove him from the state. This was followed by a publick manifesto justifying their act, and in unqualified terms, reviling our government and its minister, Mr. Poinsett, as supposed parties to the supposed opinions, views and wishes of *Esteva*. This drew from Mr. Poinsett a counter address or manifesto, in which he has most clearly and triumphantly confuted every allegation, by which either his government or himself had been impeached. We wait to see the issue of this business—Vera Cruz will have to settle its dispute with the general congress of Mexico, and perhaps Mexico must have an explanation with our government.

UNITED STATES.—Through the greater part of the month of August, a large portion of our country suffered pretty severely by drought, and in some places, the crops of Indian corn have been greatly injured. But copious rains have since succeeded, and vegetation has given to the earth the aspect of Spring, rather than of Autumn. Charleston, S. C. has suffered in a small degree, by yellow fever—Every other part of our country has escaped, and general health prevails. If our gratitude to God bore any proportion to his goodness to us, we should be pre-eminently a happy people.

THE

CHRISTIAN ADVOCATE.

OCTOBER, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXX.

The second benefit of effectual calling, or rather the source of many benefits, is adoption. Adoption, says the Catechism, "is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God."

Here we are first to consider the import of the word *adoption*. It is a term taken from a human transaction to illustrate a divine procedure, in reference to redeemed sinners.

Among men, adoption is the taking of a stranger into a family, and considering and treating him, in all respects, as if he were by birth a child of that family; or, it is our acting toward the child of another as if he were our own. In like manner, in the adoption of God, those who are by nature aliens, are received into his family, and treated as his children and heirs—"Heirs of God and joint heirs with Christ." Here however we remark some important circumstantial differences. Men seldom adopt more than one individual; and the act generally takes place on account of some amiable properties or qualifications of which, it is supposed, indications are perceptible in the person adopted. But God adopts *many* into his family, and not one of them on account of any thing excellent or recommendatory in the adopted party, but solely from his own unmerited love and mercy:—"Having (says the apostle) predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

The writers on this subject mention two kinds of adoption, *general* and *special;* and the scripture warrants the distinction. General adoption relates to communities. It is the forming of a certain number of mankind into a visible church, or family of God, and conferring upon them peculiar privileges. This was anciently most remarkably exemplified in the descendants of faithful Abraham, who formed the Israelitish nation. Hence, says the Apostle Paul, speaking of his kinsmen according to the flesh—"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever—Amen." The

same apostle elsewhere teaches us, that under the Christian dispensation all true believers are to be regarded as the spiritual seed of Abraham.

But it is to what is called *special adoption*, that the answer of the Catechism before us particularly refers; and to this we shall direct all our additional remarks. Fisher, in his Catechism, defines special adoption thus—"It is a sovereign and free translation of a sinner of mankind, from the family of hell or Satan, into the family or household of God, with an investiture into all the privileges of the sons of God." He says that this is done "by the act and authority of God, the Father, Son, and Holy Ghost: That the act of the Father in this matter is—that he hath predestinated us unto the adoption of children to himself, according to the good pleasure of his will: That the act of the Son, in this special adoption is—that, in consequence of his purchasing the sinner by the price of his blood, he actually gives the power, right or privilege, to become a child of God, in the day of believing: That the act of the Holy Ghost is—that he comes in Christ's name, takes possession of the person, and dwells in him, as a spirit of adoption, teaching him to cry Abba Father."

You will observe that adoption is called *an act*, because it is perfected at once. As soon as a believer is virtually united by faith to Christ, the head of God's family, and the elder brother of every saint, he is, from that moment, an adopted child of God. It is called an act of *God's free grace*, because the adoption of any individual or portion of mankind into the household of God, must flow entirely from undeserved love and favour in Him; since, in their previous state, those who are adopted are, without exception, wretched, and miserable, and poor, and blind, and naked;—every way unworthy of being so nearly and tenderly related to Him.

The answer before us, as you will remark, states, that believers are "received into the number of the sons of God"—This number of the sons of God, is constituted by all the individuals who compose the whole body of the elect, both angels and men: For holy angels are also denominated the sons of God; as in Job, where it is said—"the morning stars sang together, and all the sons of God shouted for joy"—Holy angels, however, are the sons of God, so to speak, by *birth*, and not by *adoption*. They have retained that sinless and happy state in which they were at first created: And it may be proper to observe, that this also was the state of Adam before his fall. Possibly you may never have remarked the force and beauty of St. Luke's concluding declaration, in tracing the genealogy of our Saviour. Having carried it up, and told of whom every individual mentioned was the son, till he comes to Adam, he says of him, that he was *the son of God*. The meaning is, not only that God created him, but that, creating him in his own image, in his moral likeness, he was properly, and in every view a son of God—a child resembling his parent.

By his fall man lost the moral likeness of his Creator, cast himself out of God's family, became a child of the devil, and an heir of hell. To the second Adam we are entirely indebted for repairing the losses of the first. Christ Jesus has redeemed his people from sin and perdition; and when they become united to him, they are again received into the number of the sons of God, by *adoption*. It is in regeneration that the moral image of God, which was entirely lost, or effaced by the fall, is partially restored, and its complete restoration is ensured. Hence the sons of God are *qualified* to belong to his family, at the same time that

r are adopted into it. They are rn of God" by regeneration, n they are received into the ıber of his sons by union with ist—Mark how these two bless- ı are connected together by the ıired writer—"To as many as :ived him (i. e. Christ) to them e he power to become *the sons God*, even to them that believe his name; which *were born*, not lood, nor of the will of the flesh, of the will of man, but of God." s, you perceive, by the instru- ıtality of faith, receiving Christ, man comes by adoption into l's family—"Ye are all the dren of God by faith in Christ ıs"—says the apostle expressly. :h unites us to Christ, and re- nises in the redemption pur- ıed by him, the whole merito- s cause of adoption: Hence it ıid—"God sent forth his Son— *edeem* them that were under the , that we might receive *the ption of sons.*" The adoption believers is made known to nselves, by their receiving the it of adoption. "For (says the stle) ye have not received the it of bondage again to fear; but ave received the Spirit of adop- , whereby we cry Abba Father: Spirit itself beareth witness ı our Spirit, that we are the dren of God: And if children ı heirs; heirs of God and joint s with Christ."

he Spirit of adoption is, in it- , one of the many precious and ıluable *privileges of the sons of l*, which are mentioned in the wer before us. Another of these ileges is, the *high dignity and our*, to which they are advanced. :y are constituted "kings and sts unto God and the Fa- ." They are denominated "a ıl priesthood;" and they are ı permitted to feast on "Christ, r passover, sacrificed for them." ıther privilege is, *the glorious rty* of the children of God; by ch they are freed from the guilt and dominion of sin, the curse of the law, the tyranny of satan, and the sting of death; and know the pleasures of a filial and reverential obedience to their Father's will; flowing from a principle of faith and love wrought in the soul. They have also freedom of access to God; so that they may come to him with a holy boldness, and spread all their wants before him, with the assurance of a gracious audience and acceptance. Another of the privileges of adoption which the sons of God enjoy is, *chastisement for their good.* However the ungodly world may sneer at the idea that chastisement, or correction, should be represented as *a privilege*, there is perhaps no child of God who will not be ready to declare that he has found it such in his own experience;—declare that he numbers the seasonable and sanctified chastisements of his heavenly Father, among the greatest privileges and blessings that he has ever known. Certain it is, that there is no truth more clearly and fully taught than this, in the sacred oracles. Thus the holy psalmist —"Before I was afflicted I went astray, but now have I kept thy word—It is good for me that I have been afflicted, that I might learn thy statutes"—And thus, extensively, the apostle to the Hebrews —"My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chasten-

ed us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Another chief privilege of the sons of God by adoption is, the *inheritance* to which they are entitled. They are heirs of the righteousness which is by faith; heirs of the grace of life; heirs of all the promises of God; heirs of salvation; and to say all in a word, joint heirs with Christ of all that he has purchased for his people—of "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them."

In closing what I have to offer on the subject of adoption, let me inculcate—

1. The importance, to every one who hopes that he is a child of God, of examining the evidences of his adoption. To assist in this examination, I will just specify some of the chief of these evidences—they are these—The children of God resemble their Father; they bear his image. They love what he loves, and hate what he hates. They know their Father's voice—"my sheep know my voice." They are greatly concerned for the honour of God—His cause is their cause. They delight in communion with God—"Our fellowship is with the Father." They mourn the absence, and love the sensible presence of God—"Whom have I in heaven but thee, and there is none on earth that I desire beside thee." They conscientiously endeavour to obey all the commands of God. They love all that bear their Father's likeness—"every one that loveth him that begat, loveth him also that is begotten of him—We know that we have passed from death unto life because we love the brethren."

2. From what has been said on the adoption of believers, and the relation which subsists between them and their Father in heaven, we may be impressively taught, how false is the estimate which the world in general makes of the characters of men. Royal birth, noble blood, heroic actions, and splendid achievements of whatever kind, elevate men, in the eye of the world, to a proud eminence above the rest of their kind. Yet many who boast of these distinctions, are visibly and pre-eminently the enemies of God. To be a child of God is infinitely a greater honour—it raises the man who possesses this character to an elevation incomparably higher, than any which the world can confer. So, undoubtedly, it appears to holy angels; so it will appear to the universe in the day of judgment; and so it will now appear, to every Christian in the lively exercise of faith. The adopted child of God may pity and pray for splendid sinners, but he must act very much beside his privilege and below his dignity, if he ever envies them. In speaking on this subject, the pious Mr. Shaw, in his treatise, entitled "Immanuel"—a little book which I earnestly recommend to your careful perusal—has these striking thoughts—"What (says he) what an unreasonable and senseless reproach is that which this wicked world doth cast upon religious and godly men? calling them low spirited and puny people. Can a man be better spirited than with the Spirit of God? Can any thing more truly ennoble a soul than a divine nature? Can a man be raised any higher than unto heaven itself?"

3. How careful should the children of God be, to walk worthy of their vocation. Do men who possess a high and delicate sense of worldly honour, or of that which they think becomes their worldly connexions, station and character—do such men turn away with disdain, from what they think would degrade them? from every action and every association which they

deem unworthy of their rank, or their avowed principles? How much more careful ought the child of God to be, in sustaining the purity and dignity of his character? a character which, in a right estimation, is, as we have seen, far superior to the most elevated on earth. How careful should this child of the Highest be, to remember that he is to be constantly "clothed with humility," as his brightest ornament; to remember that he is not his own, but is bought with a price, even with the precious blood of his redeeming God—of Christ, his elder brother; that his bosom is a temple of the Holy Ghost, which must not be polluted by the indulgence of the lusts of the flesh, or of any base, defiling, or unhallowed affections or desires; to remember that, whenever assailed by temptation, he must say with Joseph, "how can I do this great wickedness and sin against God;—to remember, in fine, that he is *one* with Christ; that angels are his fellow servants now, and are to be his companions in heaven; that heaven is his home, and therefore that he should constantly live above the world, and be little affected by its flatteries or its frowns. So living, he who has received the privilege of adoption will "walk worthy of God, who hath called him unto his kingdom and glory." Amen.

THE DUTY OF SOCIAL WORSHIP.

Essay II.

We are now to show that it is an important and indispensable duty incumbent on all Christians, to attend on social worship.

The general idea contained in this position has already been anticipated, and in some measure enforced. There is, however, sufficient reason, and indeed a special one, to take up this proposition separately and distinctly, notwithstanding all that has been said or implied—Our remarks here shall be confined to the publick worship of God. There are some who are ready to allow the duty of attending on publick worship to be *general*, who will scarcely admit it to be *universal;* there are others who are ready to plead for what they think lawful and proper *substitutes* for this duty; and there are many who do not view aright the *principle and obligation* of the duty to be performed—Let us, then, spend a few minutes in attending to each of these, in the order in which they have been mentioned.

1. There are some who readily allow that it is a duty for the great mass of people to attend on publick worship, but profess to believe and maintain that it is not necessary for *all*, without exception. Here it will be remembered that it is conceded on all hands, that there are circumstances incident to all, which justify an occasional and temporary absence from the house and worship of God—These circumstances are to be specified in our next essay. But the plea we now consider is altogether of a different nature. It seems to amount to this, that certain persons—and those who make the plea commonly intend themselves—have attained to such a measure of wisdom, or goodness, that the usual exercises of publick worship cannot be necessary or important *to them*. This is a fair statement of the real reason assigned by some, for neglecting to assemble themselves together. Such persons, surely, have no right to complain, if we remark, that when a man discovers a high conceit of his own wisdom and goodness, it is by no means the best proof that he actually possesses them; and therefore, if we admitted the validity of the excuse, we might object to its application. But we cannot admit the excuse. We oppose it with fact and reason. The wisest and best men that have ever lived, after all their attainments, have profess-

ed, not only to receive pleasure, but profit too, by a stated attendance on social worship; and indeed have had their esteem of it increased by the longest use. The truth is, the purpose for which we should attend on this duty is to improve our hearts, rather than our understandings; and he who supposes that his heart wants no improvement, demonstrates incontestably that he never knew it. It is to quicken and animate devotion; it is to recal truths that in the hurry and tumult of life we overlook; it is to renew and deepen impressions that are apt to be effaced; it is to meditate on truths that we know; it is to see them in new and various lights, and thus obtain a full perception of their excellence, extent, and connexions; it is to increase and strengthen the force of good habits; it is, by joining in social worship, to take our part in that service of God which is due from a social and rational being to his Creator—These are the great purposes for which we should assemble ourselves together; and he who considers them as unimportant in their nature, or useless to himself, must either be an enemy to all religion in his heart, or wholly unacquainted with the principles of human nature and human conduct. A well informed Christian may derive benefit from every religious exercise of publick worship on which he attends, although he receive not a single new idea in a year. It is indeed one object of publick preaching to instruct the ignorant, to improve the instructed, and to suggest to the improved, hints which their own meditations will pursue, perhaps beyond the views of the speaker. But to all, the principal object is to *better the heart*, and by combining instruction with devotion, to lead the soul, under the influence of religious truth, to God, the fountain of truth, that by the influences of his Holy Spirit, *the truth* may transform and sanctify the soul. This devotional part of the publick exercises of religion, is what those who would refuse the assembling of themselves together, because they are already sufficiently instructed, do not take into their account. Alas! their wisdom will avail them little, if they have become too wise to pray,—too wise to feel their necessity of the constant aids of Divine grace, which are sought and obtained by prayer.

Beside, it ought to be remembered, especially by those who value themselves on their attainments in knowledge, that the influence of *example* on the publick mind, is great and commanding. A wise man will often be found very attentive to exercises, not the most important to himself, that he may draw to an attendance on them those to whom their use is great and indispensable. If therefore publick worship be useful and indispensable to the multitude, the example of those who have influence with the multitude, should encourage and enforce it upon them. This consideration has had so much weight with many wise and good men, that they have continued their attendance on publick worship, even after their bodily infirmities had rendered it difficult for them to get to a place of worship, and incapable, when there, of joining fully in the exercises. We have known men of eminent piety regular in their attendance in the house of God, after nearly a total loss of the sense of hearing.

2. Another favourite plea with many for the neglect of publick worship is, that they can profit more by the religious exercises which they may perform in private. It is said—"We can read a better sermon at home than we can hear at church; and we can be as devout and thankful in our closets and families, as we can in the congregation." Here again, it is presumed we shall not violate the laws of charity, in affirming that this excuse is most frequently offered by

those who are not most exact in their private devotions; nor most remarkable for reading religious discourses, even during the time that they absent themselves from church on the Sabbath. But admitting that the hours of publick worship were carefully and strictly appropriated to reading and devotion in private, we may safely affirm that the advantage contended for is not received. *The divine blessing*, it should be recollected, is essentially necessary to render any means, however excellent in themselves, useful to our souls. Without this, the eloquence of Michael, and the songs of seraphs, although they might entertain and please us, would produce no real or lasting benefit. You may, no doubt, read in secret better discourses than you will commonly hear from the desk, and you may, if you are so disposed, attempt devotion. But while all this is put in the place of one of *God's ordinances*,—in place of meeting with the assemblies of his saints —it is *a proud opposition of your appointment to his*, and he will never confer his blessing on it. With his blessing the feeblest means shall profit the souls of his obedient people, while your rebellious hearts, wanting his blessing, shall receive no benefit from the ablest exhibitions of divine truth. It is this, precisely, which puts a difference between the private exercises of religion that are adopted from *necessity*, and those which are the effects of choice. When God's people are of necessity excluded from his house and worship, they may, and often do, meet him in private; and find his rich blessing attending the helps and means that are still left in their power. But when absence is *unnecessary and voluntary*, there is, in fact, but little disposition usually to read or pray in private; and if the attempt be even made, his blessing is withheld from those who have refused to seek it, in the way which he hath prescribed—This I take to be a matter which is as fully verified by observation and experience, as any of a moral or religious kind, that can be made the subject of our attention.

3. On the whole, therefore, it is of the utmost importance for us all to remember, that in attending on social worship, the *principle* by which we are to be governed in giving that attendance, is, *an obedience to the command of God*—That we go to this worship because it is a divine ordinance or institution, appointed for our benefit and his glory—That regarding and observing it in this manner, we have good ground to hope and pray for his blessing to attend it—And of course, that there is no attainment of knowledge or grace that can render this institution unnecessary, and no voluntary substitution of other exercises in its place, which can be a compensation for the want of it. The view of the subject which we are here taking, is of unspeakable practical importance. It is because the true design of assembling ourselves together is not realized, that many who attend on publick worship derive from it so little advantage. If the service of the sanctuary were really treated as a divine ordinance, if we attended on it looking and praying for the divine blessing, if our views were truly to worship God in our social capacity, and to hear what God the Lord would say by the mouth of his servants,—we should not receive so little benefit from this important institution. And if these views were really entertained of its nature and intention, excuses for neglecting it would vanish; formality in attending it would cease; complaints of the want of novelty or entertainment in the exercise would seldom be heard; and our souls would be truly fed from the provisions of the house and ordinances of the Most High.

(To be continued.)

To the Editor of the Christian Advocate.

A CASE OF CONSCIENCE.

Dear Sir,—I make no apology for this intrusion:—I have known too many instances of your kindness, and am too well persuaded of your willingness to contribute in the least degree to the comfort and edification of the weakest believer, to deem any necessary. I feel that I can address you with all the affectionate confidence of a child coming to its own parent, sure of a kind reception, and of obtaining the aid it seeks. Sir, I am wont very frequently to examine my heart, and from the evidence I find, I cannot doubt, that though a very imperfect one, I am still a *real* Christian. I *know* that *whereas once I was blind, now I see.* Once I was dead to spiritual things, now I am keenly alive to them. I feel perfectly conscious that I am a *new creature*—whether a new creature in *Christ*, I do sometimes query. It is true I have no new faculties, but the direction that is given to them is altogether different from what it was formerly. My will is changed; it chooses and refuses objects, perfectly opposite to what it once did. My affections are set upon new, and moved and influenced by different objects. In short, I have new views of God, of Christ, of myself, of sin, of life, of death, of time, of eternity, of heaven, of hell. And these views are not altogether speculative—they influence my actions—they regulate my conduct. I think I see sin, as infinitely odious and hateful. I *feel* that were its power equal to its malignity, it would dethrone the God of heaven, desolate the universe, and deluge the world with blood—And it is often a matter of express thanksgiving to God, that I am *within his grasp*—a weak, *impotent* creature. I think I see Christ as an all sufficient, all glorious, all willing Saviour—that I can submit to him, and trust myself wholly in his hands. From my deepest degradation, I can look to Him who was exalted on the *cross, that whosoever believeth on him may not perish, but have everlasting life:* from the midst of my pollution, I can fly to his blood which *cleanseth from all sin.*

These are some of the reasons I have to believe that I am a regenerated creature, a child of God; and yet, sir, I have at times, a feeling which alarms me, and often induces the conclusion, that the whole of my experience is a delusion! that I am still a child of wrath, even as others. It is this; the truths and doctrines of God's word that I love, and in which I habitually delight, do at times produce a feeling of strong dislike and opposition. I have taken these truths, and reflected on them as deeply as I was capable—viewed them in every possible light, and during the process, narrowly watched the state of my heart, and could detect nothing, but unmingled satisfaction and complacency; yet when my mind has come suddenly in contact with them, I have been sensible of a revulsion of feeling—a kind of recoiling from them. Meditating in my chamber, on the glory of God, and of Christ, of the holy employments, and blissful enjoyments of heaven, I have often been, as it were, constrained to sink from my seat to the floor, quite overpowered with the views I have had; yet in relation to *these*, I have experienced the feeling just mentioned. It is strange, and to me perfectly unaccountable. I cannot compare it to any thing but a *flash*—it comes suddenly, and as suddenly goes. I have for years been trying to get hold of it, but it seems wholly intangible. By no process of examination, can I get any clue to its source, or learn whence it springs. If it would abide five moments, I could subject it to inspection; but no—this moment I am

conscious of it, it is gone. A few mornings since, I was singing the hymn, "O Zion afflicted and toss'd," &c., in which are embodied some of the *exceeding great and precious promises* to the church, with inexpressible pleasure. As I sang my eyes overflowed with tears, at a view of the love, and goodness, and condescension of Christ to his church, and to me, a most unworthy member of it; and I took up the Bible to feast myself anew with my favourite passage, Isaiah xlix. In turning over the leaves, my eye glanced upon one of the Psalms, and immediately the whole train of thought and current of feeling, was broken by the sensation I have above described. If it were from Satan, it was truly malicious:—he succeeded in disappointing me of some moments of rich enjoyment. I am not prone to attribute the motions of my own corrupt nature to the injections of that evil spirit; what I dread is, lest the work of conversion should be but half done—lest it be superficial—not deep and thorough. I fear, lest the wound shall be proved to have been but slightly healed—lest there be found lying deep, and hidden in my heart, some principles of corruption, not yet known and exposed, the existence of which is wholly inconsistent with a gracious state. Dear sir, I apply to you. From the many advantages you have had, in consequence of your sacred office, you must be acquainted with all the varieties of Christian experience—Can you, or if you cannot, can any of the numerous readers of your magazine, give me any assistance in this matter? Although I *think* I am willing to give up my hope, if it be a false one, yet I tremble at what may be the result of this communication. You, or some other, who are deeply skilled in the mysterious workings of the human heart, may be able to penetrate the thin covering which self-love has drawn over my deformity, and prove me, to myself, a hypocrite—a vile deceiver! Well! let it be! It is of infinite importance to me that I know it now—in time—before the light of eternity flashes conviction upon my soul. May I be prepared to receive the truth whatever it be!

Your already deeply indebted
LUCILLA.

Remarks by the Editor.

Lucilla greatly overrates our ability, but not our disposition, to afford relief to labouring consciences. We have attentively considered her case, and shall endeavour to give our thoughts upon it, with explicitness and candour. If our opinion shall differ from that of any of our readers and correspondents, we will insert their remarks, if communicated to us briefly and tenderly, with as much readiness as we do our own.

On the supposition that the first part of Lucilla's statement is fairly made, of which we see no reason to doubt, as well as from the whole tenour and complexion of her communication, we think we ought to conclude, that she has been born and taught of God, and is a new creature "*in Christ Jesus.*" We are well aware that great changes, both of life and temper, sometimes take place, while yet the subject of them is not regenerated by the power of the Holy Ghost. The profligate may become staid, and outwardly reformed; the drunkard may become sober; the hasty and irascible may restrain passion and learn self command; the immoral, in whatsoever form his immorality may have existed, may not only forsake every course that is openly vicious, but really cultivate inward principles and dispositions, different from and more praiseworthy, than those which he once indulged and cherished; and with all this, he may still know nothing of that renovation, which

is wrought only by the operation of the Spirit of God, and in the Sacred Scriptures is denominated being "born again."—The whole may have been produced by a conviction, such as the natural powers of man may achieve, without any special divine agency, that the present course of life and habits of mind are unfavourable to temporal happiness, and that great advantages of various kinds will follow from a change. It is easy to perceive that the entire alteration here, is only from the love and pursuit of one set of earthly objects, to another—from those which are base or ruinous, to those which are favourable to respectability and happiness in the present life. The affections are as really and supremely set on the things of time, after the change, as before it. And if, as sometimes happens, such a reformation as we here consider, is believed to be all that the gospel requires, to warrant the hope and expectation of eternal life, the delusion is gross, and if continued must be fatal. But Lucilla says, "I have new views of God, of Christ, of myself, of sin, of life, of death, of time, of eternity, of heaven, of hell; and these views are not altogether speculative—they influence my actions—they regulate my conduct. I think I see sin as infinitely odious and hateful, &c.—I think I see Christ as an all-sufficient, all glorious, all willing Saviour—that I can submit to him, and trust myself wholly in his hands. From my deepest degradation I can look to him," &c. We do not believe that any unrenewed or unsanctified person, can ever truly say all this—If he can, we should be at a loss to show in what a regenerated state consists. It appears to us, that here is a description of spiritual views and exercises, such as the natural man never knows.

It remains then, to account for the other part of Lucilla's case, in consistency with the supposition *that she has* really been renewed in the temper of her mind; and in doing this we find, for ourselves, no real difficulty whatever—Difficulty enough we should indeed have, if we attempted to explain the causes, and the manner of their operation, by which it comes to pass that the same mind, at different times, experiences such opposite feelings or emotions, as those which our correspondent describes. But we think it is not difficult to show, from Scripture and experience, that such a difference there is *in fact*. "When I would do good"—says the Apostle Paul—"evil is present with me"—And in connexion with this expression, he gives such a description of his inward conflicts, as would almost seem to intimate that he had two souls, of opposite dispositions and tendencies: But he twice expresses the conclusion, in regard to the working of his evil propensities—"It is no more I that do it, but sin that dwelleth in me."

Those who are familiar with books or questions of casuistry, know how much has been written on the subject of those sudden, horrible and blasphemous thoughts or imaginations, of which persons eminent for holiness of heart and piety of life, have often complained. With these, in our judgment, the case of our correspondent must be classed. Persons who have a melancholick temperament, or who are subject to nervous affections, are commonly most exposed to these afflictive thoughts and feelings. But yet they sometimes occur to those whose constitution is sanguine and whose health is vigorous. In our reading, we have found Luther, Baxter, Boyle, archbishops Tillotson and Secker, as well as the excellent John Newton and John Bunyan, treating of these strange mental affections. The celebrated Dr. Samuel Johnson, too, in a number of the Rambler, takes notice of them. With one consent, all the writers we have mentioned agree in two things—The first is, that the

mere occurrence of these thoughts and feelings, while they are not approved but resisted and abhorred, however they may be, and certainly are, exceedingly afflictive and distressing, still are not sinful. Johnson's remark, and his quotation from Milton, will give the substance of the whole.—"Thoughts are only criminal, when they are first chosen, and then voluntarily continued—

> Evil into the mind of God or man
> May come and go, so unapproved, and leave
> No spot or stain behind."—*Milton.*

The second thing, in which the writers we have mentioned are agreed is, that the readiest way to get rid of these thoughts, after asking deliverance from God in prayer, is to pay as little attention to them as possible. "To attempt to think them down is madness"—is the decision of Johnson. Luther, as quoted in Middleton's Biographia Evangelica, says—"Though it be the most difficult point to work upon the mind, yet it is the most present remedy, if they can, through grace, persuade themselves, that these grievous thoughts are not their own, but Satan's; and that therefore they should earnestly endeavour to turn the heart to other objects and quit these evil suggestions: For to dwell upon them, or fight with them, or aim to overcome them, or to wait for an end of them, is only to irritate and strengthen them, even to perdition, without relief."

For ourselves, we pretend not to decide, how much of these evil thoughts and alarming emotions, is to be attributed to the great adversary of souls; and how much may, without his agency, arise from the mysterious connexion between matter and mind, which exists in the present state. One thing however we are clear in, and that is, that while these thoughts and feelings are hated and rejected, let the cause of them be what it may, they are a sore trial, but not the sin of the party concerned. We think that our correspondent gives the most unequivocal evidence, that she is so far from approving, even for a moment, of the sensations of which she complains, that she detests them utterly, most earnestly desires to avoid them, and would use any lawful means to be freed from them entirely.—Our advice therefore to her is, not to suffer the occurrence of these transient and distressing mental affections, to mar, more than she can help, her joy in God, nor to form a reason why she should question her gracious state, more than if they had not occurred —The less she thinks of them, and the more she disregards them when they assail her, the sooner they are likely to leave her altogether; and if they never leave her till death, we think she has good reason to hope that she will then be quit of them for ever.

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay VII.

The Theory of Optimism continued.

In the conclusion of my last essay, I promised to consider the argument employed in favour of the theory of optimism from the supposed necessity of the Divine determinations to that which is best. The performance of this promise I find much more difficult than I had any reason to anticipate. This arises not from the clearness and validity of the argument, but from

the vague and indefinite language in which it is expressed, the impossibility of distinctly comprehending the ideas it involves when referred to the Divine Being; and still more from the fact that the argument is a mere assumption of the theory in question. The argument I think is fairly stated in the following propositions—God infinitely wise and good must necessarily choose that system which in the nature of things, and all things considered, is best; he has actually chosen the present system of the universe; therefore of all possible systems the present must be the best. "We have no other way properly and truly to demonstrate," says President Edwards, "the moral perfections of God, but the way that Mr. Chubb proves them, viz. That God must necessarily perfectly know what is most worthy and valuable in itself, which in the nature of things is best and fittest to be done. And as this is most eligible in itself, he being omniscient, must see it to be so; and being both omniscient and self-sufficient, cannot have any temptation to reject it; and so must necessarily will that which is best. And thus, by this necessity of the determination of God's will to what is good and best, we demonstrably establish God's moral character."

1. In relation to the foregoing reasoning, I beg leave to observe, that it manifestly assumes the truth of the theory of Optimism, in the very terms in which its premises are stated. To those, therefore, who do not admit the truth of the premises, nothing is proved. As the premises of every syllogism, which is not radically defective, really include, in the same or different words, the opinion proposed to be proved, this mode of investigation can be of small utility for the discovery of truths relating to facts or real existences. In such inquiries its principal use is to develope the judgments which we have implicitly adopted, by shewing that they are virtually implied in judgments or propositions which we acknowledge. But the first principles upon which we proceed must be established by an appeal to facts, to the original and appropriate sources of information by which alone they are brought to our knowledge. Morals and religion would indeed rest upon a very precarious foundation, if their first principles, relating to the perfections and determinations of God, depended for their proof upon abstract or syllegistick reasoning. It remains to be proved therefore, not by a syllegism, but by an appeal to ascertained facts, or explicit testimony, that God must necessarily choose that system which is best, and most for the good of the whole.

2. This argument proceeds upon the very unwarrantable assumption that we are capable of judging, a priori, of what it is necessary and proper for God to determine and to do. A slight acquaintance with the history of religious opinions, a correct view of the weakness of the human mind, and especially an accurate consideration of the origin and limits of human knowledge, must convince us that all attempts of this kind are in the highest degree irrational, presumptuous, and dangerous. Nothing is more certain than that among those who equally profess to believe in the infinite perfections of God, very different and sometimes opposite opinions are entertained, respecting what infinite perfection requires or forbids him to do. That we can know nothing of God beyond what he has been pleased to reveal, is little, if any thing, more than an identical proposition. We proceed upon safe ground when our opinions are formed by a just interpretation of scripture, or by a legitimate deduction from well-established facts in the constitution and order of na-

ture. All beyond this is the region of conjecture, uncertainty, and impenetrable darkness.

The conceptions, which the human understanding is capable of forming, concerning infinity, are in most instances too imperfect and inadequate to enable us to draw positive conclusions from them. The most ingenious speculations of this sort are extremely unsatisfactory, and fail of producing complete conviction. In speaking of Dr. Clarke's celebrated argument, a priori, for the existence of God, from our conceptions of immensity and eternity, Dr. Reid remarks, "These are the speculations of men of superior genius; but whether they be as solid as they are sublime, or whether they be the wanderings of imagination in a region beyond the limits of the human understanding, I am at a loss to determine." "After this candid acknowledgment from Dr. Reid, I need not be ashamed, says Mr. Stewart, to confess my own doubts and difficulties on the same question." Is it not then presumptuous for us to pronounce with dogmatical confidence, that from the infinite perfection of his nature, the Divine Being must necessarily determine in this way or that way, according to our weak conceptions of fitness and propriety?

3. It is by no means certain that the ideas involved in the statement of this theory are applicable to the purposes and dispensations of God. It is taken for granted that the present system was chosen upon a comparison with other possible systems. How this can be proved, I confess I know not. To represent the Divine Being as deliberating upon the comparative advantages and disadvantages of an infinite number of different possible systems, and as the result of the comparison giving the preference to the present system, appears to be rather the work of imagination, than the dictate of sober reason. If I mistake not therefore, the statement of this scheme assumes what may well be refused, and which, if refused, cannot be extorted. Let the advocates of this theory first prove the preliminary assumption, that the present system was chosen upon a comparison of an infinite number of possible systems, and it will be time enough afterwards to assign the reasons why it was chosen in preference to every other.

Attentive reflection will satisfy us, that we know far less respecting the purposes and plans of Divine wisdom, than upon a superficial view we are apt to imagine. Our knowledge and conceptions are furnished by real existences. The exercise of our external senses first awakes the powers of the mind, and serves either directly or indirectly to excite the various thoughts of which the human understanding is susceptible. The imagination can make a new disposition and modification, within certain limits, of the materials thus furnished by the senses; but it is not in our power to form an idea, or combination of ideas, totally dissimilar to any thing which has previously come to our knowledge, and of which the elements are not furnished by the works of God. We have no faculty analogous to that by which the conception of created existences was originally formed, and consequently we cannot form any notion of the manner in which the Divine understanding was exerted, in originating the plan of the created universe, or of any of its parts. The formation and the execution of the Divine plan in regard to creation, are equally above the capacity and the comprehension of man. We have the power of modifying the materials which creative power has produced, but we have no creative power, nor can we form any notion how creative power was exerted, in producing all things out of nothing. It will be apparent therefore that we cannot, from the manner in

which our imaginations are employed in relation to actual existences, infer any thing with certainty, in regard to the manner in which the Divine understanding was exerted, in forming the conception and plan of things which had no existence.

The theory of Optimism is founded on an unphilosophical and superficial view of the causes of natural phenomena, and of the nature of the connexions which we observe to exist between different events. This charge I hope to substantiate by the following remarks. From the constancy and uniformity which we witness in the succession of natural events, we are led to consider certain connexions and tendencies as necessary in the things themselves, independently of the appointment and immediate efficiency of God. This erroneous view we carry along with us, when in our imaginations we form conceptions of other worlds and systems. We ascribe to them certain laws, connexions, and tendencies, similar to those with which observation has supplied us; and to complete the delusion, we consider the Divine Being as proceeding in the same manner—as forming notions similar to our own of different systems, having various laws, and connexions, and consequences, inherent and necessary, separate from any determination and efficiency of his respecting them. When it is supposed that God views this as the best possible system, the supposition implies that he regards certain connexions and tendencies as necessary in the nature of things, apart from any determination of his concerning them. If the foregoing statement be correct, which I think no person who reflects attentively upon the operations of his own mind will deny, it will follow that the theory we are considering is a mere delusion of our imaginations. That the connexions and tendencies which we observe among natural events are not owing to any supposed necessity in the nature of things, but to the will and operation of God, must be evident to every person upon the slightest reflection. And it is equally evident that in speaking of different possible systems as better or best, the mind proceeds on the contrary supposition;—a supposition which cannot without the greatest absurdity be ascribed to Him who ordained the constitution of nature, and whose immediate operation secures those connexions and tendencies which we foolishly attribute to necessity and the nature of things.

A delusion, somewhat resembling the preceding, is involved in the arguments advanced in favour of this scheme from the nature of the determinations of the human mind. The manner in which human choice is directed and regulated is a legitimate and becoming subject of inquiry; and it is readily admitted that in all instances our choice is founded upon reasons real or supposed; but that the present system of the universe was chosen in a manner perfectly analogous to the way in which we choose one object in preference to others, is by no means evident. Our determinations proceed upon the supposition of the separate and independent existence of those objects to which they relate, and of the stability and permanence of the laws of nature which God has ordained; and in most instances at least, they are influenced by events and circumstances which are independent of us, and over which we have no control. But nothing of all this can be said of the determinations of God. He was not influenced by any thing extrinsick. Nothing existed separate from himself, by which his purposes could be influenced or modified. To make the cases at all analogous, so that the laws which belong to the one may be legitimately referred to the other, it is necessary to have recourse to the nature and fitness of things, ac-

ng to which it is supposed that Divine determinations are inced and regulated. As this irs to be nothing better than a idless imagination, it unavoidfollows that no conclusion can rly drawn from the nature of n choice, to prove the necesor the reasons of the Divine minations.

An unanswerable objection st the theory of Optimism is, y ascribing to goodness or beence the peculiar characteris- of justice, it confounds all our al conceptions and language, ation to these different attri- . The most accurate and enned moralists have, with great ness, distinguished between and pointed out the remarkpeculiarities of each. The ex- of justice is necessary and pensable. That is not pro- speaking an act of justice, may be omitted without ine. Hence it is that the rules stice among men may be laid with precision, and enforced mpulsion. On the contrary, of pure beneficence are left me measure to our own will, when they are not enforced by claims of justice, gratitude, ty, nor enjoined by the coms of a superior, they are alfree. "The rules of justice," Dr. Adam Smith, "may be ared to the rules of grammar: ules of the other virtues, to the which criticks lay down for ttainment of what is sublime elegant in composition. The ire precise, accurate, and insable. The other, are loose, , and indeterminate." "And this is founded, says the same r, that remarkable distinction een justice and all the other virtues; that we feel ours to be under a stricter obligato act according to justice, agreeably to friendship, chaor generosity; that the pracf these last mentioned virtues seems to be left in some measure to our own choice, but that, somehow or other, we feel ourselves to be in a peculiar manner tied, bound, and obliged, to the observation of justice."

The theory of Optimism confounds these obvious and universally recognised distinctions, and attributes to the exercise of pure beneficence the language and maxims which apply only to justice. That the creation of the world and the communication of happiness to created beings were acts of beneficence, of mere goodness, as distinguished from justice, no person perhaps will directly deny; yet they are not unfrequently spoken of as acts of justice, in the confused and shuffling phraseology which is used by some writers on the subject. "Publick or general justice," says Dr. Maxcy, "respects what is fit or right, as to the character of God, and the good of the universe. In this sense, justice comprises all moral goodness, and properly means the righteousness or rectitude of God, by which all his actions are guided, *with a supreme regard to the greatest good.*" Accordingly, this author does not scruple to apply to justice, when thus used as synonymous with benevolence, the language and ideas which belong to justice, in its ordinary and legitimate acceptation. Justice, considered in this view, he says, *forbids, requires, is satisfied, is done to the universe*, &c. To assert directly that *benevolence requires* that God should promote the greatest good of the whole system, would be an inconsistency too gross to escape detection. To keep out of view the incompatibility of their notions with the common judgment and language of mankind, it is found necessary to substitute justice in some shape or another, in the room of benevolence; and by this dexterous management it is possible to give some degree of plausibility to

statements, the absurdity of which would be perfectly manifest, if stated in precise and ordinary terms. From the same cause proceeds the frequent use of the words fitness, suitableness, propriety, with others of a like nature, in reference to acts of Divine goodness. It is possible to connect these terms, without palpable absurdity, with the supposed necessity of the Divine determination to that which is best. This cannot be done with benevolence. According to the universal notions of mankind, its exercise, when not enjoined by a superior, is perfectly free, directed by sovereign pleasure, not by necessity of any kind.

These remarks are, I think, confirmed by the declarations of Scripture. In the communication of gifts and benefits to his creatures, God is uniformly represented as being influenced and directed, not by necessity, but according to the good pleasure of his will. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Such passages have commonly been understood to teach that the exercise of goodness and grace does not proceed from any necessity in the Divine nature, and also, that it is directed and regulated by his mere good pleasure. This interpretation seems to be justified by the consideration that similar language is never applied to justice. These different attributes are thus uniformly distinguished according to their peculiar nature, and in a manner perfectly agreeable to the essential judgments of the human understanding. It is a peculiar infelicity, then, under which this theory labours, that it cannot be maintained without confounding those things which are so accurately distinguished by the common language and understanding of all men, and by the infallible declarations of Scripture.

5. A great and obvious objection to this scheme is, that it is hardly reconcileable with a belief in the omnipotence of God. It has been the common belief of Christians, in conformity, as they thought, with Scripture, that the power of God can accomplish any thing which does not in its very statement involve a contradiction. But it certainly involves no contradiction to say that the number, the perfections, and the enjoyments of created beings might be greater than they are; and "as far as human eyes can judge," says Dr. Johnson, "the degree of evil might have been less without any impediment to good." —"Surely a man should have spoken more cautiously of Omnipotence, nor have presumed to say what it could perform, or what it could prevent. I am in doubt whether those who stand highest in the scale of being, speak thus confidently of the dispensations of their Maker. I will venture to admonish him to spend his time, not in presumptuous decisions, but in modest inquiries, not in dogmatical limitations of Omnipotence, but in humble acquiescence and fervent devotion."* It grates upon the ear of piety to be told that the existence of evil is unavoidable in the best possible system, and that the present system includes the greatest amount of good which the power of God can effect.

It has been said that if the ne-

* I have great pleasure in referring the reader to Dr. Johnson's Review of Jenyn's Origin of Evil,—a work exhibiting his usual strength of thought and splendour of language, and containing one of the best specimens to be found, perhaps, in any language, of the legitimate use which may be made of ridicule and irony in exposing the rashness and presumption of gratuitous speculations.

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. V.—*Ch. Adv.*

wisdom and power, there is one best? Have we comprehension sufficient to see this, and therefore to say it? It seems to me that a demonstration might be given to the contrary. The whole system of creation is either finite and temporal, or infinite and eternal. If it be finite, it seems absurd to say that it would not be made better by being made larger and similar; and if it was not from eternity, it might have been made many thousands of years sooner. If on the contrary, it be infinite and eternal, the possible combinations of an infinite system are truly infinite, and there cannot be a best. The patrons of this scheme, when pressed with these difficulties, have recourse to what they should have begun with, the incomprehensibleness of time and space, and say that we cannot apply any of the ideas of sooner or later to eternity, or larger or less to space. The impossibility of uniting infinite to definite qualities, should have prevented them from saying, that of all possible systems infinite wisdom must choose the best."

STATE OF RELIGION IN FRANCE.

We have very recently received the subjoined letter from Professor Hodge, of the Theological Seminary at Princeton. We are not able to account for the length of time which elapsed after this letter was written, before it came to our hands. Still, we think it will afford a better *general view* of the state of religion in France, at the present time, than has hitherto, so far as we know, been given to the publick—It is on this account that we publish it. We are persuaded that the information it contains will be gratifying to many of our readers; and we regret that we cannot make room, in our present number, for the whole of the communication.

Professor Hodge is now at the University of Halle, in Saxony; and we hope shortly to receive from him a communication, relative to the state of religion in Germany. Through his instrumentality, an exchange of the Christian Advocate for the *Archives du Christianisme*, has been effected. And since his residence at Halle, he has been the medium through which we have received a request from Professor Tholuck, of that University, for an exchange of our miscellany, for one in which he is concerned as a conductor and principal writer. From these exchanges, we anticipate much gratification to ourselves, and much useful and interesting information for our readers.

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Paris, January 17th, 1827.

Reverend and Dear Sir,—I have not forgotten the request which you made when I was about leaving America, that I would make some communication to you of the state of religion in the several places which I might visit. I feel every disposition to comply with this request, but am at the same time very sensible of the difficulty of obtaining any information of general interest, upon which implicit reliance can be placed. I have had, of course, little opportunity of learning much from personal observation; but I have endeavoured to obtain, from well informed gentlemen, what knowledge I could, as to the state and prospects of religion in this interesting country.

The first impression of a Protestant, who has never been in a Catholick country, upon entering France, is certainly of no very favourable character. The Sabbath is so openly violated, the service of the chapels has so little of the spirit of genuine Christianity about it, that the stranger looks around him in vain, for those evidences of piety with which he was familiar in his own country. It is obvious, however, that conclusions drawn from such general and superficial v cannot be relied upon. And a all that is obviously evil, he c fail to observe some things, which Protestants themselves derive useful lessons. One circumstances of this natur which I am particularly stru the attention which is paid religious instruction of chi In the first Catholick chapel I entered, I saw nearly two dred boys, in companies of fifty each, reciting their less the priests or their assi These lessons were repeate the utmost fluency, and the ers appeared to take the gr pains, to explain and enforce their pupils the import of wha had learned. This was at E —at Rouen and Paris I hav nessed similar exhibitions zealous attention devoted t subject.

The first Sabbath which I in France was at Rouen. M I had heard of the little r paid to this sacred day in Cat countries, I was not prepared it so utterly disregarded. only were the shops generally but the markets were cro workmen were engaged in usual occupations; and in scarcely a single indication w sible that it was the Sabba went in the early part of the the celebrated cathedral, wh said to be one of the finest g structures in the kingdom. commenced by William the queror. Its painted windo lofty roof, its long aisles, and rable appearance, are very imp to one who has never seen any but the modern and simple e of our own country. There v great number of ecclesiastick gaged in celebrating mass. audience was small, and the g portion of the persons prese not appear to be attending service, but were scattered ov church, kneeling before some i

silently repeating their prayers. It was with far different feelings that I attended the service in the Protestant church. Here every thing was so simple—so much like what I had always been accustomed to, that I scarcely felt myself in a strange land. The audience did not exceed three or four hundred. I took the liberty of inquiring of the pastor, the extent of his charge. He told me there were about 1200 French Protestants in Rouen, and from 300 to 400 Scotch. This is a small proportion of the 81,000 inhabitants, which the city contains. The Scotch are principally connected with the manufacturing establishments in the neighbourhood. They have no pastor; but they meet every Sabbath afternoon for religious worship. On the day which I spent in Rouen, a clergyman of the church of England preached to them.

You cannot easily imagine the excited feeling with which the stranger approaches the capital of France. If he enter it from the west, he cannot fail of having his expectations more than realized. It so happened that I arrived in the evening, when every object, half discerned and half imagined, made an impression on my mind; much stronger than I had permitted myself to anticipate. But it is no part of my design to attempt to describe a city which has been the subject of so many volumes, and with which you are already so well acquainted. I shall confine myself to mentioning the few facts, relative to the state of religion, which I have been able to collect.

It is said that there are somewhere about 30,000 Protestants in Paris. They have two churches, the larger of which has three pastors—the smaller only one. These belong to the Reformed church. The Lutherans have a distinct establishment, and are provided with two pastors. While speaking of the places of Protestant worship, it may be proper to mention those which are allotted to the English and Americans. The British ambassador has a chaplain attached to his suite, who preaches in the morning in the Ambassador's Hotel, to an audience of several hundred persons, and in the afternoon he preaches at the Oratoire (the French Protestant church). This gentleman, I presume, would not consider himself complimented, by being thought to belong to the evangelical party. The Rev. Mark Wilks, preaches regularly every Sunday, to an American and English audience. His room, which will accommodate 2 or 300 persons, is generally well filled. Mr. Lewis Way, with whose history you are acquainted, has purchased a very handsome hotel, formerly the property of a French nobleman, the largest room of which he has fitted up as a chapel. This is the most beautiful private chapel I have ever seen. Mr. Way preaches here both morning and afternoon. His sermons are remarkably energetick, and distinguished by a fervent spirit of piety. He seldom, I believe, fails to allude to the state and prospects of the Jews, and the coming of the millennium, which he apprehends is just at hand. Upon these subjects, his opinions are considerably in advance of those commonly entertained, on our side of the Atlantick.

From the account which I have just given, you will perceive that there is no deficiency, as to places of Protestant worship. And I am happy to say, they are all well attended—Some of them frequently so crowded, that I have found considerable difficulty in procuring a seat. And if the sincerity of worshippers can be judged of by their demeanour in church, the comparison of the Protestant churches of Paris with those of America, would not be very disadvantageous to the former. Little, however, I admit, can be learned, as to the state of

real piety among a people, from mere serious and devout manners in a place of worship.

Paris is the heart of France—the centre of knowledge and influence. It is here, therefore, that the Protestants have organized societies, analogous to those which have been put into operation in other parts of the Christian world. With the Bible society you have been long acquainted. According to its last report, its receipts were about 6000 dollars; and it has, I am informed, about one hundred auxiliaries. This institution excites the greatest interest throughout the country. Mr. Wilks told me, he has known many persons rise at two or three o'clock in the morning, and walk nine or ten miles, to attend the meeting of one of its auxiliaries. By law, the society is bound to confine its distribution of Bibles to Protestants. It is, therefore, only as private Christians, that those who are zealous for the circulation of the word of life, can promote this object among the Catholicks. In such cases, the Catholick version is always preferred; which is said to have been faithfully and ably executed by its author; but it has, in some points, been considerably altered since his time. The Tract Society of Paris has been very efficient, during the few years which it has been established. The average number of tracts which it annually distributes, is about two hundred thousand. The Missionary Society is of a more recent date than the Bible Society; but appears to excite an almost equal degree of interest. The quarterly journal which it publishes, contains not only an account of the proceedings of the Society itself, but a summary of missionary intelligence, from all parts of the world. This institution has a school under its charge, at Paris, designed for the education of missionaries. There are at present, seven or eight scholars in this establishment. The superintendant is spoken of in the highest terms, for his piety and learning. The monthly meeting for prayer is regularly observed in Paris: and I have seldom attended any meetings of the kind, where more interest in the great objects of the missionary enterprise was manifested. With respect to Sabbath schools, little has as yet been accomplished. There are two in Paris, and perhaps about fifty in other parts of the kingdom. A society has been recently organized to promote their establishment. Attention having once been called to this interesting subject, there is little doubt that the benefits of religious instruction will be rapidly disseminated.

It is conjectured that there are at present between 1,500,000 and 2,000,000 Protestants in France. The organization of their churches is, in all essential points, similar to our own. Each congregation has its consistory, which is composed of the pastor or pastors, and from six to twelve lay members, chosen from the number of those who pay the greatest amount of taxes. The consistory chooses the pastor, when a vacancy occurs; but this choice must be confirmed by the government. One consistorial church is allowed by law, for every six thousand souls; and five consistorial churches form a synodical district. As the Protestant population is often very widely dispersed, there are several congregations attached to the same consistorial church. Every synod, or as they are more commonly called, every consistory, (as this name answers both to our session and presbytery) has a permanent President, and is composed of a pastor and layman, from each congregation. Some years since, it is said that a large portion of the Protestant ministers, openly professed Socinian doctrines. At present, there are very few who make this open avowal, and a considerable proportion is considered as be-

longing to the decidedly evangelical party. The number of ministers is about 500. There is a theological publication under the patronage of each of the parties, into which the church is divided. The evangelical work is *The Archives du Christianisme;* the other *The Revue Protestante.* The former has 1200, the latter from 3 to 400 subscribers—This is a very pleasing fact. The *Archives* are said to have a more extensive circulation than any periodical work in France, above a newspaper. The Rev. Mr. Monod, junior, who is the editor of this work, expressed to me his desire to exchange the Archives, for the Christian Advocate; and for this purpose he has put into my hands for you, a complete set for the last year. These I will send by the Packet of the first of February. If you approve of the exchange, you can send your numbers regularly to his address, which you will find below, and he will send his to your agent in New York, if you will be kind enough to let him know the direction. I have no doubt you will be much pleased with this publication; not only on account of the spirit which pervades it, but also for the ability with which it is conducted. Besides these regular publications, the friends of religion are constantly publishing small religious works, and disseminating them to every part of the kingdom. The press, therefore, in France, is not idle, in reference to the cause of religion; and its influence is as beneficial as it is extensive. I was much struck, in looking over the shelves of a single bookstore, to see how many excellent works had been translated from the English. Scott's Force of Truth, Scott's Essays, Doddridge's Rise and Progress, Paley's Evidences, Erskine's Evidences, Erskine on Faith, are a few of the number which now occur to me. You will be pleased to hear that Mr. Monod has undertaken the herculean task, of translating Scott's Commentary. For this work he appears eminently qualified. For although a native of Paris, he has spoken English from his infancy; and he seems to have his heart imbued with the same doctrines, and the same spirit, which pervade the work he has undertaken to give to his Protestant countrymen. The Gospel of Matthew is already nearly through the press, and will shortly be published. The success of this undertaking is not altogether a matter of certainty, since, without considerable patronage, it is impossible that so expensive a publication can be continued. But as there are at present 500 subscribers, and as assistance is furnished from England, it is to be hoped that this important effort will not fail.

(*To be concluded in our next.*)

GERMAN THEOLOGY.

Almost ever since our editorial labours commenced, we have been wishing to obtain a compendious view of the Theology, or to call it by its proper name, the Infidelity, of the German Biblical criticks, Theological professors, writers and preachers. We have the prospect of obtaining this desideratum, before long, from Professor Hodge, as we have already intimated; but in the mean time, we think that useful information may be imparted to a number of our readers, by the following extract from the Eclectic Review, for July last.—We must not omit to mention, that the tide of infidelity in Germany appears to be turning. Men of the first distinction for talents and erudition, and of eminent and fervid piety, have lately appeared as the defenders and advocates of the doctrines of the Protestant reformation—Professor Tholuck is of this number; and men of a similar character appear to be rising up in various parts of Germany. The preach-

ers of evangelical truth are manifestly increasing; the general distribution of the Sacred Scriptures contributes important aid; and in some places, a revival of pure religion, affords to all who love the truth as it is in Jesus much encouragement.

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"Within the last forty years, infidelity has assumed a disguise which some beings who believe and tremble, have, no doubt, lauded as very clever and ingenious. In Protestant Germany and the neighbouring countries, it has put on the gown and the ruff; its children and servants have been saluted as *summe venerandi*, and they have sat down in the dignity and influence of university chairs and parish pulpits. They are, therefore, decked with the name of Christian; they are held to be the children of the Reformation; they are professionally of the Lutheran or of the Calvinistic communion; they are pastors and professors of divinity, profound scholars, able critics, and distinguished authors.

"The outline of their scheme is this:—That the moral contents of the Bible are a Revelation from God, in the same sense in which all intellectual proficiency and practical improvements are gifts of Divine Providence.—That the book of Genesis is a collection of the earliest traditions concerning the origin and primeval history of the human race, containing some facts, but mingled with much allegory, mythology, and fable.—That the institutions of the Israelitish nation were the admirable inventions of Moses and his coadjutors, the claim of a divine origin having been cleverly assumed, and ably sustained, to obtain the credit and obedience of a barbarous people.—That the prophets were the bards and patriotic leaders of their country, warmed with the love of virtue, roused by the inspiration of genius, using the name of the Lord to arouse torpid and selfish minds, and having no other insight into futurity than the conjectures which were suggested by profound political views, and by access to the secrets of camps and cabinets.—That Jesus was one of the best and wisest of men, possessing peculiar genius and an elevation of soul far above his age and nation.—That, seeing his countrymen sunk in ignorance and superstition, and apprized of the depravity of the idolatrous nations, he formed the grand conception of a pure, simple, and rational religion, founded on the Unity of the Godhead, enjoining universal virtue, having as few positive doctrines and outward institutions as possible, and, therefore, adapted to all times and all countries.—That, in order to accomplish his purpose the more readily and safely, he entered into a temporary compromise with the popular opinions and phraseology, assuming to be the Messiah whom the nation expected, and applying to himself various passages of the prophets, such as were calculated to excite the highest veneration.—That, by superior natural science, and by dexterously availing himself of fortunate coincidences, he impressed the bulk of the people with the belief of his possessing supernatural powers,—an artifice very excusable on account of its benevolent and virtuous motive.—That, by the envy, revenge, and selfish policy of the Jewish ecclesiastical leaders, he was condemned to die: that he was fastened to a cross, but (in consequence, perhaps, of previous management by some friends in power) was not mortally hurt; that he was taken down in a swoon, and laid in a cool and secluded recess within a rock, where, by the skill and care of his friends, animation was restored.—That, when recovered, he concerted measures with his confidential adherents for carrying on his noble and generous views; that, from a secure retire-

ment, known to only a very few of his most intimate disciples, he directed their operations; and that, in a personal interview near Damascus, he had the admirable address to conciliate Saul of Tarsus, and persuade him to join the cause with all the weight of his talents.—That he probably lived many years in this happy retirement, and, before his death, had the pleasure of knowing that his moral system was extensively received, both by Jews and by men of other nations.—That this religion, though a human contrivance, is the best and most useful for the general happiness of mankind, and therefore ought to be supported and taught, at least, till the prevalence of philosophical morality shall render it no longer needful.

"Such a system as this is held boldly and throughout by some, and by others in various degrees of approximation. They go under the denominations of *Rationalists*, *Neologists*, and *Anti-supernaturalists*; and we have been informed that other terms are employed to express, like the nomenclature of a West Indian population, the different shades and hues of this belief or non-belief. We may remark, by the way, that the former of these appellations is very unhappy, and ought to be strenuously protested against. It implies a concession which we regard as false and injurious; it dishonours the inestimable gift of God, which distinguishes from the brutes, and on which alone accountableness and religion can rest; it pays a most unfair compliment to persons who are far from deserving it, but who are eager to avail themselves of it; and it encourages the idea, that those who hold what we believe to be the genuine doctrines of Christianity, are the maintainers of a system which will not stand the test of thorough investigation.

"Were any rational and impartial inquirer to go through the Neological scheme with due scrutiny, he would be able to demonstrate its utter incongruity with the facts that are acknowledged,—its irreconcileableness with the records on which it is built, and whose authenticity and sincerity it affirms. He would show that, by the multitudes of most singular and opportune conjunctures of extraordinary though natural phenomena, which it lays down for its positions, and without which it cannot be sustained for a moment, it admits a series of fortuitous events, whose occurrence and combination are infinitely less credible than the simple miracles declared in the Scriptures; and finally, that it is overthrown by the external evidences in favour of a Divine revelation, as treated by many well-known authors.

"The most celebrated supporters of this system, in some or other of its gradations, are believed to be, or to have been, Paulus, Eichhorn, Eckermann, Gesenius, the author of the Hebrew Lexicon, Gabler, Wegscheider, Brerschneider, Van Hemert of Amsterdam, Schiller the late dramatist and historian; and to these we fear we must add Heinrichs, Niemeyer, and Schleiermacher, the Author of *A Critical Essay on the Gospel of St. Luke*, which has been translated into English, and of which we hope shortly to take further notice. These writers have certainly rendered useful services to the cause of Bible-learning. In numerous dissertations, essays, and commentaries, they have contributed stores of Oriental and Rabbinical attainments to the illustration of history, allusions, and phraseology, in both the Old and New Testaments. It is especially worthy of observation, that, in their bringing out of the grammatical sense of the Christian Scriptures, they frequently state certain opinions and persuasions *as entertained by the Apostles*, which are no other than the GREAT DOCTRINES of religion, as held by the orthodox

churches of ancient and modern times. These are, the ascribing to Christ of those attributes which are peculiar to Deity; the assertion of an expiatory design in the sufferings and death of Christ; the referring of all events to the decrees and providence of God; the reality and necessity of Divine influence, in order to true holiness in principle and action; the existence and temptations of wicked spirits; and the immediate happiness or misery of the human soul on its separation from the body. It is to be observed, that, in making these statements, the Rationalist interpreters are most careful to avoid the declaration of *their own* belief; they appear to keep ever in view the character under which they write, that of *mere narrators* of what were the opinions of other men, in a distant age. But it is obvious, that this very character, this confinement to the bare construing of the text and the cold assertion of its meaning, this very indifference (whether real or affected) to that meaning, and all united with the admitted skill of the writers, in all the critical requisites, renders their *testimony* of great value. Nor should we forget one consideration more: that, if these interpreters had followed their own *evident* bias, they would have given a sense to each passage, of a very different character from that which they have done. As, when Porphyry and Julian, and the malignant Jew who wrote the *Toldoth Jesu*, admit the reality of our Lord's miracles, but satisfy themselves by referring them to magic as the cause, we feel the value of their testimony, but are unmoved by their arguing; so, in this case, we accept the depositions of enemies to evangelical doctrines, that those doctrines *were believed and taught by the Apostles*, while our feelings towards the authors of the depositions are those, not of approbation, but of strong censure and deep pity.

"The Latin writings of Koppe and his continuators, of the younger Rosenmüller, Schleusner, and Kuinöl, have been the chief instruments in making Englishmen, to a limited degree, acquainted with the existence and opinions of this school of spurious theology; and the intercourse of our Bible Societies has brought, more effectively than any other method was likely to have done, before the mind of Christians in general, an exhibition of the evil itself, and of the means by which Divine Providence is, we trust, counteracting it. But the Latin works of the authors just mentioned, (of whom the latter two are narrators, not supporters, of the system, and E. F. C. Rosenmüller appears, by the more recent publications of his Scholia, to have relinquished it,) and of some who are less extensively known among us, do not amount to a complete exhibition of the case. It is in the vernacular writings of the authors referred to, that we must seek for the full exposition of their opinions, and the application of those opinions; and it is in the vernacular writings also of some of their countrymen, that we can obtain their best confutation. It is our earnest wish, that the lovers of truth and of really free and rational inquiry, would do all in their power to promote the study of the German language in our own country; we are persuaded that it would be found the best way of making the poison inefficient and the antidote successful."

Review.

Review of the fifth Article in the British Quarterly Review, published March, 1827, which exhibits the following title:—

"1. *Voyage of His Majesty's ship Blonde to the Sandwich Islands, in the years* 1824—1825. *London.* 1827.

"2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826."

(*Continued from p.* 421.)

In regard to the cultivation of the Sandwich Islands by the natives, which the Reviewer thinks the missionaries discourage or prevent, the statement of Mr. Loomis ought to be known and credited. He affirms that the missionaries have often inculcated industry, as well as obedience to rulers; and that the time which the natives now spend in schools and religious exercises, is certainly not more than they used to spend, before the arrival of the missionaries, in absolute idleness, or in useless or vicious sports. But in the matter of cultivation, real difficulties exist; and those who have most carefully attended to the subject, are satisfied that the usual native cultivation is, in general, the best for the Sandwich Islands. Mr. Chamberlain was an excellent practical farmer in America, and went to the islands chiefly with a view to instruct the natives in agricultural operations. But the British missionary committee advised his return to the United States, because it was inexpedient for him to be employed as had been intended. The taro is the principal vegetable cultivated, and it must be cultivated much in the way which has always been practised by the islanders. The plough has been introduced to a small extent. The missionaries have broken one yoke of oxen, and have showed their use in ploughing; and have also trained a horse to the draught. The natives have likewise begun to break some cattle of their own to the yoke; but cattle are not yet plenty. Sugar and cotton have been introduced, and their cultivation begun, by the foreigners who are not missionaries. It certainly ought to be kept in mind, when industry at the Sandwich Islands is the topick discussed, that the influence of a tropical climate and barbarous manners, render idleness and laziness obstinate evils, which admit only of a gradual remedy—perhaps never of a perfect cure.

In page 439 of the Review, we find the following sentences, in reference to the missionaries. "They hold out to their disciples little or no encouragement, either by precept or example, to industrious habits. The shoemaker who may have left his stall, and the tailor who has escaped from the shopboard to commence evangelical preaching, would think it degradation to instruct these poor islanders in the use of the awl and the needle." It will be perceived that the assertion in the first of these sentences is directly falsified by the statement of Mr. Loomis; and Mr. Stewart has sufficiently shown, how groundless is the pitiful insinuation that the missionaries are men destitute of liberal knowledge. But it would seem as if the Reviewer was infected with a foolish pride, exhibited by many of his countrymen, which affects to look down on those who have ever practised a mechanical art, whatever rank they may attain in after life. We, on the con-

trary, with our uncourtly republican notions, think the more highly of a man, if he has risen, wholly by his own merit, from an humble to an elevated station. We consider this as the most unequivocal test of talent and virtuous exertion; possessions infinitely more valuable, in our estimation, than high birth or noble blood—

"What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards."

We have always admired the retort of that Pope, who, when he was reproached with being the son of a swineherd, replied—"Yes, I am the son of a swineherd, and yet I am Pope. But *if you* had been the son of a swineherd, you would have been a swineherd *yourself*." When sneering at shoemakers and tailors, the Reviewer would have done well to recollect that Mr. Gifford, the first editor of the Quarterly Review, after having been a cabin boy, was a shoemaker till his twentieth year; and that he, nevertheless, acquired a literary fame which none of the present writers for that journal seem likely ever to obtain, and gave it a reputation and an authority, which it has been rapidly losing, ever since it has passed into other hands. In the spirit of the expressions on which we animadvert, the Reviewer, it seems to us, must think that the Apostle Paul ought at least to have *taught* tent-making, as well as to have used it occasionally for his own support. We are glad to be able to state, on the authority of Mr. Loomis, as well as from other information, that the wives of the missionaries have taken the business of tailoring off the hands of their husbands, and have taught no inconsiderable number of the natives to make their own clothes. As to shoemaking, there is, at present, little demand for it at the Sandwich Islands. Leather is scarce, ready made shoes are brought in abundance to the islands by the ships them, and the natives c all they want, by an exc them of the natural produ islands, with much great tage to themselves, tha number of them should practise the art of shoema

Mr. Stewart has justl the ignorance of the Revie deavouring to show that t ly winds, which prevail at wich islands, might have the original inhabitants Asiatick islands—But M forborne to say, what we palpably evident, that the forgot, or else never knew Asia which lies east from lies west from the Sandwic and of course that "the *easterly* winds" which these islands, mus' come American, and not from t ick continent. That su fact, the Reviewer might informed, by any sailor to the crew of the Bl view of the all but incred der or ignorance exhibit instance, and of the profe tation of a text of Scriptur not to be found in the Bible for ourselves, little doubt the Reviewer represented art as saying that the Jewis began *at noon*, there was tion to hint at the ignoran S. The Reviewer prob posed that such was the J stitution and usage; an ought, therefore, to mak the allowance which is when he is considered as posing Mr. S. to be as ig himself.

As long ago as the mon last, we expressed our c that Mr. Ellis would be expose in Britain, the sla falsehoods of the Quarterl in relation to the Americ aries. This work we pe been accomplished—we p Mr. Ellis, although we ar

at the publication is avow-
It also appears from a note
se of the last number of the
y Review, which has with-
days reached this country,
Ellis has addressed a let-
e Reviewers, in which he
n, as Mr. Stewart has told
ick here, that the letter
irports to have come from
forgery. The Reviewers,
insist that the letter did
n the Sandwich islands to
of the Blonde, and that
nd they still believe it to
ie. It will be recollected
Stewart has said, that it
ble the forger of the letter
ve persuaded Boki to put
to a paper, in regard to
nts of which he was igno-
eceived—And such proba-
een the fact.
e whole, the missionary cause, we are persuaded, will not lose but gain by the attacks which have recently been made upon it by profligate foreigners at the Sandwich island, and by scarcely less profligate Reviewers in Britain.

These attacks have called forth a defence, and the world's eye has, in consequence, been directed to the controversy; and the exposure of the misrepresentations and chicanery in which the enemies of evangelical missions have indulged, and which were necessary to give even the semblance of justice to their cause, will powerfully turn the tide of publick sentiment against them, and in favour of those benevolent and devoted men, whose pious labours, under the divine blessing, are elevating degraded heathen to all the blessings of civilization, and to all the high hopes and expectancies of sincere believers in Christ.

HORT NOTICES OF RECENT PUBLICATIONS.

DISCIPLINE, OR HINTS ON ULTIVATION OF INTELLEC- AND MORAL HABITS; *ad- particularly to Students ology and young Preachers. enry Foster Burder, M.A. er. Printed by Flagg & . 1827. pp.* 126.

eat little volume is replete nd, seasonable, and pious young preachers and stu- theology. It contains no- ich can be considered new, little in the way of rea- r discussion; but it embo- small space, much valua- ical matter, expressed in a ous, pleasing style, and with quotations from many nd distinguished authors. ice given is such as, in ge- e entirely approve; both lates to intellectual and nprovement. It is a book nnot fail to produce a sa- ffect on the serious, candid mind, and will be a convenient manual for students of theology. It is pleasing therefore to observe, that a handsome edition of this little work has just issued from the Andover press, which deserves much praise for the service it has rendered to literature in this country, and for the neat and accurate manner, in which the typographical part has been executed.

This small volume, together with Dr. Miller's late work, ON CLERICAL MANNERS AND HABITS, ought to be in the hands of all young men, who are preparing for the gospel ministry. And as there is no doubt, that the little volume now under consideration will fall into the hands of the students of the important theological institution where it has been reprinted; so it is gratifying to learn, that the Rev. Dr. Codman, of Dorchester, already so favourably known to the publick for his liberality, has pre-

sented one hundred copies of this work to the Theological Seminary at Princeton, for the benefit of the students at that place. We trust that it will come also into the hands of all our young clergymen, as its contents relate as much to the pastor as the student. This work consists of three parts. The following are the subjects treated, and proposed in the form of counsels, or advice.

PART I.

Cultivation of those Intellectual Habits which will facilitate the acquisition of Knowledge.

1. Form a correct estimate of your own powers.
2. Regard study not only as it bears on future pursuits, but as it promotes the improvement of the mind.
3. Give an undivided and vigorous attention to every intellectual pursuit.
4. Attain precise and clear ideas on every subject.
5. Discriminate between true and false reasoning.
6. Acquire the habit of strict and diligent investigation.
7. Use the assistance of others, but not so as to supersede your own efforts.
8. Be desirous to have your defects pointed out.
9. Form a judicious plan of study, and prosecute it diligently.
10. Guard against such mental habits as may be prejudicial.
11. On all subjects aim to arrive at general principles.
12. Be able to express the result of your inquiries in your own words.

PART II.

Cultivation of Mental Habits with a view of the communication of Knowledge in the Christian Ministry.

1. Importance of still pursuing plans of improvement, after terminating the course of academick study.
2. The course of study to be pursued in the earlier stages of the ministry.
3. Best method of conducting direct preparation for the pulpit.

PART III.

Cultivation of those Moral Habits which relate to the discharge of Pastoral Duties.

1. Reflect on the importance of personal religion.
2. Aim at purity of motive.
3. Repress feelings of vanity and pride.
4. Make the grand points in religion prominent, in your discourses.
5. Aim at seriousness and earnestness of manner.
6. Let a deep sense of responsibility secure fidelity.
7. Discriminate between the two great classes of characters.
8. Make pointed appeals to the heart and conscience.
9. Do not aim unsuitably at originality.
10. Study the best way of access to the heart.
11. Derive benefit to yourself from the subject on which you are about to preach.
12. Attach due importance to the devotional parts of worship.
13. Desire and expect success.
14. Depend on the influence of the Spirit.
15. Adopt the best methods of conveying religious instruction to the young.
16. Regulate on just principles the time devoted to pastoral visits.
17. Cultivate spirituality of mind.
18. Cultivate zeal for the interests of religion at home and abroad.
19. Propose the character of Paul as your model.
20. Guard against a party spirit.
21. Do full justice to other ministers.

22. Limit your pursuits in literature and science.

23. Let not publick engagements detract from private devotion.

24. Guard against levity.

25. Cherish the strictest purity.

26. Cultivate a delicate sense of honour.

27. Remember the importance of discretion.

28. Be courteous.

29. Be punctual.

30. Do not hastily abandon a station of usefulness.

RIGHTEOUSNESS THE SAFEGUARD AND GLORY OF A NATION. *A Sermon preached in the Representative Hall, at Indianapolis, Indiana; December 31st, 1826; by Baynard R. Hall, Principal of the State Seminary, Bloomington. Published by request. Smith & Bolton, Printers.* 12mo. *pp.* 23.

With a copy of this sermon we received the following communication from the author.

"The history of this sermon is briefly this—At the suggestion of one of our senators, a trustee also of the State Seminary, who furnished the text, I prepared and preached the sermon—It was heard with attention, and the next day a request was made for its publication, by a committee on behalf of a very considerable number of both houses. Its printing followed. As however I was absent from Indianapolis at the time of its publication, the sermon appears with numerous typographical errors, and in a very insignificant form—I leave you, sir, to decide whether the appearance and the sermon are mutually worthy of each other."

The typographical dress of this discourse is certainly not calculated to recommend it. The errors of the press, which are numerous, afford the principal cause of complaint; and they are, as every one knows who has had occasion to complain of them, not a little vexatious—much more so, we believe, to the author than they commonly are to the reader. An author is apt to think they will injure his production far more than they commonly do. When we see a man in a slovenly dress, the first impression may be to his disadvantage; but when he begins to talk, if we find he is very sensible, and interesting, and instructive, his dress is soon but little regarded. It is the very same with a book, or a pamphlet. We, whose lot it is to open a good many, sometimes find very little sense in pages of fine paper, and elegant print, and perfect spelling, and correct pointing; and sometimes we find sterling sense, in pages of an exactly opposite character. Now we would infinitely rather meet with the latter kind of pamphlets, than the former: And from the western part of our country, we do not unfrequently meet with them. We say this because it is true; and because we wish our western brethren not to think that the coarse paper, and imperfect typography, and duodecimo form of their pamphlets, will cause them to be slighted. All these will grow better in time; and in the mean time, let them send us such sermons as the one before us, and such pamphlets, and small publications of various other kinds, as we have occasionally seen—rich in thought, in argument strong, in arrangement lucid, and in expression forcible, although a little incorrect or unpolished—and we will not complain, but receive them thankfully and esteem them highly.

About a year and a half ago, we had occasion to celebrate a sermon preached by another young clergyman at Indianapolis, in much the same circumstances as those which attended the delivery of the one we now notice. It is surely an indication of the most encouraging kind, in reference to the moral and literary prospects of our new states, that they have some such preachers (we wish the number was greater) as Bush and Hall; that these preachers are requested to

deliver discourses before their governors and legislators; that the discourses are able, faithful and pious; and that those who hear them request their publication; and, as we may suppose, distribute the copies extensively among the people.

The text of the present discourse is—Prov. xiv. 34—*Righteousness exalteth a nation; but sin is the reproach of any people.*

The distribution for the treatment of this text, so appropriate to the occasion of the discourse, is "to show—

I. Several ways in which righteousness exalteth a nation, and sin is its reproach.

II. Several modes of promoting national righteousness."

Both these divisions are well illustrated. But instead of giving a dry analysis of particulars, we will make an extract or two from each division; and if all the rulers of our land could hear and would regard the truths contained in these quotations, it were well for them and for our country.

The first division is closed as follows—

"Righteousness exalts a nation in stability, whilst sin tends to its utter subversion.

"Mutability is a name impressed upon every thing earthly. It pertains in a peculiar manner to the existence of nations. The seeds of decay, or change, are every where strewed around: and, however powerful in war, affluent in riches, fertile in resources, or prudent in council; however renowned for the splendour and extent of their conquests, the greatness and magnificence of their cities, or the wisdom, valour, and ingenuity of their inhabitants, nations like men have, in succession, arisen and flourished, declined and perished. Hence exists a moral probability, that a similar destiny awaits the present empires and governments of this world. But is there in the nature of things an absolute necessity for such a result? Can no human prudence or conduct prevent, or retard this fate? Can nothing, for example, perpetuate to the remotest period of time, with no material alteration, the name, the language, the customs and the religion of our own happy republic? To these questions there is but one answer: if any thing can preserve the republic, it is the habitual, universal, and permanent righteousness of the people.

"The ruin of most states and kingdoms may be traced to one dominant cause—their iniquity. Sin sows the seeds of intestine discord, and civil commotion; sin relaxes the nerves and sinews of governments, and saps the foundations of empires; sin exposes a country to its enemies, and betrays its armies and bulwarks; and, finally, sin provokes Jehovah to deliver a people to foreign dominion, or to blot out their name from the catalogue of nations. We may not talk of the prowess of armies, of invincible phalanxes, of veteran legions, of able generals, of proud fleets, or of skilful navigators; we may not talk idly of any means of human warfare, when the Almighty Potentate arises in his majesty to chastise a rebellious nation. The marshalled hosts of hell and earth united, in opposition to his lightest word, would be but as the chaff before the whirlwind. The kingdoms of the world are his: "and all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of Heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"

"In the full confidence of victory the army of Egypt followed the timid Israelites into the Red Sea. "The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them." But behold! in the morning watch the Lord looked upon the enemy: "and the waters returned and covered the chariots and the horsemen, all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." Thus easily can the Lord destroy the proudest of his foes. From the sacred history it is also manifest, that the ruin of other nations was consequent upon national sin; and hence Moses in foretelling the fatal effects of such conduct to his people, uses the following striking language: 'I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go to possess it.'

"On the other hand, it may be shown from the Bible that 'the throne is established by righteousness.'—Hence, to secure the protection of God is the surest way of transmitting our blessings and privileges to posterity. National supremacy and permanency were promised to the obedient Israelites: it is not irrational to

conclude that such consequences should still follow national righteousness. 'And thou shalt lend unto many nations and thou shalt not borrow.—And the Lord shall make thee the head and not the tail; and thou shalt be above only and thou shalt not be beneath.' Such is the language of promise in one place; in another it is the following: 'Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord thy God giveth thee forever.' Such being some of the rewards of national righteousness, we may conclude this part of our subject with the words of the Psalmist: 'Happy is that people, that is in such a case. Yea, happy is that people whose God is the Lord.'"

Under the second division of his subject, our author alludes to the disgraceful duelling scenes at Washington, in the following manner—

"What shall be said of some almost at the pinnacle of American glory, who, within the very precincts of Liberty's proud capitol, in the presence of grave senators and of foreign ministers, forgetful of their own and their country's true dignity, and leaping over every divine and human barrier, will, even in this age of Christianity and refinement, and for a slight affront, appeal to the absurd yet bloody ordeal of the sword or the pistol? If such, my country, are to be thy models, soon will the brightness of thy glory be diminished, soon the excellency of thy beauty tarnished!"

The preacher concludes his sermon as follows—

"Again it may be inferred, that whoever wilfully strives to weaken the foundations of moral obligation, or maliciously to overthrow the Christian religion, is the greatest foe both to himself and his country.

"In this discourse, I have recommended this religion, merely because of its superior utility; now I place my foot firmly upon the Christian's vantage ground, and affirm that this religion is impressed with the seal of God, as to its truth and authority. I appeal to its well attested miracles; its fulfilled and fulfilling prophecies; its holy doctrines; its honourable testimony of God; its important moral discoveries; its unusual style; its unlettered teachers; its establishment in the very heart of the Roman empire, without the power of the sword, in spite of learned and subtle philosophers, of blood-thirsty priests, implacable and persecuting emperors; to these and all its other numberless evidences, I appeal, and in view of them all, deliberately pronounce the intelligent and malignant adversary of the religion of Jesus Christ, the greatest foe, both to himself and to his country. Be assured my hearers, it is no small matter to despise the Son of God. What levelled the walls of Jerusalem, wrapt its golden temple in flames, cast down the stones to the foundation, and poured forth the blood of a million and a half of slaughtered Jews? What still keeps the remnant, a wandering, spiritless, powerless, persecuted nation, a monument of long continued wrath? The rejection of the Son of God. 'Be wise now, therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little.'

"Once more, we might infer that as a people are so intimately connected with their representatives, they ought to select them with caution, and watch them with jealousy—but I hasten to conclude. And in concluding, permit me, my honourable auditors, to make, in the most respectful manner, a personal application of our subject.

"The soldiers of the revolution, like aged trees, are, one after another, silently falling around us. The ancient senators, and fathers, and sages, are going down fast into the grave. The old pillars of the republick, are gradually mouldering into ruins: the stars are descending beneath the horizon. For two of these, Jefferson and Adams, we recently wore the sackcloth of mourning. This republick, with all its unspeakable blessings, the reward of the noble exertions of the mighty dead, is ours: but yours, in a great measure is it to say, senators and representatives, governors and judges, whether it shall belong to posterity. To you is it now committed: you have solemnly sworn to guard it: that oath is registered in heaven. I charge you all then, by the blood of slain warriors; by the toil of our fathers; by your plighted faith: I charge you by all the blessings of liberty, and by all the curses of slavery; by all the hopes of the present, and the interests of future millions: I charge you by the approbation of a patriot's conscience, and by the remorse of the dying traitor; I charge you by the fearful bar of the eternal God, at which, sooner or later, you must render an account of your stewardship; by

the unutterable bliss of heaven, and the insufferable woes of hell, that you strive in every possible way, but chiefly by your personal holiness, faith in Christ, and prayer to the throne of grace, to promote the righteousness of this, our independent and blessed country.

"And may the God of nations and of Christians, for the sake of his dear Son, enable us all to act our parts as men, as patriots, and as Christians. Amen."

This surely is plain and solemn dealing with "senators and representatives, governors and judges;" and it augurs well that they were not offended with the address, but requested it to be printed—It is our earnest prayer that the life and health of this young ambassador of Christ may be prolonged, and that, in his double capacity of preacher of the gospel and head of a literary institution, he may have great cause to rejoice in the success of his arduous labours.

THE SCRIPTURAL DOCTRINE OF PREDESTINATION, IN REFERENCE TO THE PRESENT AND ETERNAL CONDITION OF MAN, STATED AND VINDICATED. *By Alexander M'Farlane, Pastor of the Presbyterian church in Deerfield, W. N. Jersey. Bridgeton, (W. N. J.) Printed by Franklin Ferguson.* 1827. *pp.* 41.

The doctrine of predestination has been the subject of ardent controversy, in almost every age of the Christian church. Nor has it been confined to Christian writers. Aristotle taught that there can be no certain knowledge of things contingent; and the question how the purpose or providence of God was to be reconciled with the entire freedom and accountableness of man, agitated the schools of heathen philosophy. It is a question which we believe never will be settled, by any attempts to show the precise point, in which divine sovereignty and human freedom and responsibility meet and harmonize. At any rate, we have never met with any thing at all satisfactory on this subject; and we are not ashamed to say so, when Locke and Witherspoon have said it before us. At the same time, we believe firmly, both in the absolute sovereignty of God, and in the entire and righteous responsibility of man for all his voluntary actions, words, and thoughts. We could wish that the subject might be left here—But here, probably, it will not soon be left. We have perceived of late—and we have perceived it with sincere regret—that there is a disposition, in different parts of our country, to bring this subject, in a controversial form, before the public. Those who are hostile to the doctrine of Predestination, as held by Calvinistick divines, have recently attacked it in various forms; sometimes in flippant sentences or paragraphs, and at other times in grave sermons and set discussions. It was a sermon delivered in avowed opposition to the Calvinistick doctrine of Predestination, that occasioned the pamphlet now before us. We have carefully read that sermon. The former part of it is temperate, and respectful toward those from whom the preacher differed; and we began to think that it ought to have passed without a reply. But we were obliged to relinquish this opinion, before we had reached the end of the discourse. We found the speaker indulging in such outrageous denunciations, and such gross misrepresentations too, of the doctrine he was combating, that we thought he ought to be both answered and rebuked. Answered and rebuked he has accordingly been, in a very masterly manner, by the writer of the essay now before us. The nature of the subject forbids a short extract from this essay, and we have not room for a long one. But we recommend a careful perusal of the whole, to those who are willing or desirous to know what Calvinists believe, on the doctrine for which they are so often reviled—and what they have to say in favour of their belief.

Literary and Philosophical Intelligence, etc.

Frauds and Imperfections in Paper-making.—In order to increase the weight of printing paper, some manufacturers are in the habit of mixing sulphate of lime or gypsum with the rags, to a great extent. I have been informed by authority, upon which I place great reliance, that some paper contains more than one fourth of its weight of gypsum; and I lately examined a sample which had the appearance of a good paper, that contained about 12 per cent.

The mode of detecting this fraud is extremely simple: Burn one hundred grains, or any given weight of the paper, in a platina, or earthen crucible, and con-

tinue the heat until the residuum becomes white, which it will readily do if the paper is mixed with gypsum. It is certainly true that all paper contains a small quantity of incombustible matter derived from accidental impurities, but it does not amount to more than about one per cent.; the weight then will indicate the extent of the fraud.

With respect to the imperfection of paper, I allude to the slovenly mode in which the bleaching by means of chlorine or oxymuriatick acid is effected.—This, after its operation, is frequently left in such quantity in the paper, that it may be readily detected by the smell. Some time since, a button maker in Birmingham, who had manufactured the buttons in the usual way, was surprised to find that after being a short time kept, they were so tarnished as to be unsaleable; on searching for the cause, he found that it was derived from the action of the chlorine which had been left in the paper to such an extent as to act upon the metallic buttons.

Important improvements have been lately made in steam navigation on the St. Lawrence. Letters are now transmitted from Montreal to Quebec, and answers received, a distance of 360 miles, in the space of 44 hours.

On the employment of the wood and bark of the Chesnut-tree in dyeing and tanning.—The bark of the chesnut-tree contains twice as much tanning matter as oak-bark, and nearly twice as much colouring matter as log-wood. The colouring substance of chesnut-bark is to that of Campeachy logwood exactly as 1.857 to 1. Leather prepared with this substance is more firm and solid, and yet more supple. This bark is the best substance for making ink: mixed with iron it becomes a bluish black. The liquor drawn from this bark appears blue at the outside, like indigo; but it gives, on paper, the finest black. In dyeing it has a greater affinity for wool than sumach has, and in other respects it differs very little from sumach and gall-nuts. The colour obtained from this substance is unchangeable by air and light.

Mrs. Hemans, the celebrated poetess, having been invited by the proprietors of the Philadelphia Ladies' Album, to take charge of that periodical publication, with a salary of fifteen hundred dollars per annum, has returned the following answer:

"*Rhydon, St. Asaph, 14th Aug.* 1827.

"Sir,—I beg to acknowledge with thanks, the favour of your very obliging letter, and request you to inform your American friend, that I am gratefully sensible of the compliment paid me by the offer you have transmitted, but that the prospects it holds forth, however flattering, would not counterbalance the inconveniences attendant on leaving my own country.

"I am, Sir, your obliged servant,
(Signed) "Felicia Hemans."

Saxony Sheep.—The importation of sheep, selected from the finest flocks of Saxony, must be viewed with much gratification by those who feel an interest in the prosperity of this country. It is but little more than fifty years since the merino flocks of Spain were first introduced into Saxony. So rapid has been their increase since that, that Saxony in addition to supplying her own manufactories, now furnishes much of the finest wool manufactured in England. No country possesses a more favourable climate or better pastures for sheep than the United States. Wherever the fine merino sheep of Spain have been introduced, they have been found to thrive. Their fleeces have even improved in quality, by attentive treatment. From the usual enterprise and industry, which has distinguished the inhabitants of this country, it will not be deemed too sanguine to hope, that nearly as rapid an increase may take place in the production of the staple article of wool, as has taken place in that of cotton, within the last thirty years; and that many who are now in existence, may live to see the period when fine wool shall be classed among the great staple exports of this country.

Manufactures in Great Britain.—It was estimated about 6 or 7 years ago, by three of the most experienced cotton spinners in Great Britain, that the quantity of cotton thread produced on an average by each worker, compared with that which one person could have spun on the single wheel, as was the practice before the late inventions of Arkwright and others, was then as 120 to 1: that is, one person produced as much as 120 could have produced previously to these inventions. There are now about 280,000 persons engaged in the spinning of cotton thread in this country—280,000, multiplied by 120, gives 33,600,000 as the number of operatives who would have been required to produce as much cotton thread, on the old plan, as is spun in Great Britain at present. Political economists generally reckon one in five a producer, but say one in three; then it follows, that it would require the working part of a population of more than *one hundred millions* of human beings to produce on the old single wheel as much cotton thread as 280,000 workers are enabled to manufacture, in

consequence of the mechanism by which they are assisted.

Diurnal Variation of the Magnetick Needle.—We understand that Mr. Christie has continued to pursue his inquiries on this subject, and that he has been led to conclude from them, that it is the calorific and not the colorific rays that produse the change in question. He has found that a change of temperature in his opposing magnets, to the amount of one degree only, will produce a change of nearly a degree in the direction of the needle. He showed by the most satisfactory experiments, before Professors Oersted and Barlow, that the mere change of heat produced by applying his hand to the magnet, when the needle was thus nicely adjusted, caused a deviation to the amount of between two and three degrees.

Mr. Christie has communicated the first part of his experiments to the Royal Society of London.

Physiology.—M. Cuvier, in an article in the Revue Encyclopedique, speaks in very high terms of some chemical inquiries into the nature of animal fat of various kinds, by M. L. Chevreul. After an analysis of the work, and a description of the facts which it contains, M. Cuvier thus concludes his remarks: "We have no hesitation whatever in saying that the labours of M. Chevreul constitute a new era in physiology. They have begun to do that with respect to the particular composition of the human organs and functions, which comparative anatomy has done with respect to their structure; and there can be no doubt that this science, which is at present in many points so arbitrary and hypothetical, so obscure and superficial, henceforth resting on positive knowledge, will renounce vague speculation and fantastic conjecture, and adhere, like the work which we have just noticed, to accurate experiment, to certain facts and to rigorous deductions."

We find in the Hamburgh papers mention made of an interesting fact in mineralogy—the discovery of a mass of Platina of about ten pounds weight, in one of the mines of the Ural. This rare metal had hitherto been discovered in very minute particles.—Persons who have speculated on the subject have observed that the various metals have been found in a greater or less degree of abundance, in very nearly the ratio of their respective utility; iron, the most useful of all, being also the most common, and most generally diffused. They had, therefore, considered it possible that platina, which may be applied to most of the purposes of iron, and which, from its resistance to acids, and its not being liable to oxidize from exposure to heat, may be used in many cases in which iron cannot be employed, would one day be found in as great abundance as the latter. There is something fanciful in this anticipation, though the *data* on which it proceeds are unquestionable. The discovery, however, of so large a mass as that to which we have been alluding, and which forms an era in the history of Platina, gives to what would otherwise pass as the dream of a theorist, some prospect of being realized.

Stockholm, Aug. 17.

An English geologist, of the name of Blod, who lately arrived in Sweden, states, that according to the examination that has been made, the coal mines at Hoganas are so abundant, that they would supply Sweden with that article for several centuries.

LIST OF NEW PUBLICATIONS.

The Greek Reader—a new edition.

The Epicurean, by Thomas Moore.

The Museum of Foreign Literature and Science, for October.

The Lyceum, for September.

The American Sunday School Magazine, for October.

An Inquiry into the Nature of Sin: in which the views advanced in "Two Discourses on the Nature of Sin," are pursued, and vindicated from objections stated in the Christian Advocate. By Eleazar T. Fitch.

The Nature of Sin. A sermon delivered at Newark, New Jersey, by Rev. John Ford, A. M. Pastor of the Church at Parsippong, N. J.

Proceedings of the Third Annual Meeting of the New Jersey Colonization Society, held at Princeton, N. J. Aug. 15, 1827. To which is added, the Report of the Board of Managers.

Religious Intelligence.

We earnestly recommend to all our readers an attentive perusal of the following Address. It relates to a measure in which we apprehend that every real Christian cannot avoid taking a deep and lively interest, and one too that every true patriot and philanthropist must, we think, regard with special favour. We hope that those who receive our miscellany out of Pennsylvania, will not fail to use their influence to promote a similar measure, in the several States in which they reside. We cannot conceive of any thing, on which He who gave us the revelation of his will in the Bible, will look down with more complacency, than on an attempt to put a copy of it in every family in our country; and thus to bring its blessed and soul saving truths, to the knowledge of every adult individual, in a land which he has peculiarly distinguished by the bounties of his providence, and by the inestimable blessings of civil and religious liberty.

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ADDRESS OF THE MANAGERS OF THE PHILADELPHIA BIBLE SOCIETY, TO THE INHABITANTS OF THE STATE OF PENNSYLVANIA.

Fellow Citizens and Fellow Christians—

Permit us, in soliciting your attention to the subsequent Address, to advert for a moment to the origin, the design, and the operations, of the PHILADELPHIA BIBLE SOCIETY. It originated from contemplating and appreciating the benefits resulting from the institution of the British and Foreign Bible Society. It was organized in the year 1809, and was the first, and for some time the only association of the kind, in the United States. It received, a few years after its establishment, a publick act of incorporation, from the Legislature of Pennsylvania, to which a report of its proceedings, required by its charter, has regularly been made. Its simple and sole design is, to distribute, as extensively as its means will permit, the sacred Scriptures, without note or comment. Its operations have been constantly and scrupulously directed to their prescribed end; and their salutary effects have been felt and acknowledged in most of the States of the American Union, and in a measure also, in foreign and distant lands.

But while we are conscious that, as Managers of this Society, we have acted with fidelity, and not without a portion of zeal; and while we would be thankful for the aid and countenance we have received from the Christian publick, and for the good which may have been effected through our feeble instrumentality; it is certain that we have often and painfully felt, that we were doing far less than we could have wished. We are not even prepared to say—we dare not say—that we have done all that we might; all that a more just and impressive view of our duty would have urged us to undertake; and that pious Christians and patriotick citizens, if suitably called on, would readily have furnished us with the means to accomplish. Instructed and animated by some recent occurrences, we have firmly resolved, in reliance on divine aid, and looking for the blessing of God to rest on our humble endeavours, to aim at effecting more than we have heretofore attempted; to enter on a more arduous work, and we hope on a more fertile field of usefulness, than any in which we have hitherto laboured. The enterprise in contemplation will best be made known by reciting a resolution, unanimously adopted by our Board, at a meeting on the 17th instant, and expressed in the following words—"Resolved, that an immediate effort be made to supply every destitute family in the State of Pennsylvania with a copy of the sacred Scriptures, within the term of three years, and sooner if it shall be found practicable."

It is in reference to the effort, to which we are pledged by this resolution, that we now address you.

Allow us, first of all, earnestly to solicit your special attention to THE NECESSITY which exists for such an effort as we have resolved to make. The necessity for this measure has been forcibly impressed on our own minds, by discoveries which have lately been made. We are well informed, that, on actual inquiry and examination, it has been fully ascertained, that in districts and villages which it had been supposed were completely replenished with copies of the Holy Scriptures, many families have been found utterly destitute of a Bible. What then, we have said, must be the state of places and regions of an entirely different character, many of which exist in Pennsylvania—to which no adequate supply of the sacred volume

has ever been sent, and in which some who would willingly purchase it, cannot find it for sale. Those who possess and prize the oracles of God, and whose chief intercourse is with those whose minds and habits are like their own, do not know or suspect, till undeniable facts apprize them of the melancholy truth, how numerous are the dwellings, in every part of our country, into which no copy, nor any part of a copy, of the sacred writings, has ever entered. In the large and populous State which we inhabit, considerable sections of which have been newly settled, it cannot reasonably be doubted, that there are many thousand families who possess not a single page of the book of God's revealed will.

Fellow Christians and fellow citizens, however calculated to fill us all with grief and alarm, let us not resist the evidence of this unquestionable fact. And does it admit of a question, whether these destitute families, in which are many children and youth, as well as persons of riper age, *need* to be supplied, with at least one Bible to each family? No assuredly—but a most serious question it is, whether the friends and possessors of the Bible—whether we ourselves—have performed our whole duty in this interesting concern. Are our consciences clear while this destitution is known to us, and yet adequate measures to remove it, if at all within our power, are not adopted?

Let it not be said that the whole fault rests with the destitute themselves; that their want of Bibles is voluntary; that they might have obtained them, if they had chosen to do so. These allegations, in all their extent, cannot be sustained. There are some parts of our State, as already remarked, where copies of the Scriptures are not easily found; and where they may be found, there are many individuals and families who cannot purchase them, without a sacrifice of the necessaries of life.

But suppose we admit that inexcusable criminality attaches to every family, and every individual, that is found without a Bible; and to many there is no question that such criminality does actually attach. Still, the possessors of the Bible are to recollect, that they have not themselves been taught as yet, one of the most important doctrines of the Bible, if they have not learned, in imitation of the Father of mercies, to "do good to the unthankful and the evil." Alas! if He who gave us the Bible had treated any of us according to our deserts, how fearful had been our destiny! If the Saviour and his apostles had gone only to those who were prepared to welcome them, Christianity had expired in its cradle. If missionaries and martyrs had not carried the Bible to our heathen ancestors, we at this hour might have been bowing down to stocks and stones. Freely and undeservingly have we received, and as we have received so we are commanded to give. It is the greatest calamity of those who wilfully neglect the Bible, that they are insensible of its value and of their own guilt—They need the Bible to teach them both; to teach them their error and "to guide their feet into the way of peace."

If we carry the sacred treasure to their doors, and tender it to them kindly, we have no reason to doubt that it will generally meet with a ready and thankful reception. A few exceptions there may be—a few who may indignantly refuse either to purchase a Bible or to receive it as a gift. Yet even in cases of this description, it may be hoped, (for so it has sometimes happened) that the very enormity of his impiety may speedily shock the impious refuser, and lead him ultimately to deep and effectual repentance—In any event, by pursuing the course here delineated, we shall relieve ourselves from all suspicion that a part of our own duty has been neglected.

The importance of the measure in question is partly involved in its *necessity*, which has just been shown. There are however other considerations, demonstrating its importance, that ought to be taken into view—Considerations at which we can but rapidly glance, although volumes might be employed in their illustration and enforcement.

That an intimate acquaintance with the records of inspiration, and a regard to their sacred truths, will ever exert the happiest and most powerful influence—an influence more efficient than can be derived from every other source—in promoting civilization, good morals, domestick happiness, social order, an enlightened and ardent attachment to civil liberty, and to all the institutions of free governments, has been the avowed opinion of men as highly gifted with sagacity, and distinguished by all intellectual powers and attainments, as the world has ever seen. From a host that might be named, let it suffice to mention Grotius, Milton, Locke, Johnson and Sir William Jones; and it may be safely affirmed, that experience has decisively ratified what sages have taught. It is manifest, therefore, that patriotism, as well as piety, is concerned to put a Bible into every family of our free republick. He who is unwilling to aid in this good work, fails in an important duty which he owes to his country. We verily believe, that when the measure we propose shall be fully executed, its effects will soon be visible, in the diminished number of the inmates of

our prisons and poorhouses, and the frequenters of tippling shops and brothels.

A general and familiar acquaintance with the Bible, will also be calculated to promote, directly or indirectly, every pious and benevolent institution, which contributes to characterize and to do honour to the age in which we live. All these institutions may fairly be considered as deriving their existence from the Bible. But for this holy book, they never would have had a being. This is the fountain, which has sent forth all these streams of benevolence and piety, to refresh, and restore, and fertilize the moral wastes and desolations, with which human depravity and guilt have covered the earth. The more deeply any individual drinks at this fountain, the more will he be invigorated and animated to promote human happiness, in his favourite mode of operation—Some in Bible societies, others in Tract societies, others in Missionary societies, others in Lord's day or Sunday schools, others in Bible classes, others in ameliorating the condition of the poor and the prisoner, and not a few in patronising, without distinction, every one of these thrice blessed institutions. Let then the friends and patrons of them all be assured, that in aiding to cary into effect the measure we propose, they are most effectually helping themselves—helping forward the charity which they think most important, and to which they have chiefly devoted their means and their exertions. Of every charity whatever, the funds, we are persuaded, will be largely increased, and the co-operators multiplied, when a Bible shall be owned and read in every family.

The importance of the measure contemplated, is also great, even in reference to the duty of sending the Bible into Pagan lands, and to other destitute countries and places. The system hitherto pursued has been, to endeavour to supply domestick and foreign demands, at the same time. In this system we have co-operated; and far be it from us to condemn it—We wish rather to continue and extend it. But we are now persuaded, that some of the best means for its extension have not yet been used. Suppose a Bible placed in every family in our country, and then think on the natural operation of this event, in rendering it practicable for Bible societies to send large supplies to foreign countries, and to the heathen. Consider in the first place, the exertions which must be made to supply all the families of our own country—the meetings that must be called, the speeches which will be made, the printed discussions that will be sent abroad, the explorers and agents that will be employed, the representations they will make wherever they go, and the conversations which will be held among all descriptions of people, and in every family, on the subject of the Book of God—All these causes and excitements will combine their influence, to rouse such an attention to the Bible cause, and to enlist such an active zeal into its service, as we have never yet witnessed; and resources will be furnished, adequate not only to the supply of the domestick demand—the first and favourite object—but to increase fourfold, perhaps tenfold, the means of sending relief to the destitute, wherever they may be found.

Consider, in the next place, that when every family at home is once supplied, it will require comparatively but a small number of copies of the Scriptures, to keep up the supply: and thus will be left, unobstructed, nearly the whole of our augmented resources, to pour the waters of life, in copious streams, over the lands which are now withering under the desolations of heathenism, or the blastings of superstition and tyranny. We firmly believe that the effect of the proposed measure will be, to enable and dispose the Bible societies of this country to send copies of the sacred Scriptures, as rapidly as they may be demanded, to those millions of our brethren, in the southern part of our continent, who have never as yet seen a Bible.

The importance, moreover, of the proposed measure, when carried into effect, may be, and we hope will be, incalculably great, from its influence *as an example*. We have no wish to conceal or disguise the fact, that to the adoption of this measure we have ourselves been excited, by the example set us in a neighbouring State. We deem it honour enough, although ours is the oldest Bible institution in the United States, that we have not been slow in *following* a good example. It is not the spirit of that Bible which we distribute, to refuse to do good, unless the plan for doing it has originated with ourselves. To our fellow Christians we will not attribute selfish motives and narrow views, to which we have shown ourselves superior. They will imitate the example of Pennsylvania, as we have imitated that of New Jersey. Our State is one of the largest and most populous in the national union. When it shall be seen, as we confidently trust it will be seen, that it was practicable to put a Bible into every family throughout our extended territory, it can no longer be pretended that the same thing cannot be done in any other State. It can, and we believe it will, be done. Our brethren in other States will not choose to be outdone in so noble an enterprise. Nay, we even presume to hope, that protestant

Christendom will profit by this example. The idea of supplying every family with a Bible seems so simple, when once suggested, that we wonder it did not sooner occur. In this respect it resembles exactly, the first idea of that British and Foreign Bible Society, whose example, for more than twenty years past, has been filling the world with associations, formed on its own model. If the Western world shall reflect back some rays of light, in return for those which it received from the East, let us not believe that the inhabitants of the East will shut their eyes against them. Let us rather hope, that while looking abroad with the spirit of true Christian philanthropy, they will also, influenced by our example, look more attentively at home, and feel the obligation to introduce a Bible into every family, within the states and kingdoms to which they severally belong—If this shall be realized, who can calculate the blessings and benefits which will be the certain result!

We have already intimated that the measure we advocate is PRACTICABLE—A belief in its practicability indeed, must, it is obvious, have been the ground of our whole proceeding. Now, that those who may be ready to differ from us in opinion, may not impute our confidence to an imperfect and hasty estimate of the magnitude and difficulty of our undertaking; as well as that our friends and fellow citizens may be fully apprized of the extent to which we shall need their aid; we shall make a brief statement of what we are aware must be effected, in order to render successful the measure in contemplation.

By the Census of 1820, it appears that the population of our State, on the 20th of August of that year, was one million, forty-nine thousand, four hundred and fifty-eight. Add a fourth of this number, as the probable increase, in somewhat more than seven years, and our present population will be, thirteen hundred and thirteen thousand, eight hundred and thirty-two. Say that, on an average, five individuals compose a family; and the number of families in the State will be two hundred and sixty-two thousand, seven hundred and sixty-six. Admit that one-fourth of these families—and we fear the number will prove to be greater rather than less—will be found without a Bible; and the result will be, that there are (disregarding fractions throughout) sixty-five thousand, six hundred and ninety families, in the State of Pennsylvania, to be supplied with copies of the sacred Scriptures. But while these copies are in distribution, an additional number, to a considerable amount, will be needed for our ordinary purposes; so that one hundred thousand copies of the Scriptures at least, must be at the disposal of the Society, in the course of three years—Of these too, a considerable proportion must be in the German language, of which nearly the whole must be imported from Europe. No inconsiderable number of explorers, agents, or distributors, must be employed in all parts of the State, whose business will be one of detail and difficulty. The funds indispensable for furnishing the necessary copies of the Scriptures, and for the unavoidable expenses of agents, and for many incidental charges, cannot be scanty. Much time, labour, and activity, also, will be necessary on our part, and on the part of the committees which we must appoint, to superintend and direct the operations on which the success of the measure will essentially depend.

Such is the view which we have deliberately taken of the enterprise before us; and still we have not a doubt that it is practicable, and but little fear that it will not prove successful.—Permit us, in closing our Address, to state the grounds on which our hopes and expectations rest; and while we do so, to make some explanations, and offer some considerations, which we deem important.

The copies of the Scriptures which will be needed in the English language, can, we believe, be furnished from our own stereotype presses, and from some cheap purchases which can be made in this city. We doubt not the readiness of the American Bible Society, to afford us assistance, if their resources would permit. But that society must be drawn on largely for copies of the Scriptures, by the States of New York and New Jersey, and probably by several others. On much aid from this quarter, therefore, we ought not to reckon; and it is gratifying to find ourselves so circumstanced, that we need not add to the burdens which the National Institution is called to sustain, and which it is probable will be constantly increasing. Our stereotype printers inform us, that with but a small additional expense, they can deliver four thousand copies of the English Bible per month; which is probably as many as will be required. Fortunately, we some time since ordered from Europe a considerable number of German Bibles, the arrival of which may daily be expected. We propose, without delay, to order a large additional importation, which we may reasonably hope will be in hand, as soon as they will be wanted. The copies we shall need, in the French and Spanish languages, we can obtain without difficulty. The visiting of all the families throughout the whole

State, however arduous, has, we know, actually been effected, and that repeatedly, for the purpose of making a Census; and inquiries, far more numerous and minute than any which we shall need to propose, have been made and answered—With us the undertaking will be far less troublesome, and more expeditious, than it was found by the civil officers. The extent, however, of the explorations which must be made, and the number of copies of the Bible, in different languages, which must be obtained, are the causes why we have allowed ourselves so long a period as three years, for the accomplishment of our work. In that space, we doubt not, it may be achieved—we hope in a shorter period.

In many counties of the State, Bible societies and Associations have long been established. From these, we look for ready and vigorous assistance. If some of them have relaxed their efforts, or even approached the point of extinction, we trust they will now waken into new life, put forth all their energies, and prove powerful auxiliaries, in the great and good cause which is common to them and us. We must, however, in passing, respectfully ask, that in taking their measures, they will act in concert with our agents, and not adopt plans inconsistent with the instructions which these agents will receive; inasmuch as a uniform system of operation will greatly tend to prevent interference, collision and discontent, and to ensure ultimate success. In places where Bible societies do not exist, and perhaps in some where they do, it will be the business of our agents to form, or assist in forming, new Associations, which will exert an active agency in carrying into effect the directions of our Board, within their proper spheres. With Bible societies, Associations and agents, it must rest, to decide when and in what places, publick meetings of the friends of the Bible may be held, at which speeches in favour of the proposed measure may be made, collections be taken up, and plans for collecting funds and for visiting families be formed.

That the editors of religious periodicals, which are now numerous and popular, will appear decisively in favour of our undertaking, and use their whole influence to promote our views, is confidently expected; and we greatly miscalculate, if most of the multitudinous gazettes and newspapers of the day, whose editors are generally friendly to good morals, liberal views, and benevolent schemes; whose paragraphs are widely diffused and not a little influential, will not be found coming forth in favour of a plan, whose scope is to multiply exceedingly the copies of the best of books, and to distribute them among the poor and the necessitous.

On the clergy of all denominations, in every part of the State, we rely for a prompt and active co-operation. In such manner as they shall judge most expedient, we respectfully and earnestly request them, to make known the contents of this Address to the people of their charge; to favour the efforts of our agents; to animate their people to new exertions for extending the knowledge of the sacred Scriptures; and in every proper way to promote a work, which seems to us to be immediately connected with the duties of their vocation.

From the pious youth of our State, especially from those who are looking forward to the ministry of the gospel, we expect considerable aid, in visiting families and distributing Bibles. While this is stated, however, it may be proper also to mention, that as the Bibles we dispense are all without note or comment, so it is, and will be, the express injunction of this Board, that those who deliver them use no endeavours, more or less, to inculcate, or even suggest, any sectarian opinions. It is not to promote a sect, but to deliver a Bible, and to recommend its careful perusal, that every family is to be visited.

As to funds, which must be considerable, and a large part of which must be promptly supplied, we have no other reliance than the Christian, philanthropick, and patriotick liberality and zeal, of our fellow citizens—On this liberality and zeal we have calculated, because we have already often witnessed their exercise, and because we believe that an object was never presented to them, more adapted to draw them forth, in all their ardour and productiveness, than the object which we now present. Already have we expressed the favourable opinion and kind sentiments which we cherish, toward the various charities and benevolent designs which exist among us; in many of which we have taken our part, and for their promotion are now using our best endeavours. But none of them do we esteem comparable, in point of importance, to the distribution of the Bible; and we hope we may say it without offence, that contributions to none of them, ought even to *diminish* what should be given to send a Bible into every family in our state. Then, as we have already shown, there will be a powerful reaction, in favour of all other charities. But till then, let this have the preference: For liberal donations, we repeat, are essential to success. Unless the rich will come forward with contributions, far, very far, greater in amount than they have ever given to this

object—and the poor with their mites, and all classes of the community with such liberal offerings as a peculiarly great and interesting object demands, we know that we cannot succeed. But we address a people who have ever proved themselves beneficent; and we believe that in all we have said, we have only been responding to the sentiments of thousands and ten thousands of pious and benevolent hearts, throughout the State in which we live. If we had not believed this—believed that our fellow citizens and fellow Christians were prepared to go along with us, and that some of them were waiting and wishing for us to take the lead, we should not have dared to embark in this enterprise. But we do believe, that an overwhelming majority of the population of this State are prepared for this measure; and if they are, they have only to will its success, and success will follow as surely as the effect follows the cause. We view ourselves, in fact, only as representatives and factors of the friends of the Bible. They have put us in trust, and the State in which we live has favoured us with a competent charter. To our constituents, and to our State, we feel that we owe important services; and we solemnly believe that the best service we can render is, to see that effectual provision be made, that every inhabitant of the State may read or hear the revealed will of God. This, with the help of God, and the aid of our fellow citizens, we are determined shall be effected—at least to such an extent, that the fault of any deficiency shall not be ours. We earnestly and affectionately solicit the prayers of our brethren, that the smiles and benediction of Heaven may rest on our labours; may crown this arduous undertaking with signal success; and may attend every Bible that is distributed with a saving blessing, to the whole family into which it shall be introduced: and with the assurance that our humble supplications shall be united with theirs, we close our Address.

Signed in behalf of the Managers of the Philadelphia Bible Society, by

William White, *President.*

Philip F. Mayer, } *Secretaries.*
Silas E. Weir, }

Philadelphia, Sept. 22d, 1827.

REPORT OF THE BOARD OF MISSIONS TO THE GENERAL ASSEMBLY OF 1827.

(*Concluded from p.* 430.)

The Presbytery of New York have sent in writing two questions; to which they request explicit answers. "1. Why has the missionary fund belonging to the General Assembly been permitted to increase to $20,700, while the spiritual wants of the destitute within our bounds, have been constantly accumulating?" In reply to this question, we might refer the Presbytery to the Digest, page 169, where they will see how the Permanent Fund was formed, and that the Assembly can use only the interest arising from the capital stock, but cannot touch the capital stock itself.

The second question proposed by the Presbytery is this: "Why, while such a fund exists, should the churches be called upon annually for collections for the missionary fund?" When the Board reflect upon the wide spreading desolations among which they send their missionaries, and how many more might be employed, and how the term of service allotted to those whom they send, might be extended, they feel a little surprised at such a question. Indeed $20,000 annually would not be too much for our churches to contribute; and $20,000 might be expended in conducting the operations of domestick missions. Had the Presbytery compared their own contributions to the missionary fund, with the aid they have received, they would have seen the necessity of congregational collections, and liberal ones too. They are an opulent Presbytery, and fully able to make large contributions. Last year they paid into your treasury 88 dollars and 35 cents, and drew out of it 99 dollars. This year they have contributed 100 dollars and 13 cents; and they request,

1. The appointment of a missionary, for three months, in the township of Hempstead, which will cost 99 dollars; a request that has been complied with for five or six years in succession: and

2. The appointment of one or more missionaries to labour in West Chester, and in the upper parts of the city of New York.

It would conduce to the prosperity of the missionary cause, if large, and respectable, and opulent Presbyteries were to adopt it as a rule to contribute one undivided and liberal collection, in each of their congregations, to the Assembly's fund, and not to request any aid, or if any, but little in return. The Board wish to send their missionaries to more destitute places, and particularly to the south and west, where the character of some of the states is forming; and it is all important that it should be formed under the salutary influence of evangelical truth and the ordinances of the gospel. As the interest of the Permanent fund is but little more than 1000 dollars

contingent expenses of the As-
re defrayed out of this interest,
rent that your missionary opera-
st depend chiefly on congrega-
llections. Is it not then to be
that so little is obtained from
ce? Why is this stream of cha-
nishing? Why do opulent con-
s contribute such small sums?
congregations which could give
dred or one hundred and fifty
ay but ten or fifteen dollars into
asury? This certainly could not
if due regard were paid to the
r's recommendations. It ought
emembered that the Assembly
ain and again, recommended col-
to be taken up in all their
for the missionary fund; and
commended that a collection
nnually be made, exclusively for
ct. Yet these recommendations
egarded by many ministers. It
ecollected that on the fields now
with flourishing churches, under
of the Synods of Genessee and
more missionary money and
issionary labour have been ex-
than in any other region; and
cent was paid into the mission-
sury of the Assembly, the last
the eleven Presbyteries under
diction of those Synods. True, it
from the appendix to your printed
that they raised money for mis-
purposes; but they gave nothing
funds. In the opinion of this
congregations that have been
by streams flowing from your
ought, now that they have ac-
trength and wealth, to send, in
return, streams to that fountain
they have drunk, that it may
rth its healing and refreshing
pon the parched regions of the
and western wildernesses. Can
embly devise no means for se-
lue regard to their recommenda-
An important rule (See Digest, p.
ms to have been overlooked. It
"That the Presbyteries be, and
hereby informed, that they are
onsider the formation of auxiliary
, as exempting them from the
taking up collections for the As-
s Missionary Fund."

perations of this Board, it is be-
ave a claim upon the attention
nevolence of the Presbyterian

"By the labours of their mis-
s," to use the language of an ad-
itely published, "sent out from
year, the most beneficial effects
een produced: churches have
rganized, and ministers perma-
nently settled; sinners have been converted, and the pious edified and confirmed in the faith; religion preserved from entire extinction among a sparse population on our frontiers, till by an increase of inhabitants, the gospel and its ordinances were established and supported among a people, who, had it not been for the occasional preaching of missionaries, might have sunk into utter forgetfulness of religious privileges."

As the result of the last year's missionary operations, the Board state, that four ministers have been settled, as stated pastors of churches, on missionary ground; three churches organized, and the way prepared for the organization of five or six more; twenty-five Sunday Schools and Bible Classes formed; nearly two thousand discourses delivered, besides numerous addresses, and very many family visits. All this is exclusive of what has been done by Synods and Presbyteries.

As the plan on which this Board conduct their missions does not seem to be understood by some, it is deemed proper to state it distinctly; from which statement it will appear how well it has been adapted to the circumstances in which they are placed, and the relation they sustain to the general wants of the Presbyterian church. And here they will take the liberty of repeating what was recently published by the Board, but not extensively circulated.

"At no time has either the Board or the Committee acted on a plan recently adopted by the Home Missionary Society with flattering success: that of assisting in making up the support of ministers statedly labouring in a particular congregation or congregations. On this plan, it would, in the commencement of the Assembly's missionary operations, have been impossible to act, except to a very limited extent. Congregations were to be formed; and to form them the labour of missionaries was necessary; and indeed no society acting *exclusively* on this plan, can do any service but by reaping what other men have sown, or building on foundations laid by others. This remark is not made to express any disapprobation of the benevolent efforts of those who have chosen to act on such a plan. On the contrary, we feel disposed to commend the endeavours made in this way to secure the permanent settlement of ministers in feeble and infant churches; and so far as our funds, and the relation the Board sustains to the Presbyterian church at large will allow, we design to act more directly on it than heretofore. The remark is made to show the pro-

priety and necessity of the course hitherto pursued by the Board of Missions.

"Standing connected with the whole Presbyterian church, applications for aid have come from all our destitute regions; and consequently the Board, to satisfy these applications, as far as their limited funds would permit, were compelled to scatter their labours over widely extended missionary fields. Still, however, they have, from the beginning of their operations, effected, to a considerable extent, what has become an exclusive object with a particular society. Many valuable ministers were found connected with congregations, who, being unable to support them, were willing to allow them to act as missionaries for a few months in the year, or had stipulated for only a part of their time. Such men have been employed by the Board to labour in contiguous regions, or in a field more remote from their residence; and thus, while the gospel was preached where otherwise it would not have been preached, it was continued in congregations, who, without this indirect aid, might have lost their pastors. In some instances, individuals have been employed as missionaries on purpose that they might be enabled to remain pastors of particular churches. Many licentiates and ordained ministers have been located on missionary fields to which they were sent. Some have been commissioned to itinerate in particular regions, with an express view to a permanent settlement; and in this way have become settled pastors.

"The Board have three objects in view; to form new congregations; to foster infant and feeble churches; and to effect the settlement of ministers as permanent pastors of particular churches. To attain these objects, it is necessary to give to some missionaries a wider range; to direct others to labour in narrower bounds; and to send some to places with a view to a settlement. And so soon as they shall obtain funds for the purpose they will assist feeble churches in maintaining stated pastors. But had they acted on this plan exclusively, what would have become of those destitute regions in which a few years ago there were no churches, but now, through the instrumentality of the Assembly's missionaries, there are many flourishing Christian societies? Indeed from a single state, applications would have been made sufficient to absorb all their funds."

When a missionary is sent from this part of the country to Indiana or Illinois, for instance, he must of necessity travel many hundred miles in going to his field of labour: and let it be remembered too, that, till of late, many missions to those and other distant states, were necessarily *exploring* ones, though not so denominated. It ought also to be considered that the number of missionaries, and the number of vacant, organized churches have greatly increased; and consequently a plan of operation can now be adopted, which could not, in the infancy of missionary operations, and in different circumstances, have been acted on with any propriety.

The Assembly has given to the Board a very large field to cultivate. Furnish them with means sufficiently ample, and put missionaries, in sufficient number, at their command, and they will plant the gospel in every small district of this country. But while their means are so limited and the field of labour so extensive, and such numerous and urgent calls for aid are reaching them from every quarter; how can they circumscribe the operations of their missionaries, as much as they could and would do, if their means were more abundant?

In conclusion, the Assembly is respectfully informed, that the condition of South America has attracted the attention of this Board. Just delivered from the chains and fetters by which the hand of civil tyranny had bound and oppressed them, the people of that extensive portion of this western continent, are tasting the sweets and pleasures of civil liberty. They are beginning, too, to burst the chains of a debasing and enslaving superstition; and should they not receive the light of pure religion to guide them in their new career, it is to be feared they will become the prey of infidelity, deism, and even atheism. Without the light of science, and the light of Christianity, how will they be able to sustain the new republican institutions, which, in imitation of those which shed their blessings on our own happy country, they have established? What can be expected, in such a case, but a demolition of their fair and promising fabricks, and the rebuilding of the castles, and fortresses, and prisons of a cruel tyranny? This is the moment for interposing in their behalf. At this moment is demanded the compassionate sympathy of all Protestants, and especially of Protestants in this country, for the critical condition of the millions who inhabit that fair portion of the globe; nominally Christians, but, in fact, greatly needing the light of heavenly truth. They demand our aid on various accounts. They are human beings, rational and accountable creatures, and bound to the judgment seat, as well as the savages on our borders, or pagans, who live in far distant parts of the earth. They have something of the form, but they want the light,

, the life, the substance of reli-
ıey are our near neighbours, with
: shall probably have much com-
intercourse; and consequently,
kely to be nationally affected by
:iny. Should they come under the
ıg power of pure religion, they
ıay, in some future day, when the
ın of the two Americas shall have
ıcreased, put forth a mighty influ-
ıringing on that glorious day of
ıce, and religion, which is to bless
ched world. In these circumstan-
Board wish, under the patronage
the assistance of the General
', to undertake a mission or mis-
favour of our brethren of South

ard feel encouraged to embark in
rprise, by other considerations
e already mentioned. The Bible
f this city is forming a fund for
ose of furnishing South America
les. The Presbytery of Phila-
and the Presbytery of Hudson,
h a member now labouring in
itute portion of this vast conti-
l two individuals are willing to
a mission among its benighted
ts, to the amount of 500 dollars

the Board called to act? does not
r of Providence direct their eye,
f this Assembly, and the eye of
ɔyterian Church, to South Ame-
l does not the Great Head of the
ɔid us pray, and labour, and give
ıbstance, that the many millions
ı beings, who are there living in
and sin, deluded by a wretched
ion, and cherishing false hopes
nly happiness, may be enlight-
ıctified, and saved, by the pure
f Jesus Christ?
oard of Missions at present con-
ıe following ministers and elders:
ers.—Rev. Ashbel Green, D. D.,
Wilson, D. D., Jacob J. Janeway,
zra Stiles Ely, D. D., George C.
homas H. Skinner, D. D., James
ı, William M. Engles, Archibald
er, D. D., Samuel Miller, D. D.,
r Dickey, D.D., Stephen N. Row-
., Joseph M'Elroy, Ebenezer
. D., M. L. R. Perrine, D. D.,
ester, D. D., John Johnson, Asa
D. D., Robert Cathcart, D. D.,
M'Curdy, John H. Rice, D. D.,
lythe, D. D., Robert G. Wilson,
John M. Wilson, Richard B. Ca-
ıcan Brown.

.—Robert Ralston, Robert Smith,
Mullin, Samuel Bayard, Robert
Zachariah Lewis, Rensselaer
Peter Hawes.

OBITUARY,

Communicated for the Christian Advocate.

Departed this life, on the 27th of August last, very suddenly, after a few days confinement, with bilious fever, in Granville County, N. Carolina, Mrs. Jane Downey, consort of Samuel Smith Downey, in the 36th year of her age; leaving a bereaved husband, three lovely children, and numerous relations and friends, to lament her death.

Mrs. Downey was a woman in the middle rank of life, who discharged the duties of a wife, mother, and mistress of a family; and discharged them *well*. She had little opportunity, and as little desire, for publick distinction. She was necessarily confined to a domestick circle, consisting of her neighbours and relations; and beyond this circle her worth was little known. She was one of those interesting females who make their home too agreeable ever to wish to leave it, for the purpose of ostentation or amusement. In the discharge of her domestick duties, her conduct towards her servants was so kind and condescending, that they never felt their bondage. She always endeavoured to supply their wants, and to deal out equal justice to them all, without partiality or caprice—She was indulgent almost to a fault.

But the best part of her character was, that she remembered her Creator in the days of her youth. She was reared in the bosom of the Methodist church, and she uniformly evinced a respectful and affectionate regard for its members. But after her marriage, she attached herself to the Presbyterian church, became established in its doctrines, and continued a member of it, in high standing, as long as she lived. The leading features of her mind were affection, kindness, and mercifulness—always ready to sympathize with the bereaved or distress-

ed—and remarkable for her humility. But on these traits of character she placed no reliance, in the matter of justification and acceptance with God. She frankly and explicitly acknowledged the corruption of her nature, the necessity of regeneration by the power of the Holy Spirit, and avowed her undivided dependance on the grace of God, through the redemption that is in Christ. Her expressions in regard to a personal interest in the Redeemer, were always humble and cautious. Yet she entertained a hope through grace, which in the main grew stronger and more cheering, as the time of her departure approached. A short time before her dissolution, she was heard distinctly to say to herself in a whisper—"Not a sparrow falls to the ground without his notice." On being asked what were the exercises of her mind, she observed—That she could think of nothing that she could satisfactorily rest her hope upon, but the Saviour of sinners—who was precious to her a poor sinner. At intervals, she said, her mind was confused and dark, and almost afraid she had never been experimentally acquainted with true religion. But again she said she received peace and comfort; although she had no claim to any blessing, but, through the mercy of God in Christ, abounding to her as a poor sinner. Shortly after making these declarations, she was renewedly seized with a spasm; and was not heard to say any thing more of her exercises, but appeared to be engaged in prayer; and when her pains were least severe, she raised her hands, in a manner which indicated she was in a thankful frame of mind.

The bereaved husband, and other relatives and friends, have in the death of this estimable woman sustained a heavy loss, but they do not mourn as do those who have no hope—Let the example and dying testimony of the dear deceased, engage and determine them all, to choose that good part which shall never be taken away from them. Thus will they, in their turn, be prepared to meet death without dismay, trusting in Him who is the resurrection and the life.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of September last, viz.

Of Henry Chester, Esq., agent for the Wheelock estate, on account of the rents of that estate, for the Contingent Fund - - - -	$407 59
Of James S. Green, Esq., eighteen months' interest of the legacy of Robert Ogden, Esq., late of Hardyston, Sussex county, N. J., for do. - -	36 00
Amount received for the Contingent Fund	$443 59
Of ditto, the principal in full of the above legacy of Robert Ogden, Esq., deceased, for the New York and New Jersey Professorship - -	400 00
Of Solomon Allen, Esq., on account of Rev. Wm. M'Pheters, for the Southern Professorship - - - - - - - - -	400 00
Of Rev. J. G. Hamner, in full of the proportion from Fayetteville Church, on account of the Fayetteville Presbytery, for do. - - - -	100 00
Of Mrs. Jane Keith, of Charleston, South Carolina, on account of the Scholarship to be endowed by her in said Seminary - - - -	1500 00
Total	$2843 59

View of Publick Affairs.

EUROPE.

Advices have been received in this country, at the time we write—from Liverpool to the 3d of September; from London to the 31st of August, and from Paris to the 28th or 29th of the same month.

Britain.—We had scarcely issued the last number of our miscellany, when an arrival from Britain announced the death of the English premier, the celebrated George Canning. His health had long been delicate, and several times seriously interrupted. From the effects of a cold, which he took at the funeral of the Duke of York, he had never entirely recovered; and his engagements, exertions, and agitations, in consequence of his being placed at the head of the new ministry, appear to have overpowered his remaining strength. After the prorogation of the parliament, he retired, as soon as some pressing publick concerns would permit, to Chiswick, the seat of the Duke of Devonshire, on the Thames, about five miles from London, with the hope of recruiting his health and spirits. Shortly after his arrival here, however, he was seized with his last illness, which was short and severe. His disease was considered and treated by his physicians as an inflammation of the intestines; but we have seen an elaborate article from the pen of an eminent physician, the object of which was to prove that Mr. Canning's disease was one of mere debility, and not of inflammation; and that his life was sacrificed to an erroneous medical treatment. Be this as it might, after great sufferings, mortification ensued, and he died without pain, and in full possession of his intellectual powers, on the 8th of August last. He was born on the 11th of April, 1770, and of course died in the 58th year of his age. He was buried on the 15th of August, in Westminster Abbey, as near as was practicable, to the remains of his master and model, William Pitt. He has left a widow and three children—two sons and a daughter. His eldest son is a captain in the navy, his youngest a promising youth; his daughter is the Marchioness of Clanricarde. The private life of Mr. Canning, it is agreed on all sides, was amiable. Party rancour, since his death, has endeavoured, among other exhibitions of malignity, to brand him as an infidel and an atheist. On the contrary, the evidence is abundant and unquestionable, that he was a firm believer in Christianity. Politicians, alas! are seldom practical Christians; and we are not prepared to say that such was Mr. Canning. It is however confidently stated, that when detained from publick worship, he was wont to assemble his whole household, even to the lowest menial, and himself to read to them the devotional service of the Church of England. It is also reported that in an extremity of pain, a day or two before his death, he called on God, through Christ, to grant him relief; and that one of his medical attendants, hearing this, said to him, "I hope, indeed, sir, that you do call on God, through Jesus Christ," to which he earnestly replied, "I do." Mr. Canning was an Eaton and Oxford scholar. His talents and attainments were brilliant and of a high order—not however in our estimation quite equal, and yet but little inferior, to those of Pitt, and Fox, and Burke. His policy was not partial to our country. Yet it appears that he gave a dinner to our minister, with a view, it is said, to a more friendly intercourse, a short time before his death; and among those who visited him as friends in his last illness, we find the name of Mr. Gallatin. The news of his death has already resounded, and produced excitement and expectation, throughout a great part of the civilized world—It was known in Paris by a telegraphick communication, in ten hours after its occurrence; and in all the other European courts and capitals, as soon as the most rapid transmission could convey the intelligence. It nevertheless does not appear as yet, that his demise is likely to produce any material change in the policy of the British court, nor of course in the political aspect of other courts, so far as British measures affect them. A new ministry has been formed of entirely the same cast in politicks, and indeed of almost the same men, as that of which Mr. Canning was the head. Lord Gooderich is premier, and the other changes are not important. Mr. Huskisson has returned from the continent; and Lord Wellington has consented to be commander in chief of the army, a station which he refused to hold under Mr. Canning.—The harvest has been bountiful in Britain, as well as on the European continent. The potato crop in Ireland is also represented as better than usual, but the crop of wheat is said to be less than that of last year. It is to be hoped the poor will not suffer, as they did a year ago, for the want of the means of subsistence; and this we think is probable, as the British ports are, under some restrictions, opened for the importation of foreign grain, and the revival of commerce has created a demand for the labour of the poor—Nine Russian

ships of the line, one 64, and six heavy frigates, had arrived in England from Cronstadt: of these, four ships of the line, four frigates, and one corvette, sailed for the Mediterranean on the 20th of August; the remainder of the fleet was in a few days to return to Cronstadt. The ships gone to the Mediterranean, compose the Russian contingent to the naval armament of Britain, France, and Russia, for enforcing the treaty of peace prescribed to the Turks and Greeks.

France.—France appears to be calm and quiet. The report of Mr. Canning's death produced a temporary excitement, which speedily ceased, on its being known that his decease would not change the policy of the British court. We presume that assurances were given to that effect; as an article in a French paper, believed to be official, had this for its drift, and was remarkably well written. The liberals tried to get up a subscription, in favour of some honourable and publick testimonial of Mr. Canning's worth, but the attempt proved abortive—On Assumption day, the 16th of August, the king and whole court, with all the dignified clergy and military officers of distinction in Paris, walked in procession, and assisted in a religious service, in fulfilment of a vow made by Louis XIII. The nature of the vow we are not told. The Gazette de France says, "The statue of the mother of God was carried by the Deacons." This is language familiar to Romanists, but in our ears it sounds like blasphemy. It is remarkable that our Divine Saviour never called her, from whom he descended according to the flesh, *mother*. But great efforts are made in France to restore Popery with all its appendages—There is a considerable French fleet in the Mediterranean, and a pretty powerful naval force blockades the port of Algiers.

Spain.—Spain is a volcano.—Amidst its combustible and heterogeneous materials, the fires of discord and angry discontent have been glowing and rumbling, for three years past. When this political Vesuvius will make an eruption, we cannot tell. We have expected it before now, and but for the pressure of the French army, we are persuaded it would have taken place. That it will at last boil over, in despite of any superincumbent weight, we think probable—In the provinces of Catalonia and Andalusia, something like civil war actually exists; and every part of the kingdom is torn with dissentions. Still the king and his ministers pursue their course of proscription and punishment, and they have at their command military and ecclesiastical power of a formidable kind. Frequent changes of men in high office take place, and this creates new parties and discontents. We have not space to detail the particulars, and indeed we loath the subject.

Portugal.—Great agitations still exist in this kingdom. It appears that although the armed insurgents are quelled, there are two great parties at strife, in the bosom of the state—both powerful, and neither disposed to yield or to compromise—The one the constitutional party, desirous to carry into complete effect the provisions of the constitution granted to the kingdom by Don Pedro—the other, the party of the old queen and of Don Miguel, who are hostile to the new constitution, and desirous that the old system of arbitrary government should be restored and perpetuated. It is believed, likewise, that these parties are severally countenanced by foreign powers—the former by Britain and France; the latter by Austria and Spain, and perhaps by Russia. The queen regent appears to have lost a part of her popularity, and has, it is said, "requested a squadron of English lancers for her personal guard." The return of Don Pedro to Portugal is earnestly wished for by many; but we perceive it has lately been made a question by the friends of the old regime, whether he is the legal heir to the throne. How these differences are to terminate we pretend not to conjecture.

The Pope.—It appears that the pope is likely to have some very serious business with his hitherto most dutiful son, the king of Spain. His misnamed Holiness was reduced to the dilemma, either of losing his influence in Mexico, by refusing to consecrate bishops, at the request of the Mexican government, or of giving mortal offence to the king of Spain, by complying with that request. He has at last consented to make the bishops, and the king of Spain has refused to receive his nuncio, or even to permit him to pass the Spanish frontier. How this family quarrel will terminate, time will disclose.

Germany.—A synod was lately held at Hanau, at which all the clergy of the Lutheran and Calvinist churches attended. It resulted in the union of the two churches in one body.

Prussia.—The king of Prussia has ordered the prosecution of every Protestant or Roman Catholick clergyman who shall preach, in any church in his dominions, any sermon of a controversial nature.

Russia.—We have heard nothing of interest from this great power within the last

ccept what will be found under other heads—unless it be a rumour, that the Russia, or rather a particular corps of them, have suffered a severe and san- efeat in Persia.

r.—The accounts from Constantinople, in regard to the temper with which l Seignor and his Divan have received the propositions of Britain, France, a, for terminating the war with the Greeks, are in a measure discordant. unt represents the Sultan as rejecting the propositions absolutely, finally, disdain; another statement is, that although much opposition to the propo- at first manifested, yet that afterwards conciliatory measures were com- We think it probable that there is a degree of truth in both these state- hat haughty rejection was first tried, and that finding this would not do, an e of yielding succeeded. It must be no doubt grating enough to the Sul- on the point, as he supposed, of glutting his vengeance on the Greeks to to find his bloody purposes arrested. But although it is a dose of worm- ich is proposed to him, he must take it or do worse—A destructive fire laid rt of the city of Jafna in ashes, on the 31st of July last. About 800 houses sumed, a considerable number of the inhabitants lost their lives, and 10,000 houseless.

:.—The state of Greece is, at this time, in the highest degree interesting. anding the catastrophe at Athens, the Greeks have, it is stated, met and de- considerable corps of the Turks in the Morea; their naval operations under hrane have been partially successful—One Turkish ship of war, it is reported, captured; a constitutional charter has been formed, and a president chosen. her hand, the sufferings of the wretched inhabitants is beyond description; dissentions of the most violent kind still exist—In Napoli, the adverse par- commenced active military operations against each other; the town has barded from the upper castle, and many have been killed and wounded. hole, taking things as they are, we think that the interference of the great powers, even on the conditions proposed, may be considered as fortunate— y favourable to the cause of humanity. A squadron of nine British ships of isbon, on the 31st of July, for the Mediterranean. It is stated that the dif- ropean squadrons were to assemble at the island of Milo, in the archipelago, th of September.

ASIA.

re in error, in stating some months since, on the authority of London papers, ssor of the late lamented Bishop Heber. It now appears that the Rev. Dr. s consecrated Bishop of Calcutta, at Lambeth, on Sunday, the 3d of June. ecration sermon was preached by the Bishop's brother; and a valedictory t the departure of Dr. James, was delivered by the Bishop of Gloucester.— for Calcutta on the 15th of July. Speaking of his episcopal duties, in reply ledictory address, we find him making this explicit declaration—"While I s far as I can, that which my manifest duty, in a more especial manner re- e to do, none that cometh in the name of Christ shall ever be considered as r by me." He will therefore be friendly to the missionaries of other deno- , as well as to those of his own church.—We will chronicle here, that the missionaries have been driven from the island of New Zealand, by the fero- ives; and that the Church missionaries, at the last dates, were also preparing

AFRICA.

limun, agent of the American Colonization Society, states, that an excursion their people 140 miles into the interior, has led to the discovery of a state n society, where the arts and manners of civilized life are practised in a high The land is enclosed and in a high state of cultivation; the horse is used as ick animal, and all the necessaries and comforts of life are produced by the dustry of the inhabitants. It is also stated that the inland tribes are anxious direct communication with the colony, as a large proportion of the exports olony are from these regions. Mr. Cary also states, that Monrovia looks like le towns in America, with nice stone or frame buildings, and that it is as little community as any of its size in Europe or America.—It is stated in the apers, that the Ashantees are suing for peace. An article also states, that the f Egypt has actually declared himself independent.—This we think wants tion.

AMERICA.

Buenos Ayres.—A treaty of peace between Buenos Ayres and the Emperor of Brazil was signed at Rio Janeiro, on the 24th of May last. A Mr. Garcia was the plenipotentiary and negotiator, on the part of Buenos Ayres. It appears he was instructed to make, as the indispensable basis of the treaty—the erection of the province of Monte Video into an independent state, to be governed by a constitution and laws freely chosen by its own inhabitants. In place of this, the treaty to which he gave his consent, not only renounced all claim to this province, on the part of Buenos Ayres, but left it to the Brazilian Emperor "to regulate its government in a manner conformable to the customs and actual necessities of its inhabitants;"—in other words, according to his own will and pleasure. These terms the government of Buenos Ayres have indignantly rejected, and the war is continued. The president, Rivadavia, has resigned his office; and it is hoped that this may have a happy influence in restoring harmony among the different provinces of this republick.

Brazil.—It does not appear that Don Pedro contemplates a speedy return to Portugal, as we conjectured a month ago. He seems to be busily occupied in the affairs of his American empire; and is trying, among other things, to make it believed, that our government does not approve of the manner in which our Charge des Affaires, Mr. Raguet, left his station. We hope to see this contradicted by our government, publickly and speedily. We think it is due not only to Mr. Raguet, but to the whole country.

Colombia.—We have lately seen the "Message of the Vice President of Colombia to the Congress of 1827." It is a very interesting paper. It gives, what appears to be a temperate and candid historical narrative of the unhappy dissentions which have lately destroyed the peace, and, as he states, jeopardized all the interests and even the independence of that great republick. He condemns the whole proceedings of General Paez, and censures freely the unconstitutional measures which in various places and provinces of the Confederation have produced the late disastrous state of affairs. But he acquits the Liberator, Bolivar, from all approval of these measures. He says, "The Liberator left Guayaquil on September 12th, and during his journey, ordered that the legal government which had been changed in the departments of the South should be re-established, rejecting with a horror worthy of the first citizen of the republick, a dictatorship conferred by popular juntas, without powers or privileges." Then, after lauding him further, he concludes by saying—"I think he preserved the national honour and the glory of General Bolivar." We exceedingly rejoice in this testimony, and hope that the general congress, with the Liberator's authority and influence has been, and will be, able to tranquillize the Colombian Republick, and to ensure the perpetuity of its freedom and independence. The address was delivered on the 17th of January.

Mexico.—In our last number, we had occasion to notice the intemperate proceedings of the legislature of Vera Cruz, in denouncing both our minister in Mexico, and our country. We then hoped that all this might be the work of a faction, and we still hope that the Mexican authorities, and the country at large, are not really unfriendly to us. But some publications and acts which have since appeared, wear a hostile aspect of a more general kind. We must wait to see the issue.

United States.—We have been threatened with savage warfare from the tribe and allies of the Winnebago Indians. But the last accounts represent them as overawed by the military movements which were approaching to chastise them; and as having delivered up the chiefs who committed murder, and led the hostile bands; and as having also promised to deliver up others, concerned in murdering some of our frontier settlers. We hope therefore that war will not ensue.

We find it stated in the National Intelligencer, that two Conventions between the United States and Great Britain have been received at the Department of State, which were concluded and signed in the early part of last month, a few days before Mr. Canning's death, by Mr. Gallatin, and Messrs. Grant and Addington. By one of them the third article of the convention of 1819, which stipulates the joint occupation of the country beyond the Stony Mountains, is continued; and, by the other, the Commercial Convention of 1815, which was continued by the abovementioned convention of 1818, is further continued. The duration of the convention of 1818, having been limited to ten years, would have expired on the 20th of October, 1828. On that day the existing Commercial Convention, and the Articles respecting the country beyond the Rocky Mountains, would have terminated, but for the recent conventions. They are now to continue indefinitely as to time, each party reserving the right to put an end to either of them, upon twelve months notice given to the other party.

THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXI.

We are now to consider the important subject of SANCTIFICATION. "Sanctification," says the catechism, "is the work of God's free grace; whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and to live unto righteousness."

You are aware that the word *sanctification*, denotes our being rendered holy, or free from sin. It is called *a work*, because it is not like an act, completed at once; but is continued, progressively, through the whole of life. It is called a work of *God's free grace*, because God is the agent by whom it is performed, and his free grace is displayed in effecting it—inasmuch as there is not an individual who is the subject of it, but might have been justly left to perish in his sin and pollution.

It is the special and official work of the Spirit of God, to sanctify the human soul—We are chosen to salvation, "*through sanctification of the Spirit*, and belief of the truth." Truth, God's revealed truth, is the instrument made use of, and the means employed are numerous and various; but the great agent who uses them all is the Holy Spirit, without whom they never would, or could, produce the intended effect; and therefore sanctification is strictly and properly his work.

At the time of the Protestant reformation, and for some time afterwards, the reformers took great and laudable pains, to show clearly the difference between justification and sanctification, which had been wretchedly confounded in the dark ages which preceded.—The learned and profound Hooker, has an admirable sermon, or discussion, on this subject. But these two things are, to this day, extremely apt to be taken the one for the other, at least in part; and there is scarcely any thing that has a more pernicious influence in preventing a clear and consistent view of the gospel plan of salvation. Indeed the immediate *practical* influence of confounding justification and sanctification, is often not a little injurious. Fisher in his catechism, —to whom in these lectures I am more indebted than I can always particularly acknowledge—has, I think, well and clearly illustrated the difference between these two graces. I will state what he says, with a few changes of terms, and some abbreviations and additions; and I beg your particular attention to the statement.

The matter of justification is the righteousness of Christ; but the matter of sanctification is grace imparted from the fulness of Christ —"Of his fulness have all we received, and grace for grace." Justification changes a man's state in relation to God; sanctification changes his own personal state—changes his heart and his life. Justification is effected by the imputation of Christ's righteousness to us; sanctification by the implantation of his grace in us. Justification is complete and perfect at first; but sanctification is carried on gradually, from less to more, till the soul be ripe for glory. The righteousness of justification is strictly and properly meritorious, being the righteousness of God, whereby the law is not only fulfilled but magnified; but the righteousness of sanctification is not meritorious, being only the righteousness of a sinful creature, imperfect in degree. Justification is equal in all believers; but all believers are very far from being equally sanctified. Sanctification is implanted in the believer as a new nature; whereas his justifying righteousness is not *in* him as a nature, but *on* him as a robe, and hence it is said to be "UPON all them that believe," Justification has relation to the law as a covenant, and frees the soul from it; sanctification respects the law as a rule, and makes the soul breathe after conformity to it, and to delight in it after the inward man—Hence justification is a judicial sentence, absolving us from the condemnation of the law; but sanctification is a spiritual change, fitting and disposing us to obey the law. Justification springs from, and is grounded on, the priestly office of Christ, whereby he satisfied law and justice as our surety; but sanctification proceeds from the kingly office of Christ, whereby he subdues us to a sweet obedience to *himself,* and writes his law in our hearts. Justification gives a title to heaven and eternal life; sanctification gives a meetness for it. Justification is God's act, pronouncing our persons righteous in Christ, and taking away the guilt of sin; sanctification is the Spirit's work, cleansing our nature and taking away the filth of sin: by the former we are instated into the favour of God, and by the latter we are adorned with his image, and made to bear a measure of his likeness.

So much for the difference between justification and sanctification.

You will recollect that, in speaking on the subject of effectual calling, I described the great work of regeneration which is wrought in the human soul, by the Holy Spirit —Perhaps you can hardly have a better general idea of sanctification, than by saying, that it is that work carried on to perfection, by the same almighty agent. Among the many false notions in regard to religion which obtain among those who pay a degree of attention to it, you will sometimes find this—not perhaps openly avowed, or systematically defended, but yet practically influential—that regeneration *completes* the work of religion in the soul.—No, my young friends, it only *begins* the work. Regeneration is indeed essential. It is connected with justification and Christian perseverance—It may well, therefore, be matter of joy, and be highly esteemed. Yet, in itself, it is only the commencement of true piety. As regeneration means a new birth, it is not proper to say that it must be repeated or increased. But it is proper to say, that every saint who continues in life, must be renewed more than he is in regeneration. He is then only born into the kingdom of grace—and as, in a natural sense, an infant must not only be born, but also grow and increase till he becomes a man; so, in a spiritual sense, he

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stant assistance from the Spirit of grace. After the greatest progress in sanctification, the saint is not sufficient of himself for any good thought or act. He incessantly depends on grace, to be imparted for the discharge of every duty;—depends on it as the streams depend on the fountain.

To die unto sin, is to have the power of sin in our nature so far mortified, as not to delight in it, but to hate it in heart, and abstain from it in life. *To live unto righteousness,* is to have our souls so quickened by the vivifying power of grace, as to love and obey the commands of God, truly, heartily, prevalently, and perseveringly. And *both of these,* in every sanctified soul, will take place *more and more.* The sanctified person will be still making gradual advances in the divine life. Some advance much more rapidly than others; but none who are sanctified fail to "grow in grace." There may, indeed, be seasons when they do not grow, but decline; when they do not make progress, but backslide, or stumble and fall. But the Spirit of grace will never forsake his own work. The declensions, falls and backslidings, of those who are truly sanctified, are overruled to render them more careful, more steadfast, and more rapid in their progress, afterwards.

On the whole, then, the indispensable necessity of sanctification may be stated thus—It is necessary, not for our justification before God, but for evidencing our justification both to ourselves and others. It is necessary for glorifying our Heavenly Father, and showing forth his praise; for adorning the doctrine of God our Saviour; for proving our union with Christ; for promoting inward peace and joy; for maintaining fellowship and communion with God; for stopping the mouths of gainsayers; for making us useful to men on earth; and for qualifying us for heaven; be-

cause "without holiness no man shall see the Lord."

The marks of sanctification are —a cordial respect to all God's commandments—loving them because they are holy; a hatred of all sin, and avoiding the appearance of evil; a spirit of watchfulness and warfare against sin; a delight in doing good; communion with God; a conversation becoming the gospel; an habitual use of the precious promises of God, particularly with a view to increasing holiness; and a constant improvement of the blood of Christ, by faith and prayer, for cleansing from the filth, as well as the guilt of sin.

The chief motives and inducements to sanctification are, the will of God commanding it; the love of Christ constraining to it; the inherent excellence of the thing itself; an abhorrence of sin, which is its opposite; and the dignity of resembling God, to whose image it conforms its possessor.

To promote sanctification, we should cleave to Christ by faith, for we are "sanctified in Christ Jesus;" we should pray earnestly for the Spirit of sanctification, for by his aid and influence alone the deeds of the body can be mortified; we should associate with the saints, for association begets assimilation; and we should make a right and diligent use of all God's ordinances—the dispensation of his word, his sabbaths and sacraments; and of the mercies and chastisements of his holy hand.—Amen.

THE DUTY OF SOCIAL WORSHIP.

Essay III.

It remains to specify those extraordinary circumstances that will justify us, in not attending on social worship.

That circumstances of the kind here referred to may occur, is too *evident* to need proof, and has hitherto been considered by us as a conceded point. It is, however, a matter both of some importance and of some difficulty, to ascertain with suitable precision what these circumstances are. It is of importance, because conscientious persons are sometimes at considerable loss to determine the matter of their duty in this particular; and it is difficult because there are extremes on the one hand and on the other, and because the just medium between them is a line not easily defined. Let us, however, take up the subject, endeavour to state the cases, and to offer such remarks on each as may assist a candid mind in ascertaining the demands of duty.

1. There are many occurrences of an *incidental* nature, which will justify us in an occasional omission of social worship.—These will sometimes fall out even in a family, so as to cause an interruption of the regular exercises of worship there. They will more frequently occur to men who are involved in much worldly business, so as to prevent their attendance on those exercises of publick social worship which are performed on secular days, and the general utility of which has already been shown: And they will sometimes happen so as to render an absence from the stated worship of the sanctuary on the Lord's day, by any individual, lawful and proper—The *state of the weather* is an occurrence of this kind. We have no reason to expect, as some seem to do, that the usual influence of heat, or frost, or storms, will not be experienced when we attend on publick worship. That more fear is usually apprehended from this cause than is justified by any reason or experience, is undoubtedly and lamentably true. It is a shame to those who call themselves Christians, that they will make an excuse for staying from church of a trifling change in the atmosphere, when they possess vigorous health,

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nity favours; let him resolve to make some small sacrifices on the side of worldly interests and business, rather than be interrupted in the immediate service of Jehovah—Let him do this, and his practice will be sufficiently guarded. The cases that would seem doubtful to others, will be plain to him. Nothing but instances of real necessity will tempt him to forego what he loves; and in such instances, he will feel that he does not act of choice, and therefore will act without doubt and without a sense of guilt. To lay down rules for those whose hearts incline them to find excuses, is wholly impracticable; and were it otherwise, the rules would at last be useless, because they would be disregarded—In this, as in every thing else, it is surprising to see how many plausible excuses can be made by those who wish to find them; and on the contrary, how few hindrances will ever occur to those who are truly and deeply concerned to avoid them.

2. *Personal sickness* is a cause which will justify absence from social worship. When sickness is extreme, there can be no doubt on this head. But when it is slight, or complaints, though real, do not wholly prevent an attention to other duties, it is more difficult for a conscientious person to decide on the part that he ought to act. It is clearly the opinion of the writer, that when indisposition is not great, and only incidental, it does not form a sufficient reason for refusing to wait upon God in his house, especially if the party affected possesses a good constitution. There can be, in many cases, no more inconvenience in spending the time at church, than in any other place. Nay, if we love the service of God, it may enable us to forget in part our bodily complaints, and prove a real benefit both to our bodies and our souls. But in cases where indispositions are habitual, and the whole frame weak and delicate,

perhaps nothing but experience can ascertain the point of duty. If experience has proved that attendance on publick ordinances has been productive of no material or lasting inconveniences, it ought certainly to be continued. But if, on the contrary, it has been found in fact, that going to church has very sensibly increased bodily sufferings, and has thus disqualified the suffering person for an attention to other important duties, it is surely an evidence that the cause of these calamities is to be avoided. In all such cases, the individuals concerned must judge and act for themselves, sensible of their accountableness to the all-seeing God; and remembering, on the one hand, that he will not be mocked and cannot be deceived, and on the other, that he is merciful and gracious—that "he knoweth our frame, and remembereth that we are dust."

3. *Persecution in the extreme*, is a justifiable cause of abstaining from publick worship. Blessed be God, this is not a case in which the inhabitants of this country, generally, have ever had a personal concern. Yet it may serve to throw light on the general subject, and on the next particular especially, to give it a short consideration.

That there are cases of persecution in which publick exercises of religion are to be suspended or omitted, at least in a particular place, appears evident from the command of our Lord to his disciples—"When they persecute you in one city, flee ye unto another:" and also from the conduct of the primitive disciples, who "were scattered abroad, on the persecution that arose about Stephen."

Notwithstanding this, however, it seems to be the opinion of most commentators, that in the very passage on which these essays are founded, the case of persecution was particularly referred to; and that the apostle's design was to warn the Hebrews not to suffer the *fear of persecution* to influence them "to forsake the assembling of themselves together." It is, also, certain that in the primitive times, and in later ages, those who have maintained the highest character for wisdom and piety in the Christian church, have thought themselves bound, in times of persecution, to run very considerable risks, even of life itself, rather than to omit an attendance on divine ordinances. By laying together these circumstances and considerations, the result seems to be, that persecution in the extreme, or the imminent danger of death from assembling together for Christian worship, will clearly warrant its omission, at least for a limited space; but that some hazards, and even imminent hazards, are to be run, rather than to relinquish so important a privilege and duty.—And here, as in the case already stated, there can be no other rule of judging but that which every conscientious person must form for himself, under a deep sense of his accountableness to the Judge of all.

4. Nearly allied to what we have just considered, is the case which is produced by *the prevalence of pestilence*. When this is extreme, and when there is reason to believe that the convening of the people will tend to increase it, the case seems to be parallel with that of persecution in the extreme; for no enlightened Christian will doubt, but that God has the same control over the mind and sword of a persecutor, that he has over the pestilential vapour, that scatters poison in its course. It is, therefore, when there is no special hindrance, right and lawful to flee from a place infected with pestilence—to one, it may be, where worship may be regularly and safely attended: and even with those who remain where pestilence prevails, the circumstances of danger may be such as to

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TRANSLATION OF MARCK'S MEDULLA.

Something more than three years since, a very handsome edition of *Marck's Medulla* was published in Philadelphia; and in the March number of our work for 1824 it was reviewed. In that review, to which we would refer our correspondent, we gave our opinion of the *Medulla*, and our sense of the want of a good Theological System in the English language; as well as our estimate of the comparative merit of the systems of BERNHARDIN DE MOOR, and the celebrated Geneva Professor PICTET. We also remarked at that time, that "Latin is far more favourable than English to the forming of *a summary*, at once perspicuous and complete." We are however not sorry to see an attempt made to translate a part of this very excellent work of Marck into English, and cheerfully give it a place in our Miscellany. The translator, it appears, has felt the difficulty of his undertaking. We have compared only a small part of his version with the original, and made but a few alterations. The general sense of Marck is retained —But the precision and force of the Latin work are unavoidably lost. The ideas communicated are, nevertheless, so important and so well arranged, that they will richly reward the trouble of noting and remembering them, although the medium by which they are conveyed is not the most alluring.

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FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—I have had it in contemplation for some time, to translate *Marck's Medulla* into the English language; as well for the benefit of serious readers in general, and the encouragement of theological study among the people, as for my own instruction and advancement in knowledge. Frequent translations have been made in this coun-

try (chiefly at the theological seminaries) of works in the department of Biblical Literature; while the deeper, the more dignified, the more vitally important department of *Doctrinal Theology*, has been comparatively neglected.

Biblical Literature may be considered the shell; Doctrinal Theology the kernel. The shell is indeed important; but its chief importance consists in the protection which it affords the kernel—So we derive from Biblical Literature sure evidence of the truth of the book which contains these glorious doctrines, but not these doctrines themselves. The shell of Biblical Literature must to be sure grow and flourish among the branches of the tree of life, but it is only for the benefit of that which it encloses; the precious and durable fruit, which, when the shell is thrown away, nourishes the whole spiritual man. At the seminary we should be diligent (so was I according to my health) in gathering of all that grows on this tree; but let us crack the shell when we become pastors. The people want the food of eternal life. They want such preaching and reading as good old Presbyterian Scotland had, in the days of her doctrinal glory. Let us erect an impregnable rampart of all the theological materials we can find, to encircle the holy citadel; but let us not pile our materials on the citadel itself, for the Fountain of Life is there, and by so doing we should bar access to it.

The merits of the work of John Marck are, in the judgment of the learned, indisputable. His work is entitled, *Johannis Marckii Christianæ Theologiæ Medulla Didactico-elenctico, ex majori opere, secundum ejus capita, et paragraphos, expressa; in usus primos Academicæ Juventutis.*

A commentary of six quarto volumes, containing an expanded system of theology, was written by Bernhardinus de Moor on this small duodecimo. This proves the value which this distinguished professor and pastor put upon it. Should the publick voice call for such a translation, I shall probably undertake it; though from the peculiarity of the style of the work and the coining of words, which would make a classical scholar blush—words which are not only not found in any dictionary, but which are absolutely *unrenderable* into any thing but circumlocutory expression, the task is much more difficult than the book at first promises. As a specimen, however, I send you my translation of the twenty-fourth chapter, the subject of which is *Justification.* Concise expression, and peculiar appropriateness in quoting scripture for the point in question, are every where discernible in this book. The captions are prefixed by the translator.

A Presbyterian Clergyman.

JUSTIFICATION.

I. Justification differs from sanctification, as it is a *forensic* act, depending immediately on the *blood* of Christ, having respect to the *guilt* of sin, being done in a *moment*, and *complete*. It is antecedent, not to our first *calling*, but to our ulterior *sanctification*, according to Rom. viii. 30.—"*Whom he called*, them he also *justified*," and 1 Cor. i. 30.—"Who of God is made unto us wisdom, and righteousness, and *sanctification*"—and according to the terms *ungodly* and *world*, which are connected with justification, Rom. iv. 5.—"To him that believeth on him who justifieth the *ungodly*;" 2 Cor. v. 19—"To wit, that God was in Christ reconciling the *world* unto himself," &c.

SYNONYMS.

II. By the word *justification* is aptly expressed the Greek word δικαίωσις [dikaioun], and Hebrew הצדיק [hejadiq], of which there are many synonyms in scripture, as the *not* imputing, the oblivion, the tak-

way of sins, &c. and the *state just*.

INHERENT RIGHTEOUSNESS.

It is not to be denied that ord *justify* relates once and to *inherent righteousness*; xii. 3.—"They that be wise shine as the brightness of the nent, and they that *turn many hteousness*, [i. e. *justify many*] e stars forever and ever;" xxii. 11.—"He that is unjust m be unjust still, and he that y let him be filthy still, and at is *righteous* let him be *ous* still, and he that is holy, n be holy still." Yet the Pa- maintaining that it common- ans this, erroneously state *mary* and *secondary* justifica-

In this word, however, re- is commonly had to the *fo-* even when it denotes *deliver-* or the *acknowledging*, *de-g*, or *declaring* a *righteous-* which now results or shall re- rom works; Matt. xii. 37.— hy *words* shalt thou be *justi-* nd by thy *words* shalt thou be *ned*." James ii. 21, 25.— not Abraham our father *jus-* by *works?* Likewise also ot Rahab the harlot *justified orks?*" Moreover it espe- means forensic *absolution*, that which proceeds from (Prov. xvii. 15.—"He that *eth* the wicked, and he that *neth* the just, even they &c.) and that which proceeds God; Rom. viii. 33, 34.— shall lay any thing to the of God's elect? It is God *ustifieth*, who is he that *con-th?*" Rom. iv. 5—7.—"To at *worketh not*, but *believeth* that *justifieth* the *ungodly*, th is counted for *righteous-* Phil. iii. 9.—"And that I e found in him, not having *wn righteousness*, which is of w, but that which is by the of Christ, the *righteousness is of God by faith*." And so

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indeed it is divided into *active* and *passive*, which last is the reception and insinuation of divine justification.

DEFINITION OF JUSTIFICATION.

IV. Justification is defined, *A Benefit of the Covenant of Grace, by which God, for the sake of the righteousness of Christ apprehended by faith, remits all their sins to the elect called by Himself, and bestows upon them a full right to eternal life; this decision being moreover made manifest, through the Word and Spirit, in various degrees and impressive force, to their conscience, and to the praise of his own glory.*

AN ACT OF THE TRINITY.

V. Justification is the work of GOD: Isa. xliii. 25.—"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Rom. viii. 33.—"It is *God* that justifieth;" &c. Of the Son and of the Spirit, as well as of the Father. Isa. liii. 11. "By his knowledge shall my righteous servant justify many." 1 Cor. vi. 11.—"Ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" but of course it is not the work of *men*, (Mark ii. 7.—"Who can forgive sins, but God only?") as Papists foolishly maintain, from the passages which treat of the *ministerial declaration* of forgiveness, John xx. 23.—"Whosesoever sins ye remit, they are remitted unto them."

It is also truly a work of divine grace, aside from all merit of our own: And it is a Benefit of the Covenant of Grace, (Jer. xxxi. 34. —"for I will forgive their iniquity, and I will remember their sin no more") since by the Covenant of Works, and out of Christ, it can be the portion of no one, on account of the justice of God, Job ix. 2.—"I know it is so of a truth, but how should man be just with God? If he will contend with him, he *cannot answer one of a thousand*." Rom. iii. 20.—"Wherefore by the

deeds of the law shall no flesh be justified in his sight." Rom. viii. 3.—"For what the *law could not do*, in that it was weak through the flesh," &c. Although justification, and legal righteousness according to its own proper idea, are rightly exhibited to us in the scriptures, the latter is opposed to evangelical righteousness.

WHO ARE THE SUBJECTS OF JUSTIFICATION.

VI. All the *elect* and only they are justified. Rom. v. 18, 19.—"Therefore as by the offence of one judgment came upon all men to condemnation; even so *by the righteousness of one the free gift* came upon all men unto *justification of life*. For as by one man's disobedience many were made sinners, even so by *the obedience of one* shall many be made *righteous*." Rom. viii. 33.—"Who shall lay any thing to the charge of God's elect? It is God that justifieth."

Nor should we at all exclude from our consideration the Old Testament believers, since to them the promises of the Covenant of Grace have respect; Gen. xvii. 7. "To be a God unto thee, and to thy seed after thee," and of the justification of Abraham, David and others we read, Rom. iv. 3.—"Abraham believed God, and it was counted to him for righteousness." Ps. xxxii. 5.—"Thou forgavest the iniquity of my sin;" nor was their faith and prayer in vain; Ps. li. 1, 2.—"According unto the multitude of thy tender mercies, blot out my transgressions. Wash me throughly from my iniquity, and cleanse me from my sin." Ps. xxxii. 5.—Nay, they could not otherwise be made partakers of salvation.

FOUR ERRORS CORRECTED.

VII. Nevertheless the justification of the Old Testament fathers differs from our own; for in their time the righteousness of Christ was not yet brought in, and hence typical offerings remained. This benefit was not then so broadly extended, nor so clearly insinuated by the Gospel and the Spirit. And here we must say we do not approve of certain very harsh expressions of many recent writers, such as—1. *That Christ is to be regarded under the Old Testament rather* UT FIDEJUSSOREM *than* UT EXPROMISSOREM. For Christ was certainly a plenary sponsor, nor did he undertake for all the elect the payment of their debt under any *condition*, which was evidently impossible, but *absolutely*, and this the Father acknowledged as acceptable and sufficient. 2. *That the justification to be attributed to the ancient fathers is less full or less true.* For a forensic act admits of no degrees, and all their sins, as to all their punishment, are remitted to them; hence all the expressions, even the well known one [illegible] attributed to them, Rom. iv. 7. "Blessed are they whose iniquities are forgiven." Heb. ix. 22.—"And almost all things are by the law purged with blood, and without shedding of blood is no remission." 3. *That Old Testament believers were left under guilt, wrath, the curse, and the power of Satan.* But actual guilt may be removed by forgiveness, although payment by the sponsor were not yet made, and to this believers have testified; since through the same forgiveness the grace of God may be effectually sealed to the elect, although wrath might not yet be inflicted on the surety; moreover, those who are absolved from death cannot come under the curse, though it be frequently denounced against those who are obnoxious to it. And finally, they who are declared to be heirs of life are delivered from the power of Satan, though *his* destruction be the effect of the death of Christ. 4. *That the justification of the ancient fathers was not consummated—that they enjoyed not a*

tranquil conscience, but were burdened with the fear of death. We answer, they had all the grace necessary to salvation, though all things promised by Christ's coming were not fulfilled to them, for they every where bear witness to their peace in God: Job xiii. 15.—"Though he slay me, yet will I trust in him." Ps. xxiii. 4.—"Though I walk through the valley of the shadow of death, I will fear no evil;" and in death they expected the good would be made better; Ps. lxxiii. 24.—"Thou wilt guide me by thy counsel and afterwards receive me to glory." Hence that equanimity of spirit with which they suffered whatever dreadful things befel them, Heb. xi. 35.—"And others were tortured, not accepting deliverance, that they might obtain a better resurrection."

SINNERS ONLY JUSTIFIED.

VIII. In justification the elect are considered as *sinners* exposed to *condemnation*, Rom. iv. 5, 6. "To him that *worketh not*, but *believeth* in him that *justifieth* the ungodly, his *faith* is counted for *righteousness*." Rom. v. 6, 8, 10.—"For when we were yet *without strength*, in due time Christ died for the *ungodly*—while we were yet *sinners*—for if when we were *enemies* we were reconciled to God—Yet at the same time they are *called*, and therefore considered as *believing*, Rom. iii. 26.—"That he might be just and the justifier of him that *believeth* in Jesus;" Rom. v. 1.—"Therefore being justified by *faith*," &c.

THE TWOFOLD ACT.

IX. The *acts* of justification are *two*, absolution from death, and adjudication to eternal life, according to the necessity of man, and the requirements of the covenant of Works, which is not made void by the covenant of Grace. Hence, in the following passages mention is made as well of *righteousness imputed*, and of *life*, as of *sins to be forgiven*, Dan. ix. 24.—"To *make an end of sin*, and to *bring in an everlasting righteousness*." Acts xxvi. 18.—"That they may receive *forgiveness of sins and inheritance among them which are sanctified* by faith that is in me." Rom. v. 19.—"By the obedience of one shall many be *constituted righteous*." Sometimes, however, one act, by synedoche, includes the other, Rom iv. 7.—"Blessed are they whose *iniquities are forgiven*." Nor should they be disjoined from each other.

THE MEANING OF IT.

X. *Absolution* imports the *removal of actual guilt*, or the forgiveness of all sins without exception or discrimination, Acts xiii. 39.—"And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Rom. viii. 1.—"There is therefore now no condemnation to them who are in Christ Jesus." Nor can we conceive of such a *remissio culpæ*, or *forgiveness of the fault*, as that the *reatus poenæ*, or the *obnoxiousness to punishment*, should remain, or of a *potential* or *conditionary* forgiveness. At the same time *adjudication to eternal life* is so made, as that that life shall certainly be obtained, according to the purpose of God, and through his grace.

THE CAUSE OF JUSTIFICATION.

XI. The external impulsive cause of justification, whether *material*, or *meritorious*, we hold to be the *plenary righteousness of Christ*, which he, through the matchless grace of God, acquired for us, by a most perfect obedience of the divine law, and most exact satisfaction for our sins; which we by faith embrace as such, and which God mercifully imputes to us. This fundamental point of the Christian religion is to be well and firmly maintained.

(The remainder in our next.)

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay VIII.

The Theory of Optimism concluded.

The theory of Optimism possesses nothing in common with the doctrines of sound philosophy. The true philosopher admits no principle in natural science, which is not supported by ascertained facts. The most beautiful speculation which is not thus supported, he resolutely rejects as apocryphal and spurious. He deems it a species of profanity to associate with a simple and authentick exposition of the works of God, the fictitious and hypothetical systems of men. Is less caution required of the theological inquirer? Is it of less importance for him carefully to discriminate those principles of knowledge, for which we have the evidence of scripture and of facts, from the vague and fanciful conjectures of the human imagination? This cannot be pretended. It is certain, however, that this theory would make a very pitiful and grotesque figure in a system of natural science, resting, as every such system ought to do, on the immoveable basis of experiment and observation. The mind trained to just habits of thinking by the inductive logick, and capable of duly estimating the nature and the force of evidence, would be immediately sensible of the impropriety of the association. Why has it not the same appearance when introduced into a system of theology? To many I trust it has; that it has not to all, must be attributed to the fact, that among the multitudes who turn their attention to ethical inquiries, many do not take sufficient pains to discriminate between the principles derived from an accurate interpretation of scripture, and a sober deduction of facts, and those hypothetical systems which proceed from human fancy and conjecture.

If the scheme of Optimism be rejected, no sufficient reason, it has been urged, can be assigned why the Creator determined to produce and order all things, as they are produced and ordered, in the present system of things. Were this consequence admitted, it does not appear very formidable. To me it appears, that a system which professes to bring down the purposes and the ways of God to the level of the human capacity, and to assign the reasons by which, in every instance, he is influenced, deserves, on that very account, to be rejected. It betrays gross ignorance of the nature and limits of the human understanding, to suppose that we are capable of discovering the reasons of his dispensations; except so far as he has been pleased to reveal them in the Holy Scriptures, or in the constitution and economy of nature. Attempts of this kind do not indicate the cautious and experienced inquirer into the works of God. The more we investigate the things of God, the more we must be convinced of our utter incapacity fully to comprehend the reasons of his dispensations. Our most successful researches often terminate in facts, of which we can give no other account than that such was the will of our Maker. "I now see more of the necessity," says Dr. Witherspoon, "of subjecting ourselves to the Divine Sovereignty, and making use of it to restrain and repress our rash and curious inquiries. There are a vast number of things in which we must needs resolve the last question, so to speak, into the sovereignty of God." Those who have

explained most successfully the nature and the extent of the human faculties, are the most ready to make this acknowledgment. This is particularly the case with Dr. Reid. Those who are conversant with the writings of this most excellent philosopher, know that in relation to innumerable facts, which came under his notice, he presumes to give no other reason than the will of the Creator. His conduct in this respect deserves to be imitated—It is suited to the weakness of our minds; and it accords with the reverence due to our Maker, and with the declarations of Scripture. We are frequently admonished of our incapacity to comprehend the ways of the Almighty: "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? Clouds and darkness are round about him. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" "His views are immense and eternal," says Dr. Scott, "and his reasons for every part of his vast designs are taken from himself, and his purpose of glorifying his own perfections: to us, therefore, they must be impenetrable and inexplicable, but they are all consistent with the riches or infinite abundance of his justice, truth, and love. His judgments and determinations, and his wisdom in them, cannot be fully investigated or comprehended by any created being, much less by us sinful worms. His dealings with his creatures cannot be traced out; for they are a vast deep, where his footsteps cannot be known." Ought we then to be surprised, that the human mind should be thought incapable of assigning reasons for the determinations of God, in relation to the immensity of his works and dispensations? Will it follow, that the reason which this theory assigns must be the true one, were it even admitted that the human understanding can assign no other? Does it not better become our weakness and ignorance to confess, that his vast and eternal designs, and the reasons of his determinations, are to us incomprehensible?

But from a denial of the scheme of Optimism, it will by no means follow, that there can be no wisdom in the purposes and ways of God. This has sometimes been asserted, but without any good reason. It is true, indeed, that the maxims by which we judge of the wisdom of man, cannot, without very important variation, be applied to the wisdom of God. A man acts wisely by accommodating his determinations and conduct to facts and connexions which have an existence independent of his will, and over which he has no control. The wisdom of God is exercised in a manner very different from this, and infinitely superior to it; in originating, in a way altogether incomprehensible by us, the whole plan of creation, and in ordaining its several parts, relations, and results, with consummate intelligence and skill. The proof of the wisdom of God in creation, must be very precarious, if it be made to consist in the accommodation of his appointments to any nature and fitness of things, distinct from what he has ordained; or in the advantages which the present system of the universe may be supposed to possess over an infinite number of other imaginary possible systems.

Some may perhaps suppose that this scheme affords an enlarged and grand view of the works of creation. But this is a very great mistake. The information which it

professes to communicate, really amounts to nothing useful. It assumes that the present system, whatever it is, is better than any other possible system. But what it is in fact, must be learned some other way. A man might revolve this theory in his mind, during his life, and know nothing more of the works of God when he ended, than when he began. To my view, it dishonours the Creator, without adding any thing to our knowledge or conception of his works. The telescope has done incomparably more to enlarge our views of the extent and grandeur of the created universe, than has been done by all the hypothetical systems which the human imagination has devised since the beginning of the world. Were we to employ this theory as an organ of investigation, our conduct and our success would resemble that of some ancient philosophers, who concluded that the planetary motions are performed in circular orbits; because, according to their apprehension, a circle is the most perfect figure.

The theory of Optimism involves a scheme of universal necessity, which it will be very difficult to reconcile with the language of scripture, and with the common apprehensions of Christians;—a necessity which embraces the determinations and acts of God, as well as those of his creatures. It is cheerfully admitted, that the eternal and immutable purposes of Jehovah secure the state, the character, and the actions of all his creatures with infallible certainty; and that no event or change, different from what he has ordained can take place, throughout his universal and everlasting kingdom. The infinite perfections of his nature, the universality of his providence, the necessary dependence of all created beings, together with numerous unequivocal testimonies of Divine Revelation, ought to place this important truth beyond the reach of controversy or doubt. If therefore the word *necessity* be used as synonymous with *antecedent certainty*, it cannot be denied that, in this sense, the determinations and actions of all created beings are necessary. But it does not appear that we have authority for asserting that the divine determinations are necessary. The scriptures speak a very different language. "But our God is in the heavens; he hath done whatsoever he pleased. Who worketh all things after the counsel of his own will. Even so, Father; for so it seemed good in thy sight." In this account of the purposes of God, and the methods of his providence, it is our wisdom and our duty to acquiesce. That his determinations were rendered necessary by any extrinsical influence, no one will venture to assert. Nor does the notion that they were rendered necessary by the essential attributes of his nature, admit of an easy reconciliation with the obvious import of the preceding, and similar passages of Scripture. Indeed, this notion cannot be stated, as I have previously observed, without annihilating the distinction, otherwise universally recognised, between the different nature of justice and faithfulness, and that of pure beneficence. In certain supposed circumstances, it is admitted, the exercise of the former results essentially from the infinite perfection of the Divine nature. This cannot be said of the exercise of beneficence, as distinguished from them. It is perfectly free, being directed by sovereign will, and not by necessity. Even the existence of those facts and circumstances, which render the exercise of the former attributes necessary, depends solely upon the will of God. The essential attributes of his nature require the punishment of transgression, and the performance of his engagements; but they do not require, so far as we can see, that he should create beings

ble of transgressing, or that he ld enter into covenant with his tures.

ıe doctrine of necessity, which theory involves, does not ac- with the impression which is rally made upon the mind by an ıination of the works of God, the ways of his providence. astonishing union which we rve between uniformity and ety, forbids us to attribute them r to chance or to necessity. t and contrivance," says Mr. er, "are designedly multiplied, we might not take it for ce; and, in some cases, the ıod itself is different, that we ıt see it is not the effect of such ssity." This argument is for- stated by Ray in his celebrated , The Wisdom of God in the ıtion. "Neither yet can these ts be the effects of necessity or for then there would be the e constancy observed in the ller as well as in the larger s and vessels; whereas *there* ee nature doth, as it were, sport f, the minute ramifications of he vessels, veins, arteries, and es, infinitely varying in indivi- s of the same species, so that are not in any two alike." h the naturalist, I apprehend, argument suggested in the pre- ng quotations, will have more ght against the doctrine of ne- ity, than any thing which can aid by the most ingenious theo- will have in its favour. When contemplate the immense num- of different species which are ıd among the works of God, the mited diversity which prevails ng individuals of the same spe- , the multiplication of different ns for the production of one mon effect, the luxuriant, spon- eous, and sportive varieties, ch every where meet our view, doctrine must appear extremely ed and unnatural.

The consequences, to which the eme of Optimism has generally led those who have embraced it, are of such a nature as to justify us in regarding it with suspicion. It is admitted with pleasure that some have adopted it, under the apprehension that it might be employed, in a satisfactory and useful manner, to vindicate the ways of God, especially in relation to the existence of sin and misery. Whilst the goodness of their intentions, and the real services which, in many instances, they have rendered to the cause of truth and useful knowledge, are cheerfully admitted; I hope it will not be considered a violation of the respect to which they are justly entitled, to call in question, in this particular, the clearness and accuracy of their views. The inferences which Leibnitz deduced from this gratuitous principle, appear, to say the least, exceedingly strange and paradoxical. He rejected the idea of a vacuum, and maintained that no part of space was unoccupied; that if there were but one body in the universe it must be immoveable; that it is impossible even for Divine power to create two particles of matter, or two things of any kind, perfectly alike. Hence he was led to assert the identity of indiscernibles, and the existence of monads; ascribing to each particle of matter a monad, or active principle, by which it is distinguished from every other. Whether these conclusions were justly drawn from his primary hypothesis or not, it is surprising that their extravagance did not lead him to doubt of its certainty.

This scheme can be of no advantage for the illustration or defence of the truths of religion. If we admit, according to Scripture, and the natural and unsophisticated judgments of our understandings, that sin is the act, and consequently the fault of the creature, this theory is not necessary for the vindication of the ways of God in permitting the existence of sin. If we represent God as the author of sin, the

theory of Optimism will be a very poor apology for our blasphemy. As to the miseries, which, so far as our knowledge extends, are uniformly connected with sin, surely no gratuitous and doubtful hypothesis need be assumed for their vindication. They are the just punishment which God, the righteous judge, has annexed to transgression; and who sees not that if they deserve the name of punishment, their righteousness must be obvious and indisputable, separate from any consideration of the beneficial results to which they may be rendered subservient. Penal inflictions must be right in themselves, independently of consequences; if they be not, no supposed consequences can justify them. If, therefore, we adhere to scriptural and rational principles concerning sin and its attendant misery, it is clearer than the sun, that the purposes and dispensations of God in relation to their existence need no vindication, and least of all that which this theory can give. It is useless, and worse than useless. It raises suspicions of difficulties where none really exist; and from the dubious and unsatisfactory solution which it is capable of giving of pretended difficulties which it assumes, it becomes the occasion of exciting reproach and blasphemy against the righteous ways of the Lord; whereas a simple and precise statement of the truth could, not fail to carry along with itself its own evidence, and its own vindication.

The theory of Optimism must not be confounded with the common doctrine of Christians, which maintains that all the works of God are excellent and perfect; that the permission of evil furnishes no objection, which is not ultimately resolvable into the narrowness of our views, against the infinite glory of his nature, the perfection of his [illegible], and the rectitude of his dis-

[illegible]tions; and that, in the end, even sin itself will be wisely overruled for good, and be made the *occasion* upon which the glorious attributes of God will be illustriously manifested. This statement may be made with perfect safety, and it ought to be made, in opposition to the presumptuous cavils of those, who, from the crimes and disorders which we witness, might take occasion to deny the existence, or revile the dispensations of their Maker. On the contrary, the theory of Optimism, as it is usually stated, seems scarcely reconcileable with the fundamental distinctions of right and wrong, holiness and sin. In this conclusion, many of the most acute, both of its friends and enemies, concur. "The scheme of Optimism, on the contrary," says Mr. Stewart, "as proposed by Leibnitz, is completely subversive of those cardinal truths. It was, indeed, viewed by the great and excellent author in a very different light; but in the judgment of the most impartial and profound inquirers, it leads, by a short and demonstrative process, to the annihilation of all moral distinctions." Many of its advocates in Europe have, accordingly, embraced a system of necessity, and of materialism, with the avowed design of excluding all the distinctions of morality. In their philosophy, no action deserves either praise or blame, reward or punishment. He who does good is fortunate, not virtuous; he who does evil, is unfortunate, not criminal. Remorse and repentance are founded on a mistake; nor is there any more reason for being angry with the wicked, than with the whirlwind that fills one's eyes with dust. These are some of the consequences deduced from the glorious doctrines of Optimism, and philosophical necessity; all besides, according to them, is prejudice and false philosophy. The friends of this system, in our country, will not, it may be expected, admit the fairness and accuracy of these con-

s from it. But are their nclusions less exceptionable? llowing sentences from Dr. s will enable the reader to me judgment of the nature ruits, which it has produced side of the Atlantic. "Who t now see that God may de-, order and cause moral evil place, and in this sense, it, consistent with his infiiness and goodness, *if this sary for the greatest good of ole*, both moral and natural; it God could not be infinite- and good, if, on this suppoe did not order and cause it place?" "Supposing he *most for his glory, and the good*," says the same wriat you should be damned, it inly his will that you should ined. On this supposition, ou ought to be willing to be l." To my apprehension, nferences are not less ado reason, piety, and scripan a downright denial of all distinctions—It is not sur- that a system, from which in with any appearance of s be deduced, should excite t and opposition.

e is no small difficulty in ling the different accounts f sin by the friends of this

According to their fundaprinciple, all the wickedld crimes which exist are ıry in the best possible sysd that with respect to the they are not evil, but good; t they affirm, that the essenure of sin consists in its evil cy upon the whole; in its ion to the highest welfare of versal system. In what way ifferent statements will ada plausible reconcilement, I myself unable to conjec- The real ground of difficulty to consist in the incompatiof the primary hypothesis, belief in the essential disıs of right and wrong.

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The account which they give of holiness is equally wide of the truth. Instead of representing obedience to the law of the Lord, the regulation of all our desires, intentions, and pursuits according to his will, as the true characteristick of holiness in every rational creature; they refer us to the principle of expediency, or general benevolence, as the foundation and measure of all moral excellence. Virtue consists in a supreme, impartial, and disinterested regard to the highest welfare of being in general; and from this we are conducted, by a short and direct path, to the shocking and impious notion, that we ought to be willing to be given up to sin and damnation forever, if the interests of the universe require it! It is not easy to speak of this account of holiness in terms of undue severity. The supreme and exclusive authority of Jehovah is displaced to make room for a groundless and extravagant fiction. The highest interests of the universe are substituted in the place of the glory of God, as the great and ultimate object of desire and pursuit. It requires us to acquiesce, not in the will of God, but in a kind of necessity, an invincible fatality in the nature of things, independent of his will, and which he has no power either to modify or prevent.

The views, to which this theory leads of the nature of justice and punishment, are manifestly repugnant to the natural convictions of our minds. Justice, we are told, when employed in punishing sin, is an exercise or modification of benevolence to the universe, an expedient intended to promote its highest welfare. These notions of justice and punishment are widely at variance with the common sentiments of mankind. Our belief in the justice of punishment is not derived from considerations of expediency, nor can it be resolved into them. To say that sin deserves punishment, is to communicate lit-

tle or no information, because the idea of punishment is inseparable from that of sin. When evil is inflicted in vengeance of a crime, it is properly called punishment; it proceeds from the operation of vindicatory justice; it is seen to be the righteous recompense of transgression, wholly separate from calculations of general expediency. The suffering to which these ideas are not applicable, cannot be called punishment; penal justice has nothing to do with it, however expedient it may be deemed, any more than with the separation from society of an innocent person labouring under an infectious disease. If, therefore, we adopt the ideas to which this theory seems naturally to lead, we must banish such terms as justice, and punishment, at least when used in their ordinary and appropriate acceptation, from our vocabulary.

It requires no extraordinary penetration to discover the effect which the theory of Optimism must have, in modifying at least, if not in setting aside altogether, the great Christian doctrine of Atonement. The history of religious opinions, in this country, since the time of President Edwards, and Dr. Hopkins, furnishes the best practical commentary on its tendency, in relation to this subject. The common belief of the Christian church in the vicarious import, the proper expiatory nature of the sufferings of the Lord Jesus, is found not to harmonize with the ideas which this scheme naturally engenders. The death of Christ, it is said, was required by publick justice; and by the exhibition it affords, in the sufferings of an innocent person, of the displeasure of God against sin, it effectually secures and promotes the highest interests of the universe. How this account of the nature and design of our Lord's death, involving so obvious an abuse of language, so incontestable a contradiction of the first principles of human judgment, could ever be credited by any person of intelligence, I am wholly at a loss to determine. At present, it is sufficient to remark, that it bears no resemblance to the scriptural doctrine, on the subject to which it relates. It may perhaps be deduced from the philosophy of Leibnitz, it certainly cannot from the revelation of Jesus Christ.

The reader, it is hoped, will not be displeased with the length to which this discussion has been extended. I have no disposition to conceal my anxiety to disprove a theory, which I cannot but look upon as equally groundless and pernicious: And, if I mistake not, sufficient evidence has been furnished to show, that it is wholly destitute of proof; that it is founded in a delusion of the human imagination; that it contradicts the common language and judgments of mankind; and that its consequences, in physical science, are absurd; in morals and theology, unreasonable, unscriptural, and mischievous. An important practical lesson may I trust be learned from the subject to which we have attended;—that it becomes not us to indulge in presumptuous and hypothetical speculations about the designs of God our Maker, in relation to his immense and everlasting kingdom. To receive with docility and gratitude whatever revelation the Father of our spirits is pleased to impart to us, to yield a ready and uniform obedience to his commands, to acquiesce with confidence and hope in the dispensations of his providence, is the task assigned to us;—a task much more befitting the limited nature of our faculties, and to which it is our wisdom and our business to confine ourselves.

STATE OF RELIGION IN FRANCE.

(*Concluded from p.* 453.)

There are two Protestant Theological Seminaries in France, one at Strasbourgh and the other at Montauban. The latter is the most important. It has five professors and seventy students. A few years since, a very important appointment took place in this institution, which was a severe blow to the evangelical party. I refer to the appointment of the present Professor of Theology. The right of naming the officers of these institutions is vested in the king. He seldom, however, I believe, exercises this right immediately. In the present instance, he appointed, through the counsel of the university, eight judges who were to examine the candidates, and recommend the individual whom they considered the best qualified for the office. It so happened that these judges were equally divided, four belonging to the evangelical and four to the opposite party. After a great deal of discussion and unavailing effort upon both sides, the President of the Board claimed the privilege of giving two votes, and in this way the anti-evangelical candidate succeeded. Having succeeded, it is no easy matter to effect a change. The management of these institutions being in the hands of the government, it is only through representations made to the minister who has the superintendance of the publick seminaries, that the church, as such, can accomplish its views. The care of the Protestant seminaries, however, is not confided to Catholics; but the council of the university, of which I believe there are six members, commits the Protestant institutions to the supervision of some one of their number belonging to that communion. At present this individual is the celebrated Cuvier. And as the modern doctrines of Geneva are not acceptable to the government, from their supposed political tendency, those in authority have expressed their intention of having the standards of the church adhered to.

With regard to the general state of education, I have not been able to learn a great deal. The establishments in Paris for the higher branches of academical and professional studies are, as you are aware, upon a most extensive and liberal plan. The several Faculties of Theology, Law, Medicine, Sciences, and Letters, each composed of numerous and distinguished Professors, give their instructions publickly and gratuitously, and every facility and accommodation is afforded by the government to students in these several departments. But notwithstanding the munificent scale upon which these institutions are founded, there is not a corresponding attention to the general diffusion of the means of education. In this respect there has been, within late years, a most unfavourable change. I am told that the schools upon the Lancasterian plan have decreased in number by more than one-half, and it is the common opinion that the Ultra church party are by no means favourable to these institutions. Among the Protestants I have heard frequent complaints of the want of schools, and especially of the want of proper teachers. Efforts have, however, recently been made to remedy this latter evil, and two or three private schools have been opened for the purpose of preparing teachers. One establishment of this kind was commenced not long since in the South of France, by a pious and wealthy lady, which promises extensive usefulness.

From this general statement you will see that there is much reason to rejoice, in the state and prospects of the Protestants in this country. For when it is recollected how short a period has elapsed since the political and religious

anarchy of the revolution, and since the political existence and rights of the Protestants were distinctly recognised by the laws, the wonder is rather that so much has been accomplished, than that so much remains yet to be done. The building of new churches, the circulation of the Scriptures, the distribution of religious publications, the increasing spirit of piety among the ministers, are all grounds of the most pleasing anticipations. Mr. Wilks assures me, that no one who has not been a resident in France for some time, can estimate the change which has taken place within the last ten years; and his opinion upon this subject is of the greater weight, as the promotion of the cause of truth and piety has been the one great object, to which he has devoted himself during his long sojourn in this country.

There is however a portentous cloud at present hanging over France, and especially over the Protestant religion. I allude to the proposed law in relation to the press—a law, the character of which you have already learned from our publick journals. Chateaubriand, in a letter which he has just published, characterizes it in the following terms. "This project," he says, "betrays a deep horror of light, reason, and liberty; it manifests a violent antipathy to the order of things established by the Charter; it is in direct opposition to morals, the progress of civilization, the spirit of the times, and the frankness of the national character. It breathes hatred against the human understanding; all its provisions tend to make thought considered as an evil, as a wound, and as a scourge. We perceive that the partisans of this law would annihilate printing if they could; that they would break the presses, erect gibbets, and kindle fires for writers; being unable to re-establish the despotism of man, they invite with their utmost wish the despotism of the laws." This is very strong language, and yet all this the writer promises to prove, when he is called to speak in the chamber of peers. It is because this law (should it be carried into effect) will so seriously affect the Protestant interest in France, that I have thought proper to mention it. The Tract Society would be entirely destroyed; the tax upon the average number of their publications would be 40,000 dollars: its continuance therefore would be out of the question. For the same reason, the publication of all small religious books must cease, and the Protestant journals themselves would, in all probability, be discontinued. Such however has been the general opposition which this project has excited, that it is confidently hoped, that in its present form at least, it will not pass.

With regard to the Catholics, I know little which is not to be learned from looking upon the surface of things around me. The people here are by no means sunk to that degree of superstition, which is to be found in many Catholic countries. But as to real piety, there is no manifestation of it which reaches a stranger's eye. And the Protestants with whom I have conversed upon this subject are of opinion, that religion is almost universally made to consist at present, in the strict observance of the rites and ceremonies of the church. Jansenism is out of vogue. The great controversy is between the Jesuits and their friends, and the moderate church party. The religious periodical publications devoted to the former are, The Memorial Catholique, which appears monthly; and the Mediateur, which comes out three times a week. The organ of the latter is, The France Catholique, which advocates the liberties of the Gallican church, and the principles of the declaration of Bishops made in 1682. The progress of the Ultra church party

late been such as to give great uneasiness. Com- upon this subject are no confined to the opposition

The Chamber of Peers nt an address to the Minis- aying them to enforce the ainst the Jesuits. This is upon as an event of no lit- rest, as it manifests the opi- the highest body in the n, as to the existence of the d their disposition to pre- progress. I will send you f the Count de Montlosier's , which led to the result have just mentioned. It is n any reference to their po- earing that I mention these , but as they are connected e great cause of human im- ent in knowledge and reli-

ranger has very imperfect f forming any correct esti- the general state of morals, untry in which he sojourns few months. Some things, r, are so obvious that they fail to arrest the attention nost transient visiter. And the impression that Paris le upon me, that I would pre- a son of mine, unless he had nore than an ordinary share al and religious principle, be deprived of all the ad- s of going abroad, rather pose him to the temptations seducing capital. It may in our own large cities vice lly prevalent, but it most lly is neither equally obvi- equally attractive. In our a young man must go in of evil, here it accosts him y turn, and through every ; and that not in the dis- form which destroys its but invested with every at- which can conceal its vile- This opinion, which even hort stay I have seen abun- ason for entertaining, is con- by the judgment of those who have enjoyed much better opportunities of coming to a correct conclusion upon this subject.

I have remained in Paris longer than I intended when I left America; because I found that I arrived in Europe too late to take advantage of the winter course in the German Universities, and that the prosecution of my original plan, of not visiting Paris until towards the close of the period I am to spend abroad, would, under existing circumstances, lead to the loss of two sessions instead of one. Another consideration was, the importance of the French language, which is the general medium of communication in Europe; and the great advantages which are here afforded for the study of Arabic. One Professor of the College de France, lectures three times a week on Arabic grammar, and the celebrated De Sacy, three times on the Koran, or some portion of Arabic literature. There are very few auditors at these lectures, which assume much more the character of recitations; as the Professor examines his pupils upon every word which presents any difficulty. De Sacy is very laborious and faithful, devoting at least two hours to these exercises. And as he has the reputation of being the first oriental scholar now living, it was an important object to secure the advantage of attending his course. I purpose, with the leave of Providence, to set out in a few weeks for Halle. A letter which I recently received from Mr. Robinson has decided me to fix on Halle, in preference to any of the other universities. He has had a good opportunity of learning the advantages afforded by each, and he has given the preference to the one just mentioned: his opinion I find is confirmed by those gentlemen with whom I have become acquainted in Paris, who are best informed on this subject.

I feel, my dear sir, every day

more sensible of the serious character of the step which, with the permission of the Board, I have taken. I am fully aware of the risk involved in being so long exposed to the influence of circumstances and opinions hostile to the spirit of piety and of sound doctrine. It is not therefore, I assure you, as a matter of form, that I solicit an interest in your prayers, and in those of other friends of the Seminary. Such however, is my peculiar situation, are the advantages which appear to me derivable from a residence of two years in Europe, that I have never for a moment regretted the sacrifice (which no man who is a husband and a father will deem very light) which I have made.

It will afford me the greatest gratification if you can find leisure to write to me—as every line from America has a value, which cannot easily be appreciated by those who have never been far and long from their native land.

All communications to me are directed to the care of Welles & Greene, Havre (France).

With every sentiment of grateful and affectionate respect,

I am yours, &c.

CHARLES HODGE.

REV. DR. GREEN, *Philadelphia.*

HYMNS

BY BISHOP HEBER.

From the Christian Observer for August last.

FOURTH SUNDAY IN ADVENT.

THE world is grown old and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old and trembles for fear;
For sorrows abound and judgment is near!

The sun in the heaven is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near!

The king on his throne, the bride in her bower,
The children of pleasure, all feel the sad hour;
The roses are faded, and trembles the clear,
For the world is grown old, and judgment is near!

The world is grown old!—but should we complain,
Who have tried her, and know that her promise is vain?
Our heart is in heaven, our home is not here,
And we look for our crowns when judgment is near!

ST. JOHN THE EVANGELIST'S DAY.

OH God! who gav'st thy servant grace,
Amid the storms of life distrest,
To look on thine Incarnate Face,
And lean on thy protecting breast:

To see the light that dimly shone,
Eclips'd for us in sorrow pale,
Pure Image of the Eternal One,
Through shadows of thy mortal veil!

Be ours, O King of Mercy! still
To feel thy presence from above,
And in thy word, and in thy will,
To hear thy voice, and know thy love;

And when the toils of life are done,
And Nature waits thy dread decree,
To find our rest beneath thy throne,
And look, in humble hope, to Thee!

SECOND SUNDAY AFTER EPIPHANY.

INCARNATE Word, who, wont to dwell
In lowly shape and cottage cell,
Didst not refuse a guest to be
At Cana's poor festivity:

Oh, when our soul from care is free,
Then, Saviour, may we think on Thee,
And, seated at the festal board,
In fancy's eye behold the Lord.

Then may we seem, in fancy's ear,
Thy manna-dropping tongue to hear,
And think,—even now, thy searching gaze
Each secret of our soul surveys!

So may such joy, chastised and pure,
Beyond the bounds of earth endure;
Nor pleasure in the wounded mind
Shall leave a rankling sting behind.

THIRD SUNDAY AFTER EPIPHANY.

LORD! whose love, in power excelling,
Wash'd the leper's sin away,
Jesus! from thy heavenly dwelling,
Hear us, help us, when we pray!

From the filth of vice and folly,
From infuriate passion's rage,
Evil thoughts and hopes unholy,
Heedless youth and selfish age;

From the lusts whose deep pollutions
Adam's ancient taint disclose,
From the Tempter's dark intrusions,
Reckless deeds, and blind repose;

From the miser's cursed treasure,
From the drunkard's jest obscene,
From the world, its pomp and pleasure,
Jesus! Master! make us clean!

FIFTH SUNDAY IN LENT.

Oh Thou whom neither time nor space
Can circle in, unseen, unknown,
Nor faith in boldest flight can trace,
Save through Thy Spirit and Thy Son!

And Thou, that from thy bright abode
To us in mortal weakness shown,
Didst graft the manhood into God,
Eternal, co-eternal Son!

And thou, whose unction from on high
By comfort, light, and love is known;
Who, with the Parent Deity,
Dread Spirit! art for ever one!

Great First and Last! thy blessing give!
And grant us faith, thy gift alone,
To love and praise Thee while we live,
And do whate'er thou wouldst have done!

WHITSUNDAY.

Spirit of Truth! on this thy day
To Thee for help we cry,
To guide us through the dreary way
Of dark mortality!

We ask not, Lord! thy cloven flame,
Or tongues of various tone;
But long thy praises to proclaim
With fervour in our own.

We mourn not that prophetic skill
Is found on earth no more;
Enough for us to trace thy will
In Scripture's sacred lore.

We neither have nor seek the power
Ill demons to control;
But Thou, in dark temptation's hour,
Shalt chase them from the soul.

No heavenly harpings soothe our ear,
No mystic dreams we share,
Yet hope to feel Thy comfort near,
And bless Thee in our prayer.

When tongues shall cease, and power decay,
And knowledge empty prove,
Do Thou thy trembling servants stay
With Faith, with Hope, with Love!

SECOND SUNDAY AFTER TRINITY.

Forth from the dark and stormy sky,
Lord, to thine altar's shade we fly;
Forth from the world, its hope and fear,
Saviour, we seek thy shelter here;

Weary and weak, thy grace we pray:
Turn not, O Lord! thy guests away!
Long have we roam'd in want and pain,
Long have we sought thy rest in vain;

Wilder'd in doubt, in darkness lost,
Long have our souls been tempest-tost,
Low at thy feet our sins we lay;
Turn not, Oh Lord! thy guests away!

NINETEENTH SUNDAY AFTER TRINITY.

Oh blest were the accents of early creation,
When the word of Jehovah came down from above;
In the clods of the earth to infuse animation,
And wake their cold atoms to life and to love!

And mighty the tones which the firmament rended,
When on wheels of the thunder, and wings of the wind,
By lightning, and hail, and thick darkness attended,
He utter'd on Sinai his laws to mankind.

And sweet was the voice of the First-born of Heaven
(Though poor his apparel, though earthly his form,)
Who said to the mourner, "Thy sins are forgiven!"
"Be whole!" to the sick—and "Be still!" to the storm.

Oh Judge of the world! when array'd in thy glory,
Thy summons again shall be heard from on high,
While Nature stands trembling and naked before thee,
And waits on thy sentence to live or to die;

When the heav'n shall fly fast from the sound of thy thunder,
And the sun, in thy lightnings, grow languid and pale,
And the sea yield her dead, and the tomb cleave asunder;
In the hour of Thy terrors, let mercy prevail!

THE STORM.

From the Evangelical Magazine for September last.

The gathering clouds obscure the sky,
The trembling birds to covert fly,
The awe-struck herds forbear to rove,
And stillness reigns throughout the grove.

The mower drops his scythe, to flee
To friendly cot, or shelt'ring tree;
While nature, in each varied form,
In silent dread awaits the storm.

Now flash to flash, with lurid glare,
Succeeds, and lights the murky air;
And hark! above, from pole to pole,
The loud, terrific thunders roll.

Why shrinks my friend? why pale with fear?
Say, dost thou feel that God is near?
And think'st thou not, when warblers fill
Thy bower, that he is nigh thee still?

In every flower which round thee blows—
In every blade of grass which grows—
In every glade which cheers thine eye—
In every stream which ripples by—

On every mount—in every dale—
In every wave—in every gale—
A thousand tongues, thro' nature's frame,
A God, a present God, proclaim!

And oh! if terror dim thine eye,
When summer storms pronounce him nigh,
How wilt thou meet that dreadful day,
When heaven and earth shall melt away?

Go to that blood whose cleansing flow
Shall make thy bosom pure as snow!
That blood, to him its aid who seeks,
Far better things than Abel's speaks.

Then, then thy soul, redeem'd, forgiven,
Released from sin, at peace with heaven,
Shall mark, unmoved, ev'n that dread fire,
In which ten thousand orbs expire.

EDINBURGH. H. E.

IT IS NOT DEATH.

From a collection of Poems entitled "Solitary Hours." Eclectic Review for September last.

It is not Death—it is not Death,
From which I shrink with coward fear;
It is, that I must leave behind
All I love here.

It is not Wealth—it is not wealth,
That I am loth to leave behind;
Small store to me (yet all I crave)
Hath fate assign'd.

It is not Fame—it is not Fame,
From which it will be pain to part;
Obscure my lot,—but mine was still
An humble heart.

It is not Health—it is not Health,
That makes me fain to linger here;
For I have languish'd on in pain
This many a year.

It is not Hope—it is not Hope,
From which I cannot turn away;
Oh, earthly Hope hath cheated me
This many a day.

But there are Friends—but there are Friends,
To whom I could not say "Farewell!"
Without a pang more hard to bear
Than tongue can tell.

But there's a thought—but there's a thought,
Will arm me with that pang to cope:
Thank God! we shall not part with those
Who have no hope.

And some are gone—and some are gone,—
Methinks they chide my long delay,—
With whom, it seem'd, my very life
Went half away.

But we shall meet—but we shall meet,
Where parting tears shall never flow;
And when I think thereon, almost
I long to go.

The Saviour wept—the Saviour wept
O'er him he lov'd—corrupting clay!
But then he spake the word, and Death
Gave up his prey!

A little while—a little while,
And the dark Grave shall yield its trust;
Yea, render every atom up
Of human dust.

What matters then—what matters then,
Who earliest lays him down to rest?—
Nay, "to depart, and be with Christ,"
Is surely best.

Reviews.

Engagements, both of a publick and domestick character, have so imperiously demanded our attention through the past month, that we could find no time to read books, much less to review them; and our correspondents have not supplied our lack of leisure, by yielding us assistance in this department of our work. We do not, however, believe that our readers will be losers by the absence of original communications. We shall make an abridgment of two short, but important articles, from the Eclectic Review for the month before the last; and then insert the notice of three other publications, accompanied with some very interesting extracts.

TESTIMONIES OF THE ANTE-NICENE FATHERS TO THE DIVINITY OF CHRIST. *By the Rev. Edward Baxter, M. A.* 8vo. *pp.* 470. *Price* 10*s.* 6*d.* *Oxford.* 1826.

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"Evidence to fact is, of course, limited to actual by-standers; but very important

rations of evidence may be obtained contemporaries or immediate succrs; and it is in this point of view ve are chiefly inclined to regard the Fathers of the Church. Respectie occurrences and opinions of their times, and their derivation from immediately preceding, they may rect evidence; but, beyond this, testimony, how important soever, e considered only as subsidiary. We , so far as their statements extend, the earlier Fathers, what was the of things in the Apostolic ages; and their successors we obtain, what is ely less valuable, the history of opiits changes and gradual corruptions, leterioration of discipline, with the but sure progress of secularization Church. This affords illustration kind, which, though it must, when ared with primary evidence, be con:d as inferior and indirect, is yet y important and efficient. The very ess of error gives attestation to the nce of original truth, while the mu-ns and defacements of prejudice fford indications of the shape and nents under which that truth at first ired. Clement of Rome, and Ignafor instance, were contemporaries of postles; and, unless cause be shown contrary, it is reasonable to expect them, so far as the nature and exf their remaining writings may alclear and direct testimony to aposloctrine.

ment and Ignatius, if they found *hard to be understood* in the writings apostles, could refer for a solution difficulty, either to the writers elves, or to other apostles who had n them familiarly, and who had la-d together with them. There are points of doctine, of which it seems sible to conceive that Clement and us could be ignorant. To suppose hey did not know whether Peter or or John, believed Jesus Christ to entially God, or a mere mortal man, as improbable, nay, I would say, as sible, as to suppose that they did now, whether these apostles be-Jesus Christ to have been actually to the cross. If Clement and Ig-did know what was the belief of postles concerning the divinity or nity of Jesus, it necessarily follows, ney held the same belief themselves; ough the writings which they have e extremely few, it is highly probaat some traces of their belief upon ubject would appear in their own ; at all events, it becomes very imit that their writings should be exa-

mined, that we may see whether such traces exist or no.

If we carry the same train of reasoning into the second century, we shall find a similar improbability, that Justin or Irenæus, who had seen and heard the contemporaries of the apostles, should not know for certain what was the apostolical doctrine concerning the nature of Christ. It may be said, that the further we advance from the original source, the greater chance there is of our meeting with accidental errors and intentional corruptions. But this remark, though often made, requires some restriction and qualification. That *a greater number* of persons should be followers of an error which had already existed, and that heresies themselves should increase, was likely to happen, as the knowledge of Christianity extended: but the very increase of Christianity made it more and more difficult that all Christians should unite in corrupting their common faith.

In all controversies, whatsoever, it is desirable to narrow the question as much as may be practicable, without affecting the essential character of the subject under discussion; and it fortunately happens that, in the extensive and diversified dispute between the Socinians and the Orthodox, so far as the matter of testimony is concerned, the debate may be taken on one grand point—What was the creed of the Church, during the first three centuries of its history, with reference to the divinity of Christ. That the Council of Nice, held in A.D. 325, affirmed that cardinal doctrine in its most decided form, is admitted by all parties; and the point to be determined involves only the sentiments of the Ante-Nicene Fathers. Respecting these, the most contradictory assertions have been made. Theophilus Lindsey, in his Apology, intrepidly asserts, that 'All Christian people, for upwards of three hundred years after Christ, till the Council of Nice, were generally Unitarians, what is now called either Arian or Socinian.' Gilbert Clerke, in his Ante-Nicænismus, affirms, that it has been made evident 'from undoubted testimonies of the Fathers, that the opinion of the Ante-Nicene doctors was either thoroughly Arian, or very near being so, unquestionably nearer to the error whereinto Arius had fallen, than to the fancies of the schoolmen, or, which is all one, to the decretory articles of our modern Homoousians.' And Mr. Belsham follows in the same course, by maintaining, that 'the great body of primitive Christians, both Jews and Gentiles, for the first two centuries and upwards, were Unitarians, and believers in the simple humanity of

Jesus Christ.' Of all these rash and unauthorized expositions, the writings of Bishop Bull furnish a complete and unanswerable refutation; and to those who have sufficient mastery of the language in which he addressed his readers, his works will supersede the necessity for application elsewhere. But, for general inquirers, and even for students who, from inadequate leisure or other causes, are unable to encounter the close examination of his invaluable folio, something more accessible and convenient was desirable. This deficiency was partially supplied by the very creditable "Inquiry into the Belief of the Christians of the first three centuries, respecting the one Godhead of the Father, Son, and Holy Ghost," by William Burgh, published in 1778. There was quite enough in this interesting volume to put to shame Mr. Lindsey's peremptory assertion, in refutation of which it was compiled; but it was neither complete nor accurate enough for a permanent and satisfactory record. He is honourably mentioned, and fairly characterized by Mr. Burton.

"It was the object of this gentleman (Mr. Burgh), to present a series of testimonies from the Ante-Nicene Fathers, arranged in chronological order; and, when we consider that he was a layman who had not long directed his studies to that line of reading, we must agree that the praise which was bestowed upon his book, was not unmerited. But he has certainly not noticed all the passages which might be adduced; and from not having used the best editions, he has sometimes made assertions which are not borne out by the original passage."

That which Mr. Burgh had imperfectly executed, has been fully and most satisfactorily accomplished by Mr. Burton, whose admirable volume comprises both a triumphant refutation of all the hazarded statements, specimens of which we have just cited, and a spirited sketch of ecclesiastical literature, within the limits to which it is confined. The book is well-written, and the incidental criticisms and dissertations are judiciously introduced, and worked out with much ability. The translations are clear, and, in all the instances where we have compared them with the original, entirely faithful. We would, in short, most strongly recommend the volume, not only to students in divinity, but to all who feel interested in the momentous inquiries which it comprehends.*

It seems unnecessary that we should enter at large into the statements connected with the question, here discussed, since such a course would occupy much space, without, after all, superseding the necessity for more extensive investigations. We should find it an easy and a profitable task to abridge the volume in our hands, but its various and interesting matter would be inadequately represented by a meagre analysis, and its own cheap and convenient form makes such a process additionally inexpedient. If we were to dilate on any subject connected with this publication, it would be on the advantages derivable, even to general readers, from its perusal. They might feel at first a little difficulty in fixing their attention; but this, a small degree of perseverance would overcome, and they would be richly repaid in the satisfaction derived from the inspection of original authorities, and their consequent ability to frame their own results. An insight, superficial certainly, but sufficient for average purposes, will be gained, into what may be called the early literature of Christianity, independently of the complete body of illustration which is supplied on the main object of investigation. The occasional discussions are ably conducted, and tend to throw light on portions of Scripture, of which the import and application have been disputed. To exemplify the fair and satisfactory manner in which Mr. Burton manages his elucidatory comments, we shall cite a part of his examination of the testimony of Clemens Alexandrinus, A. D. 194. The passage illustrated is from the *Stromata* 1, VII. c. 10.

"Clement, having described the progress of a Christian, from faith to knowledge, and from knowledge to charity, by which he means the practical exercise of all Christian graces, quotes a passage from the 24th Psalm to support his observation. The quotation differs from the Hebrew, but agrees with the Septuagint version. *"Who shall ascend unto the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn to deceive his neighbour. He shall receive blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob."* ver. 3

* Much use has been made of Dr. Routh's admirable *Reliquiæ Sacræ*, a work which we mention here the more particularly, because, if our information be correct, it is likely to become of difficult acquisition. The sale has been, we believe, somewhat heavy, as from the nature of the subject might have been anticipated; but some peculiar circumstances connected with the warehouse management, have, we understand, materially diminished the number of copies.

—6. Upon which words, Clement makes the following observations. "The prophet has given a brief description of the man of knowledge. David has shown to us cursorily, as it appears, that the Saviour is God, calling him *the face of the God of Jacob*, who has given us glad tidings and instructions concerning the Spirit: wherefore, also, the apostle has called the Son *the express image of his Father's glory*, who hath taught us the truth concerning God, and expressly declared that God the Father is one and alone, the Almighty, *whom no man knoweth, save the Son, and he to whom the Son will reveal Him.* (Matt. xi. 27.) He signifies that God is one, by the expression, *them that seek the face of the God of Jacob;* whom our Saviour and God describes as being alone good, God the Father.

"This passage becomes more intelligible, when we remember, that Clement calls Christ *the face of the Father.* It was his opinion, as it was of all the early Fathers, that whenever God was said in the Old Testament, *to be seen*, as he was by Jacob, (Gen. xxxii. 30,) and by Moses, (Exod. xxxiii. 11,) *face to face*, it was not God the Father, but God the Son, who appeared: and thus they called the Son *the face of the Father*, or that form under which he chose to reveal himself to man. Thus.....he says: "The face of God is the Word, by whom God is made manifest and known:" and in another place, "The Son is called the face of the Father, the Word who took our flesh, and revealed that which belongs peculiarly to the Father." Origen also has used the same expression: upon those words, Psalm lxxx. 7, "*Cause thy face to shine, and we shall be saved,*" he says: "he here calls Christ *the face:* for he is *the image of the invisible God:*" and upon Psalm cxix. 58, which he translates, "*I intreated thy face with my whole heart,*" he says, "The face of God is the express image of His substance, as I have often observed."

"Clement therefore conceived David to have intended Christ, when he speaks of *the face of the God of Jacob;* and, according to this interpretation, David makes our Saviour to be God, as Clement observes: and yet he also says, that there is only one God, in proof of which he quotes the declaration of *our Saviour who is himself God.* Unless we believe Clement to have considered the Son to be united in the Godhead with the Father, the whole of this passage is unintelligible; but if we admit the idea of two persons in one Godhead, the meaning of it is perfectly plain, though we may perhaps not think the reasoning altogether judicious.'

After all, gratifying as it is to find this great truth sustained by a continuous series of testimonies from the apostolic times, the evidence of the Council of Nice is, even without all this, decisive of the faith held in the earlier periods of the Christian Church. It might be intrepid enough in Daniel Zuicker to describe the Fathers of that assembly as *novæ fidei conditores;* but it was only of a piece with his derivation of the Trinitarian *heresy* from Simon Magus and the Orphic verses, through Justin Martyr and the Platonizing Fathers, to the universal Church. Absurdities like these require no answer The *onus probandi* lies like an incubus upon their authors; and before we can believe that the whole Christian world, at the simple *dictum* of the Nicene Fathers, promptly, silently, and definitively changed its belief, we require proof, not of the fact—that may be dispensed with—but of the *possibility* of such an event. At the same time, the utter falsehood of the position has been demonstrated by Bishop Bull, and by other able men, among whom Mr. Burton may claim an elevated place.

THE PASTOR'S SKETCH BOOK; *or, Authentic Narratives of Real Characters. Edited by George Redford, A.M. Fcp.* 8*vo. pp.* 232. *Price* 5*s. London.* 1826.

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The sanction of Mr. Redford's name would of itself be an adequate guarantee, that the work to which it might stand prefixed, has strong claims to public attention; and he has not given it lightly or inconsiderately on the present occasion. This 'Sketch-book' contains a series of narratives fraught with uncommon interest and invaluable instruction. Some of them, indeed, are of a most impressive cast. 'The Living Conscience and the Dead Heart,' is a most terrific exemplification of its title. 'The Persecutors' is more varied in its character, but not less awful in some of its circumstances. 'The Tracts' consists of two gratifying narratives, excellently told. 'Village History' exhibits a delightful view of the miraculous effects produced by the establishment of a Sunday school, in a place previously quite destitute of evangelical instruction. There are others of not inferior worth; but for these and for details, we must refer to the work itself, which is well got up in all respects. The poetical mottoes are judiciously selected, and add to the interest of the circumstances which they introduce.

Ministers are, from the nature of their office, made acquainted with facts and cir-

cumstances, hidden from the world at large, but important, to a very high degree, both in themselves and in their bearings. It would be no difficult task, and the effects might be most salutary, were brief statements, from time to time, published, as in the present instance. No confidence needs be violated; no delicacy outraged; names might be withheld, while the truth of the whole would be placed beyond suspicion, by the signature of a respectable Editor. Discretion would certainly be requisite; and a fair example of its exercise is offered in the volume before us.

We take the following specimen as being of convenient length.

THE ANTINOMIAN.

"Kaleidus, when he came under my pastoral charge, thirteen years ago, was about five and thirty. He was a man that could not pass undistinguished. His form was noble and athletic: his countenance manly and dignified. Without education, he had acquired that propriety of expression, which raised him far above his rank. He was, indeed, only a degree above a labourer in the field; but he was ambitious of raising his condition; and, being clever in his line, had every prospect of comfort for his family. With these advantages, he was welcomed into the church as an acquisition. His conversation was spiritual, and his gift in prayer extraordinary. Often have I wondered how a man without education, could express himself with that grammatical accuracy and general propriety, which one might have expected from a minister graduated at an university.

"Such a man, even in an humble rank of life, would naturally obtain influence in any society to which he had access, and especially among a country congregation. I am inclined to think that the attention which was paid him flattered his vanity, and fanned the latent spark of ambition: for soon there appeared in him a departure from his former modesty, and the indication of no small degree of conscious superiority. His conversation assumed something of the oracular cast: he saw in the Bible, what his minister could not see; his minister was legal, and needed instruction; and with this view, he would favour him with visits, after he had finished his labours in the field. Others through his influence and persuasion caught the same spirit, and at length a formidable Antinomian faction was raised, which effected a most distressing alienation of affection and esteem.

"Things continued in this state for some months, when, a hard winter occurring, Kaleidus was prevented from following his occupation; and even when work might be had, his high spirit would not brook the reduction of the price of labour, occasioned by the change of times. Anxiety and scanty fare predisposing his robust frame for disease, he was attacked with a fever, which in a few weeks brought him to the grave. Every attention, however, was paid to him as soon as he began to droop: all differences were forgotten, and our only care was to preserve him from death, and to obtain some tokens of a return to the principles and the spirit which he had abandoned. Not so, however, was the result; for he died, clinging with tenacity to his heretical Antinomian notions, and breathing the same spirit of pride and self-sufficiency to the last.

"It is melancholy to tell, that on his decease it appeared, that, though only a labourer in the field, he had incurred debts amounting to upwards of two hundred pounds. Credit to such an extent had he obtained among the members of the congregation! When these persons found themselves the dupes of his plausibility, they said, with every mark of sincerity, "Well, if these are the effects of the new doctrines, we wish we had never heard them!" Touched in a very tender part, they could now listen, without aversion, to their pastor's *legality;* and, for the most part, gradually returned from the by-path into which they had been led astray.

"Thus the great "refiner" of the church carried it through this "fiery trial," and purged it of no small portion of its dross. The Antinomian spirit has not troubled this church from that time to the present; and, I trust, if ever the Evil One, in "going to and fro, and walking up and down in the earth," should make any further attempts of this kind in that place, the name and story of Kaleidus will immediately rise up, as a prophylactic against another Antinomian faction. "It was the Lord's doing, and marvellous in our eyes."

In the same Review from which we have taken the foregoing articles, we find, as already intimated, the notice of three volumes of sermons, which we could wish were republished in this country—although we are well aware how small is the demand among American Christians for a volume of sermons. But these are of a peculiar character and of peculiar excellence, by

authors, too, whose talents and piety are already known among us. The titles of the volumes, as given in the Review, are as follows—

1. Sermons, *delivered in the Parish Church of Richmond. By the Hon. Gerard T. Noel, M. A. Curate of Richmond, &c.* 8vo. *pp.* 426. *Price* 10s. 6d. *London.* 1827.
2. Parochial Sermons. *By the Rev. Charles Bradley, Vicar of Glasbury, Brecknockshire.* 8vo. *pp.* 406. *Price* 10s. 6d. *London.* 1827.
3. The Christian Contemplated, *in a Course of Lectures, delivered in Argyle Chapel, Bath. By William Jay.* 8vo. *Second Edition. pp.* 446. *London.* 1827.

From each of these volumes we shall select a single extract, as given in the Review. The first shall be from a sermon preached by Mr. Noel, on Ephes. ii. 18. "For through him, we both have access, by one Spirit, unto the Father." And we cannot forbear to say, that we have never seen our own views of the important subject of this discourse, more accurately and happily expressed than in this extract.

This single verse comprises a view of the Deity in the highest degree efficient and consolatory. It reveals the glorious Godhead as a blessed Trinity of Persons in one eternal essence. And surely no one can read the New Testament with candour and attention, without perceiving a Divine authority and power to be attributed to three separate Persons. The very initiatory rite of Christianity ordains its converts to be baptized "in the name of the Father, and the Son, and the Holy Ghost;" while the rich and well known benediction of the Apostle conveys the same truth—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all." And in the Evangelick history, as well as in the epistles of the apostles, actions are attributed to each separate Name which belong to Omnipotence alone: while at the same time it is as distinctly asserted, that there is but 'one God.' 'Thou shalt have none other Gods but me.'

But let it be here observed, that the mode or sense in which these sacred Persons are distinct, and yet one, is not revealed to us. The subject is thus in its fuller manifestation placed *above* our reason, although in no respect *contradictory* to it. And this is a distinction of the greatest possible importance. Our reason is the indestructible principle to which God himself refers in all his dealings with us; and to admit any thing to be true contrary to its plain decision, in a matter on which it is competent to judge, would be to overthrow the very standard to which God himself refers us, in all our judgments of truth and falsehood. But, on the other hand, reason admonishes us, that as a finite being can never be commensurate with an infinite Being, any revelation made from God to man, will probably contain many things which can be but imperfectly disclosed to him. While certain facts may be discovered to him, the mode in which those facts are true and consistent with each other, may be utterly hidden from his view.

The doctrine of the Trinity is an example both of such disclosure and of such imperfection. The Father, the Son, and the Holy Ghost, are revealed to us as clothed with the attributes of God, while the Godhead is asserted to be One. But as to the mode or the sense in which this Trinity and this Unity are rendered consistent with each other, an entire silence is observed, which we in vain endeavour to break.

The case of Revelation stands then thus;—in no single instance are we required to believe any thing contrary to our reason, which would be in fact to destroy the office of both reason and revelation, but we are directed to receive as true, certain facts upon the warrant of God's word; the precise connexion and agreement of which with each other, we are not required to believe, simply because they are not the subjects of Revelation, and therefore cannot be the subjects of faith. These remarks are necessary, because the doctrine of the Trinity, with many other doctrines of Revelation, has been sometimes rejected as if they were opposed to the clearest dictates of reason. But this is in no degree true. The doctrine, we repeat, goes *beyond*, but it is never *opposed* to reason. There is no real resemblance between the proposition, that the Godhead exists under three distinct Persons, in one essence, and that three material objects which we perceive to be distinct, are yet One. There is the greatest possible difference in these two propositions; because the mode or the

sense in which the Godhead is one, and the sacred Persons three, is not revealed. The facts alone are stated, but the coherence of those facts is hidden from our view. On the other hand, we fully comprehend the separate existence of those material objects, and we are satisfied they cannot be one. Our reason is competent to reject such a proposition: but while, in the other case, we are required to believe that divine attributes belong to those sacred Persons, we are not required to believe the mode in which those sacred Persons are one in the same eternal essence. With this we have nothing to do; this lies far beyond the limited regions of our poor conception.

It may be here observed, that the co-existence of the humanity and deity of Christ is another of those subjects in which the *fact* is perfectly intelligible, while the *mode* of its existence remains concealed. In this case, likewise, the doctrine, while it travels *beyond* our reason, it is in no respect *opposed* to it. There is in reality, we fearlessly assert, nothing so reasonable as Christianity. It never requires us to advance a single step, in a direction contrary to that common sense with which God has endowed our nature. When it reveals facts the whole of whose attendant circumstances are beyond our conception, the *facts* alone are proposed to us as the objects of *faith*, but not those circumstances which are attendant on them. Our reason is therefore always the guide of our faith. Were it otherwise, we should be utterly lost in a chaos of moral impressions. In reference, therefore, to the doctrines of the Trinity; or of the incarnation of Christ; of the responsibility of man, in connexion with the determinate counsel of God; or of prophecy; or of the resurrection of the body; or of various other but similar declarations of the Scriptures—in reference to these doctrines, we are never required to quit the guidance of reason. We are never required to believe that which we cannot comprehend. Our knowledge is always the boundary of our belief.

Let it also be here remarked, that every statement of Christianity which is made an object of our faith, has a *benign and purifying tendency*. There is no doctrine which as it were ends with itself, it always refers to some great moral object. It has been sometimes said, that Christianity comprises some things to be believed, and some things to be practised; as if these two classes of objects could be distinctly separated, but this is a great error. There is no object of faith which is not more or less connected with a practical purpose. The great design of revelation is to draw man back to God; to rescue him from the pressure and degradation of his senses; to heal his diseased heart; to readmit him to an intimacy with God; to vindicate before him his Creator's character, and to bind him by every holy and high association to an unbroken and eternal allegiance.

Of what character then is the sacred manifestation of Deity in the doctrine of the Trinity? Is it a mere theological dogma, which requires the utter prostration of the understanding, but which has no moral influence upon the heart? a dogma which may be remembered or forgotten, with equal injury or benefit to the moral character? By no means. It is rather a discovery of the holy character of God, calculated to exert the most momentous influence over the whole moral existence of him who receives it; so that to hide this doctrine from the view, is just to exhibit a Christianity shorn of its beams and bereft of its glory. The divine purity, justice, tenderness, compassion, generosity, faithfulness, wisdom and mercy, alike shine forth resplendent in this noble and hallowed manifestation of the Godhead. The man indeed who from the heart credits the doctrine of the Trinity as it is revealed in the Scriptures, finds himself encircled with all the joys of everlasting love; upheld by all the consolations of wisdom; and cheered by all the excitements of a "hope which shall never make ashamed." He perceives God to be, at once, his Father, his Saviour, and his Comforter. He reposes the burden of his sin, his weakness, and his sorrow, upon the atonement and strength, and life-giving virtue of Christ, and is thereby sustained and comforted, both as to the past, the present, and the future. "Through him we both have access by one Spirit unto the Father."—pp. 167—173.

From Mr. Bradley's sermons, the following is the only extract given. The text of this discourse is not mentioned in the Review, but it was doubtless, Ecc. xii. 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Such is the destination of the body, and such the cause of it. Let us look now at the destination of the soul. 'The spirit shall return unto God who gave it.'

Here we are again baffled. Where is God? How does the spirit find him? By what strange means does it ascend to his abode? We may ask these questions, but who can answer them? Probably, the spirit itself could not, even after it

has travelled this mysterious journey. It is certain that we, on this side of the grave, know nothing of the matter. We may think and talk about it, amuse ourselves and perplex others; but, as for comprehending it, we might as easily scale the heavens. We must end where we began—this is the extent of our knowledge—'The spirit shall return to God.'

The Lord Jehovah always claims the spirit as his own. 'All souls,' says he, 'are mine.' If they are in a limited sense ours, they are so only because he has given them to us. He was at first, 'the Father of our spirits;' they came from his hand. He is still their Lord. Hence, when our bodies are about to turn to corruption, he recals them to himself. He might still confine them in their wretched habitations; force them to linger among their mouldering ruins and witness their desolation; imprison them in a dead, as well as in a living frame. But he spares even the guilty this degradation. The body goes to the dust alone. The liberated spirit spurns the dust. Death beats down its prison walls, and then, like a captive exile, it hastens to be free, and a moment takes it to its native skies.

For mark;—the return of the spirit to God is represented here as immediate. It takes place at the very instant when the 'silver cord' is loosed, and the 'wheel' of life stopped.

Superstition, or affection, or pride, may for a long time keep the body, at least a part of it, from its destined home. Some of us perhaps have beheld features, on which the eye of parents and friends rested more than a thousand years ago. But the soul—nothing can detain or delay it. God says, 'Return,' and ere the word has gone forth from his mouth, he sees it naked and trembling before his throne.

This truth should correct an error into which many of us are very prone to fall. We often look on the realities of eternity as very distant from us. We think that between us and the awful scenes we have heard of, many hundred years of insensibility and nothingness will intervene; that our souls will sleep in some unknown land, till the close of all things. But where have we learned this notion? Not from the Bible. There is not a declaration nor a word there, which can sanction it. On the contrary, there are many passages which go directly against it.

'This day shalt thou be with me in Paradise,' said our Lord to the malefactor who was dying at his side. And in what state there? Senseless and lifeless? No; alive to its glories, transported with its blessedness.

And when Paul thought of being 'absent from the body,' what did he connect with this absence? What did he look on as its immediate and necessary consequence? He knew that he should be 'present with the Lord.'

O what a solemn thought is this! Who has not been thrilled by it, as he has heard the breath go forth from some fellow worm? And who can resist its power when he applies it to himself? Brethren, you are living just as near to eternity, as you are to the grave. The hour of your entering into heaven or being cast into hell, is not one moment further off than the hour of your own death. If you die to-day, where will to-morrow find your spirit? Not hovering over its deserted clay; not mingling unseen with your children and friends, to soothe itself with their sorrow for your loss. No: it will be among eternal joys or eternal sorrows—far from all the abodes of men—in the midst of the pardoned and glorified, or the condemned and lost. It will be one of them; taking its share in their wailings, or in their triumphant songs.

Hence we may observe, that it is no light or trifling purpose, for which 'the spirit returns to the God who gave it.'

It goes to him to give an account of all it has thought, and felt, and done, while in the flesh; of the use it has made of its own powers, and of the powers of that body over which it ruled. He sent it here, that it might know, and love, and serve him. He sends for it again at death, to inquire whether it has fulfilled his work.

It goes to him therefore to be judged, to appear at his bar and receive its sentence. And then to enter on its final home. If found in Christ, washed in his blood, clothed in his righteousness, and made pure by his Spirit, it will dwell in a world where it shall sorrow no more, fear no more, be unsatisfied no more. If found out of Christ, rising from its earthly tenement with the stains of unrepented sin polluting it, and the guilt of unpardoned sin testifying against it, it will be 'driven away in its wickedness,' to await in darkness, far from 'the presence of the Lord and the glory of his power,' the judgment of the great day; a day which will confirm all its fears, increase its anguish, and deepen its despair.

We see then, brethren, that each part of us goes to its own place when we die; each 'returns,' is restored to its original source. The earth opens its bosom to receive its right, and it does receive it. Earth is given to earth, ashes to ashes, dust to dust. The great God claims the spirit. It goes to him; he takes it and disposes of it as he will.

And in the destination of both, he

magnifies his own great name. The body, as it perishes, declares his holiness in one world, while the soul, if lost, reveals it in another. If saved, it is saved 'to the praise of the glory of his grace.' It shines forth in the heavens, the brightest monument there of his unsearchable love. pp. 244—248.

The subjects of the whole course of Mr. Jay's lectures are given in the Review as follows—

The Christian in Christ. 2 Cor. xiv. 2. The Christian in the Closet. Matt. vi. 6. The Christian in the Family. 2 Sam. vi. 20. The Christian in the Church. 1 Tim. iii. 15. The Christian in the World. John xvii. 11. The Christian in Prosperity. Jer. xvii. 21. The Christian in Adversity. Eccl. vii. 14. The Christian in his Spiritual Sorrows. Psal. cxxxvii. 2. The Christian in his Spiritual Joys. Nehem. viii. 10. The Christian in Death. Psal. xxxvii. 37. The Christian in the Grave. Job xvii. 13. The Christian in Heaven. 2 Tim. i. 4.

We select the following extract, which refers to domestick religion; and we take the liberty to entreat a particular attention to it from all our readers.

Finally, let us regard it (domestic religion) in reference to the *Church*. Baxter thinks, that, if family religion was fully discharged, the preaching of the word would not long remain the general instrument of conversion. Without being answerable for the extent of this observation, we know who hath said, 'Train up a child in the way that he should go, and when he is old, he will not depart from it.' We know that among our earlier godly ancestors, religion was a kind of heir-loom, that passed by descent, and instead of the fathers were the children. Families were then the nurseries of the churches: and those who were early 'planted in the house of the Lord, flourished in the courts of our God, and still brought forth fruit in old age.' Even the ministers of the sanctuary were commonly derived from hence; and these domestic seminaries prepared them to enter the more public institutions. And what well defined and consistent characters did they display. And what just notions did they entertain of divine truth. And how superior were they to those teachers who, brought up in ignorance, and after a profligate course, are suddenly converted; who, impressed before they are informed, are always in danger of extremes or eccentricities; who hold no doctrine in its just bearings, but are carried away disproportionably by some one truth, which first caught their attention; and who often continue crude and incoherent in their notions, and illiberal and condemnatory in their sentiments, through life. *They* were not always making discoveries, but 'continued in the things which they had learned, and been assured of, knowing of whom they had learned them." They were enlightened, but not dazzled. They were refreshed with divine truth, but not intoxicated. They staggered not, but kept on steady in their course; neither turning to the right hand nor to the left. They were not Antinomians; they were not Legalists. None could honour the grace of God more; but they never abused it.

Not only therefore would the churches of Christ be more filled, but better filled: and though our eye is not evil, because God is good, and so far from wishing to limit the Holy One of Israel, we rejoice in the conversion of any; we reckon, and not without much observation, that the best members and the best ministers of our churches—they who, in their conduct and in their preaching, most *adorn* the doctrine of God our Saviour in all things, are those who are brought from pious families. pp. 89, 90.

Literary and Philosophical Intelligence, etc.

Christiana, Sept. 3.

According to the assertion of many creditable persons, an animal was seen at the latter end of last month, which, according to their description, seems to be a sea-serpent of extraordinary size. On the 1st instant five witnesses were interrogated by the police, who all agreed that the animal, which was black, or of a dark colour, held its head above the water, and swam away in at least ten bends. Between the bends there was an interval of at least 20 ells (40 feet): and the part of the animal forming the bends which was above the water was about 6 ells (12 feet) in each; so that the whole length of the animal may be estimated at 250 ells (500 feet) at least. The body seemed to be about the thickness of a hogshead. It was on the 24th August, at the distance

of 200 fathoms; and on the 26th, at the distance of 120 fathoms.

Sept. 5—The sea-serpent was seen again the day before yesterday off the Nâsbndspitze, and to-day off Lysager, by other persons as worthy of credit as those who gave their testimony at the Police Office, with which the account agrees in all the essential particulars. A reward of one hundred specie dollars (£25.) is offered to whoever may kill it and bring it in.

The London Courier of the 21st ult. contains a letter of Sir Walter Scott, with vouchers, which the editor of that paper notices thus:

"We have inserted, in our subsequent columns, a letter from Sir Walter Scott, in answer to the attack made upon him by General Gourgaud. To this letter are appended documents which are of considerable interest, even though relating to a subject so thoroughly exhausted, as that of Napoleon and the manœuvres of his followers at St. Helena. Sir Walter demolishes the General at a blow; both by the urbanity of his reply, and the conclusive nature of his facts. It would be well for the literary character of the Hon. Baronet, if he could refute, as satisfactorily, every other imputation upon the diligence and fidelity with which he has executed his Life of Napoleon."

M. Rousseau, the French consul-general at Tripoli, has despatched to the Geographical Society of Paris, a great number of itineraries, accompanied with drawings, and some particular details with respect to the wandering tribes in the kingdom of Tripoli, and in the interior of Africa, which will serve as a supplement to his "Genealogical Table of the Arab tribes." He has also promised to send an exact description of the city of Aleppo. M. Rousseau has been so fortunate as to procure the first volume of the *Ibn-Bottoun*, and hopes soon to have a copy of the sacred volume. This work is the more valuable, as it is known in Europe only from fragments. He has also obtained the *Ibn-Khaldoun*, which treats of the Asiatic nations in general, and especially of the Arab tribes. Finally, M. Rousseau is in possession of a very interesting History of Tripoli, which he intends to translate and dedicate to the Geographical Society.

GHENT, Sept. 16.

Steamboat on a new construction.—Yesterday arrived here, for the first time, the steamboat which is to ply regularly between this city and Antwerp, for the conveyance both of goods and passengers. The construction of this steamboat is quite new, and wholly differs from that of other steamboats, the wheels being placed, not on the sides, but behind. Mr. Roentgeres, builder to the Netherlands Steam Boat Company, at Rotterdam, has effected this judicious alteration, and thus solved a problem which the English, French, and Americans have considered impracticable. This new vessel gives great satisfaction, both by the rapidity of its progress and the facility with which it is managed. Mr. Roentgeres has obtained a patent for his invention.

The kingdom of Wirtemburgh is said to be the most populous in the world, in proportion to its extent. In November 1825, the number of its inhabitants was 1,505,720. In the same month of 1826, it counted 1,517,770, of which 750,324 were males, and 777,446 females—so that in one year the increase was 12,050. The present average of population is about 4245 to the square mile.

From the Ohio State Journal.

Copper Mines.—A correspondent of the U. States Gazette quotes the opinion of Dr. Franklin concerning the existence of copper mines on the shores of Lake Superior. At the doctor's day almost as much was known concerning these mines as at present. The indolence of the Americans to inform themselves of their natural resources when out of the limits of their settlements is surprising. A short history of these mines we hope will not prove uninteresting to our readers.

The copper mines are principally found between the Ouisconsin and Rock rivers—extend within five or six miles of the Mississippi, and cover a tract of land about 8 miles long, by five or six broad. These mines are represented by travellers as inexhaustible. They were seen as early as 1689 by the monk La Hontan. They were afterwards visited in 1724, by the Jesuit father Charlevoix—in 1766 by the celebrated traveller, Capt. Carver, who described them particularly. In 1771 they were visited by Henry, and in 1789 by Sir Alexander M'Kenzie. Each of the above travellers published an account of these mines, which was the means of exciting considerable curiosity concerning them, among the mineralogists of Europe. Before the Revolutionary war, a mass of silver was found in this region, taken to England, where a company was raised by the Duke of Gloucester for the purpose of working for this precious metal. A gallery was opened on the side of a hill on the south side of the lake, but finding nothing but copper, they soon discontinued their operations, and the company dissolved.

On the recommendation of President Adams in 1800, a resolution passed both

Houses of Congress, to employ a competent agent to visit these mines, and report on their condition. Mr. Adams, going out of office, and the policy of the country changed, this judicious resolution appears to have escaped entirely the attention of the succeeding administration. Government delayed until 1820 before she employed any regular agents to examine them. In that year they were visited by Governor Cass, and Mr. Schoolcraft, a mineralogist. A report of their discoveries was made to Mr. Calhoun, Secretary of War, which satisfactorily established the existence of copper on the southern shore of Lake Superior, and from its abundance promises hereafter to be a great source of national wealth. A mass of copper 50lbs. in weight, from these mines, is deposited in the library of Congress, which is remarkable for its fineness of grain and purity. Henry Knight, Esq. says that on ascending the Outonagon river, about ten miles from its mouth, he discovered a mass of copper, which weighed according to his estimation, five tons, and from which he severed 100lbs. with his axe. After travellers, who have seen this block of copper, represent the weight as considerably exaggerated. This block of copper, is however a very large one. The copper found in these mines is nearly as pure as refined.

Governor Eustis, when minister to the Netherlands, presented several specimens of this copper to the Inspector General of the mint at Utrecht, for examination, who made a very favourable report of its qualities, and represented it as peculiarly qualified for rolling and forging, and greatly superior to Swedish copper. The advantage of having a home supply of this metal is too evident to be dilated upon. If these mines were only worked, they would no doubt produce a sufficient supply of copper for home consumption. Large sums would be saved to the country which are yearly sent abroad to purchase copper. The cost of the copper in a single ship of the line is about $60,000. The mint of the United States, annually, purchase copper for the coinage of cents, sometimes to the amount of $30,000 in a year. It is evident to every one what a source of wealth our copper mines would be if they were once opened and worked with success.

United States and British Boundary.—By a gentleman, who arrived on Monday evening, in the steam-boat from Fredericton, we are informed, that, on Thursday evening last, a person called *General Baker*, an American, was brought from Madawaska, by Edward W. Miller, Esq. High-Sheriff of the county of York, and lodged in Fredericton Gaol. We understand that the offences with which he was charged, and upon which he was taken into custody, were, for stopping the mail, resisting a peace officer in the lawful discharge of his duty, and for executing and stirring up a spirit of sedition, insurrection, and revolt amongst the people. A few weeks ago, several persons, about twenty in number, being indignant at the violent and very reprehensive conduct of Baker, volunteered their services, to go in company with the sheriff to apprehend him. After they had proceeded some distance on their journey, and it was found they were armed, the Attorney General sent an express after them, and prevented their proceeding. A few days after this, the sheriff, unattended by any person, went himself. When he had arrived within a short distance of Baker's residence, he fell in with some Americans, who guessed his business, and calculating, by his answers to their questions, what his object was, they determined to anticipate him, and took a different route, intending to notify Baker. In this they were disappointed—the sheriff arrived at Baker's before they came up, and apprehended him. With the assistance of some Frenchmen, who volunteered their services, Baker was secured, and the next morning took their departure for Fredericton. Shortly after their departure, and while they were yet in view, the American flag was hoisted on the spot, by some persons, perhaps by those Americans already mentioned. The sheriff's loyalty and zeal was stirred up, at seeing this, and he thought of landing to pull it down; he however afterwards thought it most prudent to desist, and quietly pursued his journey, and at the time first mentioned, arrived at Fredericton.

WESTCHESTER, (Pa.) Oct. 23.

Curious.—M. John C. Rauch lately took from a tree, in the vicinity of this borough, two squirrels, apparently but a few days old—placed them under the care of a Cat, in company with one of her offspring, and they received their nourishment from her for the last four weeks. She still continues to nourish and protect them with maternal fondness! They are now in a thriving condition, and are beginning to exhibit that agility for which their species is celebrated. If any one is disposed to be incredulous, he can, by calling upon Mr. Rauch, have ocular demonstration to the fact.

Religious Intelligence.

ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting of this important board was held this year in New York. Its sessions began on Wednesday, the 10th of October, and closed late in the evening of the following Monday. There were present, of elected members, 25; of honorary members, 17. In the absence of Dr. Beecher, of Boston, who had been appointed to deliver the annual sermon, that service was performed on Wednesday evening, by the Rev. Dr. Bates, President of Middlebury College—The introductory devotional service was conducted by the Rev. Dr. Miller, of the Princeton Theological Seminary.

On Thursday evening a meeting was held in the Brick church, where, after prayer by the Rev. Dr. Ludlow, of Albany, a number of extracts from the annual report of the board were read by the corresponding secretary. Two very interesting addresses followed the report—The first by the Rev. Jonas King, late a missionary in Palestine; the second by William Maxwell, Esq., Editor of the Journal of Commerce. The contribution to the funds of the board at this meeting, was $430.63.

Dr. Beecher having arrived on Thursday, he, at the request of the Board, delivered, on Friday evening, in the Reformed Dutch Church, the discourse which his absence prevented his delivering at the opening of the Board. The collection on this evening was $165.33.

On Monday afternoon, at 4 o'clock, by appointment of the Board, the Sacrament of the Lord's Supper was celebrated by its members, in company with several hundred friends of missions, in the Murray street Church. The services were performed by the Rev. Dr. M'Auley, Rev. Dr. Proudfit, Rev. Dr. Beecher, and Rev. Mr. Snodgrass. Collection $200. It was made a standing rule of the Board, that hereafter this ordinance shall be administered at every annual meeting of its members.

State of the Funds.

It appeared from the Report of the Treasurer, as examined and declared correct by the Auditor, that the receipts during the year ending Aug. 31st, for general purposes, amounted to $88,341 89. For fund to support Corresponding Secretary, $3,741 94. Do. for support of Treasurer, $234 70. Do. for Mission College in Ceylon, $62. Grand total, $92,380 53.—To the Permanent Fund, amounting to $37,524 87, no addition has been made the past year. The Fund for Corresponding Secretary now amounts to $19,514 54. That for Treasurer to $1,702 50. The expenditures of the year, have been as follows:

Bombay Mission,*	$17,522 60
Ceylon Mission,*	25,056 78
Mission to Western Asia,	5,745 72
Sandwich Island Mission,	9,761 31
Mission to South America	120 00
Mission among the Cherokees,	7,233 69
Mission among the Choctaws,	1,962 18
Cherokees of the Arkansas,	3,960 50
Mission among the Osages,	6,360 61
Mackinaw Mission,	6,100 24
Maumee Mission,	387 12
Indians in New York,	2,237 86
Indian Missions generally,	211 73
Foreign Mission School,	1,898 43
Greek Youths,	1,800 37
Education of other Youths,	217 13
Debts of the Un. For. Miss. Soc.	931 99
Agencies,	3,325 88
General Expenses,	239 74
Corresp. Secretary's Department,	1,399 21
Treasurer's Department,	1,280 35
Printing, &c.,	3,820 45
Agency in New York,	556 73
Miscellaneous Charges,	977 88
Expenses of Missionaries preparing for labour,	321 80
Approp. to Perm. Fund, towards apprehended loss by Eagle Bank,	1000 00
Total expenditures of the year,	$104,430 30

* In consequence of particular arrangements, the amount paid in support of these Missions during the two previous years, was very small: which accounts for the largeness of the present appropriations.

Showing an excess of expenditures above the receipts for general purposes,* of $16,088 41: from which, deducting $575 31, the balance in the treasury, Sept. 1, 1826, there remains an actual deficit of $15,513 10. But if the receipts of the past be compared with those of the previous year, there will be found a clear gain of $25,902 55: or if only the receipts for general purposes are considered, a clear gain of $26,725 64.

Outrage at the Sandwich Islands.

The Board resolved unanimously, that they feel with deep sensibility and regret the reported outrages and misconduct of Lieut. Percival, of the U. S. Navy, towards the Missionaries of the Board at the Island of Oahu and the interesting natives of that Island, and that they fully approve of the representation which has been made on that painful subject to the Secretary of the Navy.

Auxiliary Societies.

The better to promote a spirit of missions in the community, it was declared to be the duty of the members of the Board to attend the anniversaries of its Auxiliaries, whenever required by the Prudential Committee, as a Deputation from that Body. And in respect to the New York and Brooklyn Auxiliary, it was recommended that its annual meeting be held on some day or evening of the week in May, when the publick anniversaries are celebrated: on which occasion it was made the special duty of the members of the Board in and near the city to be present; and also of the Prudential Committee, if practicable: otherwise, to send a Deputation.

Mission to Africa.

A Committee, on the subject, reported that it was the duty of the Board, as the almoners of the publick charity, to take immediate and decisive measures for the establishment of a Mission on some part of the Continent of Africa. This report was adopted: and the Prudential Committee were enjoined forthwith to institute such means as they might deem sufficient, for carrying this object into effect.

Means of extending the Operations of the Board.

It was apparent to all who attended the deliberations of the Board, that its members had come together with a spirit of Christian enterprise which was new even to themselves. When the subject was brought forward of sending a Mission to Africa, the feeling of approbation was universal. A discussion ensued, which brought into view, not only the wants of that injured country, but of the whole heathen world. All seem convinced that the time was come for new and extraordinary efforts. Saturday evening was set apart for the special purpose of supplicating the guidance and blessing of Him who gave it as his last command, "Go ye into all the world, and preach the Gospel to every creature." On assembling at the beginning of another week, it was found that no loss of interest had been experienced by the intervention of the Sabbath. Appeals were made which will not be forgotten, when the lips that uttered them shall be silent in death. At length it was resolved, that in view of the great success which has attended the means employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favourable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligations of Christians to cause the Gospel to be preached throughout the world, that special appeals for liberal contributions to this object, should be made to those who possess wealth, or who by the prosperity of their business are enabled to do much in its behalf: that the existing operations, engagements, and prospects of the Board, give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality than at any former period; and that it is exceedingly desirable, that so large an amount of funds should be obtained as shall not only justify a great extension of its operations, but give a new impulse to the publick mind, increase the faith and hopes of the Church, and essentially promote the progress of the cause: That as pressing applications have been received by the Prudential Committee from benevolent individuals, both before and during the present session, proposing a plan for the great increase of the resources of the Board, such a voluntary consecration of property to aid in sending the Gospel to the heathen, will be thankfully acknowledged and warmly approved; and that such representations be made by the Prudential Committee and other members of the Board to the Christian publick, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

* In distinction from those applied to increase the Permanent Funds, and for Mission College in Ceylon.

Officers for the Ensuing Year.

The following officers were chosen for the ensuing year: Hon. John Cotton Smith, *President;* Gen. Stephen Van Rensselaer, *Vice President;* Rev. Dr. Woods, Hon. William Reed, Jeremiah Evarts, Esq. Hon. Samuel Hubbard and Rev. Warren Fay, *Prudential Committee;* Rev. Dr. Chapin, *Recording Secretary;* Jeremiah Evarts, Esq., *Corresponding Secretary;* Henry Hill, Esq., *Treasurer;* Rev. Rufus Anderson, *Assistant Secretary.*

Miscellaneous Proceedings.

The resolution of last year, requesting the Prudential Committee in future to cause their annual Report to be printed in season for distribution at the annual meeting, was repealed; and in lieu of it, a resolution was passed requesting the said Committee to prepare their Report in such a form that the different leading parts of it may be referred to different Committees, and thus the whole Report be brought under the distinct consideration of the Board previous to its being printed.

Chester Adams, Esq. of Boston, having declined a re-election to the office of Auditor, the thanks of the Board were voted for his past services, and William Ropes, Esq. of the same city, was appointed in his stead.

John Tappan, Esq. of Boston, was elected a member of the Board, in the place of Hon. William Philips, deceased.

The subject of providing a fund for the support of infirm or superannuated Missionaries, after being in the hands of a select Committee, was referred to the Prudential Committee, to report thereon at the next annual meeting of the Board.

The next annual meeting is to be held in Philadelphia on the first Wednesday of Oct. 1828. Rev Dr. Rice of Virginia is appointed to preach the Sermon, and Rev. Dr. Alexander, of Princeton Theological Seminary, his second.

The Session was closed with prayer, by the Rev. Dr. Spring.

A most interesting meeting was held in the Pearl-street Session Room on Monday evening The number of gentlemen present was not large, but they came with an earnest desire to do what they could for sending a knowledge of salvation to the millions of the pagan world. Zechariah Lewis, Esq. having been called to the chair, and Eleazer Lord, Esq. appointed secretary, the Divine blessing was invoked by the Rev. President Bates, and the object of the meeting stated by the Rev. Dr. M'Auley.

Mr. Evarts, Corresponding Secretary of the A. B. C. F. M. was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our own borders. He also thought it exceedingly important that new missions should be established without delay, in Western Africa, on the North-west Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries, for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of this departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful.

The meeting was then addressed by the Rev. Dr. Beecher of Boston. He alluded to the favourable changes which had taken place in the world within the last fifty or one hundred years, particularly in the decline of Idolatry, Mahomedanism, and Popery; all of which, though still formidable, he considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every few years, as of late they have done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every thousand people of the Pagan world, —this would be impossible. It was only needful to plant the Christian standard here and there,—and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several missions contemplated by the Board, not less than $100,0[illegible]

would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence, but who has particularly requested that his name may not be published, remarked that if $100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for $5000. A gentleman from Rochester, expressed his belief that the stock would be popular in that vicinity, and pledged himself either to collect or give $10,000. Six other gentlemen subscribed $1000 each, and several clergymen of the city united in making up another $1000. There were two subscriptions of $500 each, one of $400, one of $300, three of $200, ten of $100, and other smaller sums to the amount of $375. Total, $25,675.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of $20,675 assented:—making the total of subscriptions pledged to Foreign Missions in a single evening, by a small number of our citizens, and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

[*Abridged from N.Y. Obs'r.*]

From the London Missionary Chronicle for September last.

SOUTH SEAS.

TAHITI.

Extracts of a Letter from Rev. David Darling, Missionary at Burder's Point, Tahiti, dated 3d of March, 1827; addressed to the Treasurer.

MY DEAR SIR,

MY last letters for the Society were forwarded by the *Sir George Osborne*, Captain Neilson. About that time the young king, Pomare III., died of dysentery. His death was much lamented. He was a promising youth, and getting on well in learning English. But God's ways are mysterious, particularly in the present instance, as there is no male heir to the Government of Tahiti.

The daughter of Pomare II. (named Aimata) has been appointed Queen, under the title of *Queen Pomare*, but she is not yet crowned. Her age is about fifteen.

The spiritual concerns of the people are daily attended to, as usual. We suppose you often hear strange reports from individuals who may have visited these islands; and it is true that many of the people, who made a profession at the first reception of the Gospel have laid it aside, and now appear in their true light, and do many things inconsistent with it; which grieves us much. Yet, blessed be God, our churches are on the increase, and the body of the people continue to make a credible profession of *the truth as it is in Jesus;* and, what never ought to be lost sight of is, that the whole of the chiefs and people, of any power or influence, are true friends to that which is good, and promoters of the truth; were it otherwise, we should be exposed to the malice of those who believe not.

All the stations are in peace and prosperity—all the brethren and sisters are well. I myself have great cause to praise the Lord for his goodness to us at this station. All the people attend the means of grace, and many are seeking the Lord, with their faces Zionward. Utami, the principal chief of the district, continues faithful; acts consistently in all his ways, and holds his office of deacon in the church with credit to himself and the Gospel.

We know not how the following report may strike our readers. But we have read it with great interest.

HUAHINE.

Translation of the Eighth Report of the Auxiliary Missionary Society of Huahiné and Maiaoiti.

(Title Page.) The Eighth Report of the Society at Huahiné and Maiaoiti, Auxiliary to the great Society in London, for the Dissemination of the Gospel among the Heathen. "He must increase."—JOHN. Huahiné: Printed at the Mission Press. 1826.

The Eighth General Meeting of the Society at Huahiné and Maiaoiti, May 11—12, 1826.

PEACE be to you, friends, this new year. Behold, we are permitted to witness the Eighth General Meeting of this little Society, united for the diffusion of the Gospel in all lands. We have learned that this work has been successful, and that many lands have been added to the kingdom of Christ. Hawaii, Rarotonga, Aitutaki, in this division of the ocean. The Gospel is also spreading in other parts of the great sea. Let us not be weary; if the souls of men reach heaven, our labour is amply rewarded—*for what shall a man give in exchange for his soul?*

Wednesday, May 10.—A prayer meeting was held in the morning, as on the Sabbath.

At noon, all the people of the Settle-

ment assembled in the house of prayer. TIORI (one of the deacons) gave out a hymn, read the Scriptures, and prayed; afterwards Mr. BARFF preached from the book of the prophecies by Isaiah, xi. 4—*And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

In the evening, the people assembled again in the house of prayer, when MOIA gave out a hymn, read the Scriptures, and prayed. Mr. Barff preached again from the word of God, written by Paul to the Corinthians—(1 Cor. xv. 58)—*Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

Thursday, May 11.—About noon, all the people assembled in the house of prayer, to hear the Report for the past year.

FAAETAETA arose, and spoke as follows:—"This is my word to you. Let Mahiné be chosen President for us to-day."

FAREAMAE then stood up and said, "I support what Faaetaeta has proposed, that Mahiné be President of the Meeting."

Mr. BARFF then stood up and said, "If you agree to what has been proposed by Faaetaeta, and supported by Fareamae, hold up your hands." All the people immediately held up their hands.

After the President had taken his seat, he requested Tuté to commence the Meeting with prayer to God. After singing the hymn, Tuté said, "We knew not, last year, that we should witness another May; but, behold! we are permitted to witness another—God hath lengthened out our breath. Let us bring to our recollection a small portion of the word of God, written by Daniel, which runs as follows—*And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.* It behoves us, friends, to glorify God, by exerting ourselves on behalf of the Society. Some of you have not done so; you have forsaken the Society; you should not do so." He then read Luke xv. and prayed.

TIPAE rose immediately after, and said, "Mr. President, the Governors, and all the Members of the Society, this is my word: Let the Report be brought forward and read, that we may know what has been subscribed during the past year."

MAOU then arose and said, "I support what Tipae has just proposed. Bring forward the Report and read it. This, also, is a little word of mine. Let us remember the business for which we are assembled here to day; viz. that the love of God may abide with us, and that it may be known among all nations; let us be strong and diligent in this delightful work."

The President then requested TOUA, the principal Secretary, to read; when he proceeded as follows, "Peace be to you, the Governors, and every Member of the Society this new year. This is the Eighth time we have assembled together to read an account of the property collected for the diffusion of the Gospel into all lands. Thus saith Jehovah—*All the ends of the earth shall see the salvation of God!* Be diligent, you who are of the Society; which is our constant word, when we read the Report of the Society." He then read an account of the property collected, and observed, "This is the little property; it has increased a little, but it should be much more in the year now before us. Exert yourselves, you who are chiefs; and you also, the Governors, exert yourselves; and every member of the Society, be diligent. We said, *formerly*, exert yourselves; but *now* let us have new diligence. This is a little word from God's word, which will suit us well: *Peace, peace to him that is nigh, and to him that is afar off, saith the Lord, and I will heal him.* We were formerly afar off, but now we are brought near. Let peace reign among us, among the chiefs, and governors, while they do this good work. Let peace reign between the governors and the Church of God—let us all live in peace."

Mr. BARFF then stood up and said, "Mr. President, the Governors, and all the Members, peace be to you! God hath given us this new year, and we witness the Eighth Meeting like the present. The property has increased a little this year; but it is not correspondent to the love of God to us—that far exceeds it. The country which worshipped Satan, spoken of by Jeremiah, the prophet, was very diligent; he says, *The children gathered the wood, the fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queen of heaven.* Behold! friends, the whole family is employed for Satan: let these children also be employed for God. Let them learn the good work of compassion to their neighbour. The good which has been done in the world since the commencement of this Society, it would not be possible for us fully to investigate. Some have been gathered unto Jesus, from different lands. Those of Africa, who have been gathered out of the bush, have erected for themselves towns, and become people of property, which induced one of them to say, at one of their meetings, like the present—'Formerly, we had no property, we had no house, we had not any thing; but now, through the mercy of God, we have houses, we have cattle, we have wagons, and abundance of property.' But it is not among them only that the word of God has been successful; it is growing in many lands in the four winds of heaven. Rarotonga, Aitutaki, and the lands near them, have been added to the Redeemer's kingdom. Here also is a delightful little word from England, where it was printed." The follow those passages from the writer

moir of Keopuolani, in which the labours of the Tahitian teachers are mentioned, beginning at the 19th page; after which Mr. Barff said, "Behold, friends, this is the work which our brethren have been doing. This delightful word more than repays us for all our labour. Let us take heed to this good word, as did Keopuolani, that we may follow her to the skies."

NOUHUNE then stood up and said, "I support what Mr. Barff has proposed, that the Report be printed for the information of the Parent Society. We have read over an account of the property collected for the diffusion of the Gospel—the word of life. The Gospel is compared to a net cast into the sea, which encloses fish of various kinds. Behold, friends, Hawaii is now enclosed! Did you not attend to the word now spoken? Do not be perplexed—look not behind you. Hold fast that which is good. If we do not hold fast the Gospel, we shall be overtaken with evil. Hold fast the Gospel, the means by which a world can be saved.

MAHINE, the President, then arose and said, "This is the Society—it is near—let it not be far off. If it be far off, evil will be near. Let not the Society slip. Regard Jesus's desire, and the good work he has put into our hands. Let us become like a three-fold cord that shall never be broken. The Report for the past year has been read, and the property is still little; it is not much. The year before us is a new year: let us have new vigour. If you agree that the Report of the Society shall be printed, hold up your hands." [The whole of the people here held up their hands.]

PAITI then rose and said, "It is fully agreed, Mr. President. Let us form ourselves again into a Society, which is my little word to-day. I will read one little word out of the Gospel, which is, *Beware of covetousness*. He covets the oil he has subscribed for God, and takes it to buy cloth for himself. If any one, after the name has been written down, hides his subscription to buy cloth for himself, it is a wicked act. Remember *Ananias*. He kept back —he lied unto God—he died. Let us also beware."

PERETAI then arose, and spoke as follows: "That is our word, friends, which has just been spoken by Paiti; that we form ourselves into a Society for the ensuing year. We governors can only stir up the Society to diligence. The man who lives among us and acts wickedly, what is he good for? Let him build his little hut to reside in. Let the children be formed into a Society; let them not be idle. We asked for a teacher, and here he is. Let us never treat him unkindly; and let the heart, the mouth, and the hands, be diligent in this good work."

The PRESIDENT rose and said, "If you agree to what Paiti has proposed, and Peretai supported, that we form ourselves again into a Society, hold up your hands." [All the people held up their hands.]

TAIANA then rose and said, "It is fully agreed, Mr. President, that we form ourselves again into a Society. This is my word to you, the people of Huahiné, the whole eight divisions; and the people of Maiaoiti, the whole seven divisions. Do not look back again at the aito*—the cocoa-nut tree—the stones. Let all these customs be done away; but exert yourselves in collecting oil for the Society, that the Gospel may reach all lands. The little word used the first year of our meeting is a delightful word—*Love thy neighbour as thyself*. Shall we not love our neighbours? it is but right we should compassionate them. I will close with my little word—'Those who were officers the past year shall be re-elected for the ensuing year.'"

TAAMONE then stood up and said, "Let us exert ourselves in this good work, this new year. The true glory is upon us. Many still reside in darkness, and have no knowledge of the light. Let us exert ourselves, that they also may know the new light. I support the motion made by Taiana concerning the officers."

The PRESIDENT then said, "If you agree to what has been said concerning the officers, that they shall continue in office next year, hold up your hands:" which was done immediately.

TIORI then rose, and spoke as follows: "Mr. President, and all who are members of the Society, do not be soon fatigued. This is my word: the property which has been collected, let it be put immediately into the hands of the Treasurer, and when a ship touches here, let it be sold for money; for Britain is too far distant for us to send the oil. We are witnessing the decrease of this Society. Remember the little word by John, *I will come to thee as a thief*. Make preparation, friends; be not deceived. Formerly we were diligent, but after a while got slack. Let us not become like a church called an idle church."

MOONI then rose and said, "I support the word of Tiori; let the property be speedily taken into the hands of the Treasurer Kaitahue. This is a little word that will suit us to-day: *As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord*. Let us exert ourselves, that this good word may grow great in all lands."

The President then said, "If you agree to what has been proposed and supported, hold up your hands:" which was done accordingly.

* The iron-tree, &c. used formerly for implements of war.

ICTI, LEVI, HEABINE, and several delivered their word of exhortation, edification of ALL; after which TE- arose and said, "Remember, friends, as been spoken to-day; it has been ghtful and stimulating word: let us be weary of this good work." He oncluded the Meeting with prayer; the people went home praising God.

IVAL OF MISSIONARIES OUTWARDS.

a short Letter of the Rev. Jacob Tom- dated Malacca, March 3, 1827, ad- sed to the Treasurer, we, with plea- extract the following passages:—

EAR SIR,

r a pleasant and short passage of onths, I arrived safely in Calcutta, he other Missionaries, my fellow- ers, destined for India, all in good and spirits. The goodness of God en so manifestly displayed towards ring the whole voyage, in various that all our fellow-passengers most ally acquiesced in offering up with olick thanksgivings to the Father of s, on the morning of our arrival, be- ing on shore.

aid about two months in Calcutta, I met with a most cordial reception he missionary brethren of every de- ation. I was greatly delighted with ssion Schools. Education seems to be on with rapid strides in India. I was ularly gratified in being present at ening of the new Mission Chapel, at akalchoke, built from the ruins of a n temple, which had been recently down by the natives of the village. ndeed, a signal triumph over idola- The whole service was highly inte- . The chapel was crowded with romen, and children, who were, in l peaceable and attentive. A bright- is manifestly dawning upon India, rust that it will extend even to these ted and cheerless regions.

Smith and myself are pursuing our in Chinese, under Mr. Collie. Our on is mainly directed to the Fokien , the current language of the emi- Chinese in almost every place.

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the Missionary Herald for October.

ACTS FROM LETTERS OF MR. DELL, IN PALESTINE, TO THE RESPONDING SECRETARY OF L. C. F. M.

Goodell states under date of Feb. hat the wives of Carabet and Wor- tabet were admitted to Christian fellowship at the Monthly Concert in that month, making five natives of the country received into the church, during the year previous; that their enemies had come out against them in great wrath, endeavouring though in vain, to cut them off from intercourse with the people, and from the necessaries of life, and thus to drive them from the country; that, however, very many con- tinued to hear them gladly; and that their prospects were never more cheering.

"The constancy and firmness of Asaad Shidiak," says Mr. Goodell, "have emboldened a few, who are connected with us; and if their boldness increase in time to come, as it has increased for several months past, we shall soon have to hold them back with both hands from martyrdom. Oh, it is good to see men not counting their lives dear, especially when we see so much rea- son to believe that the fires of persecution may soon be lighted here. The situation of our beloved brother Shidiak is said to be less distressing at present, than formerly, he being allowed a little meat once a day with his bread. The people cannot be per- suaded but that we have used magick with him; for to beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of enchantment with all who come to our houses; for they affirm, that one visit to us is enough to change their whole mind in religion.

The word of the Lord has certainly been very powerful and full of majesty in Boy- root during the past year. There is, of course, great indignation. When those who are connected with us, go into the city, some spit in contempt of them; others point with their finger, and clap with their hands, and call them by all sorts of opprobri- ous names. And even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of so- ciety. But all this, together with the mis- representations, and slanders, and base in- gratitude of others, we bear, I trust, with some degree of patience, humility, and even joy, for the sake of Him, who "was wounded for our transgressions, and bruis- ed for our iniquities, and withheld not his face from shame and spitting."

From a letter of Mr. Goodell, dated March 6th, and received since the above was sent to the printer, the following no- tices are derived.

"Yesterday was the Monthly Concert. We made it a day of fasting, and comme- morated the death of our Lord. At nine in the morning, nearly 20 Arabs assembled at my house for prayer. We read the 1st chapter of Nehemiah, the 9th of Daniel, the 53th of Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and prayer. Prayers were offered in Arabic by Worta-

bit, bishop Carlton, Mr. Bird, and Mr. Nicolayson. This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs. "Behold in the day of your fast ye find pleasure, and exact all your labours,"—could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

* * * * * *

It was pleasing to reflect—says Mr. Goodell—that among those who surrounded the table of the Lord, were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Indeed we were from Europe, Asia, Africa, and America; spoke about as many languages as were spoken on the day of Pentecost; and represented almost all the principal denominations of Christians in the world. But though we were literally from the four quarters of the globe, and represented so many churches, and spoke so many languages, we were in all but sixteen souls.

Our enemies—he adds—continue to devise evil against us, and think it very strange that they, being many thousands, cannot counteract the influence of two strangers, who seldom go out of doors, and who can speak the language of the country only with stammering tongues; and also that they can find no means of destroying us.

REVIVAL AT BEACH ISLAND, SOUTH CAROLINA.

To the Editor of the Charleston Observer.

Rev. and Dear Sir,—Having been requested by a much respected clerical friend of your city, the Rev. Dr. M'D——, to furnish a brief statement concerning the Revival of Religion in this place, I send you the following. If you think its publication will serve, in any measure, to promote the glory of God and the good of Zion, you are at liberty to insert it in your columns:

I preached for the first time with this people, in January, 1826. Being an entire stranger to every individual in the place, I made it my first, and my principal business in the week, besides attending to the exercises of the Bible Class, to become acquainted with the people by associating with them at their own houses. I visited them without reserve or ceremony, and found them in general, affable, kind and truly hospitable. During these visits I distributed many Tracts, which appeared to be received and perused with pleasure; and, as I now fully believe, not without profit.

Upon the Sabbath, our meetings were usually well attended, as we then thought; and during the time of Divine Service, the house was still, and the attention of the people, solemn and unbroken. That indecorous, deleterious practice so common in some places, of rising in time of service, and of leaving the house without warrantable cause, to the great annoyance of others, was then, and I am happy to say, still is, almost entirely unknown among the inhabitants of Beach Island. About 25 or 30 were members of our Bible Class, and in general, nearly the same number attended that exercise as spectators. I continued my labours here without observing much change in the congregation, except that our assemblies upon the Sabbath became larger, until May, when the state of my health compelled me to leave with a view to spend the summer in travelling. During my absence, the people were generally destitute, except that the Rev. S. S. D. and the Rev. W. M. of Augusta, Geo. both of whom have long manifested an interest in their spiritual welfare, visited me preached to them several times each. On the 1st of December last, I returned and resumed my labours. Our assemblies upon the Sabbath and in the week, for about three months after my return, appeared much the same as formerly. I could usually number about three or four professors of religion present upon the Lord's Day: and there were not, to my knowledge, more than six, (all females) within the bounds of my congregation.

About the first of March, I proposed to my people to open a Sabbath School, to be attended immediately after the morning service. Though such an institution had never been known here, yet, with this proposition, the people readily and cheerfully complied; and many of them contributed liberally to procure a library for the School.

Almost immediately upon the organization of the Sabbath School, I observed a pleasing change taking place in the appearance of the assembly on the Sabbath Day. The assembly was not only larger, but there was evidently more solemnity, both during and after Divine Service. This change, small as it was, and probably observed by few, cheered, in some measure, my desponding hopes.

At this time there was an interesting revival of religion in Augusta, and I several times visited and preached in that city. By my visits and labours there, my feelings were very much awakened in reference to the spiritual condition of my own people. My own responsibility, the worth of immortal souls, the danger of impenitent sinners, the shortness of time, all bore with weight upon my mind, till my spirit had no rest. "Son of man, I have made thee a watchman," &c. sounded in my ears by night and by day. I will not attempt to describe the feelings which I then expe

; but will simply say, that, though
een my happy lot to labour in seve-
vals of religion; yet my mind was
before so solemnly impressed in
my own ministerial responsibility,
the infinitely perilous condition of
onverted. Being made to feel thus
seeing, as I thought I did clearly,
re was but a very thin partition be-
the sinner and endless despair, it
readily supposed that I warned,
d and entreated my people, both in
and in private, in the most plain
nest manner, to arouse from their
atinued and threatening slumbers.
oon evident that He who had made
er feel so much for the people, be-
nake some of the people feel for
ves. There were some signs of
ttle stir, a tremulous motion among
y bones." For this, I thanked God
k courage. Meetings were ap-
at private houses, which soon be-
owded and overwhelmingly solemn.
emblies upon the Sabbath, became
rger, and a visible, a deep-toned
y reigned through the house.—
s were brought to believe and real-
ie first time in life, that they were
ers, exposed to the wrath of an of-
God, that "sin kills beyond the
Their former delusive dreams of
vanished "like the morning cloud
early dew," as they awoke from
g deep sleep of stupidity and un-
"What must I do to be saved?"
anxious interrogation of many,
oices were almost suppressed with
. Their convictions were remark-
gent; but in general, their distress
ontinue as long, as in several other
which I have witnessed. In some
s, their hearts would rise in the
rful manner either against God as a
r, or against the Lord Jesus Christ
itor. As to the latter, they felt a
lesire, expressing it without re-
go to God directly, without hav-
thing to do with the Lord Jesus
However they were at length, as
, made willing to submit to God's
id brought to accept of pardoning
hrough the "only name revealed
eaven among men," whereby a
an be saved. In some cases it
as if God opened the eyes of the
l, to see the number, magnitude,
erit of his sins at once. In such
f course, the distress was very
it usually, of short continuance.—
rm was soon hushed, and "there
eat calm," as the eye of faith be-
is approaching. For many weeks,
ed as if not a sermon was preach-
n exhortation given, nor a visit
vain. The Spirit of the Lord was
sent to apply divine truth to the
ces, and to fasten it in the hearts
rs "like a nail in a sure place."

Such was the solemnity of our meetings, that with very few exceptions, the most careless and thoughtless appeared to pause and to reflect, as if conscious that God was with us. During all this the most perfect order reigned in our meetings. In general nothing was to be heard, but the voice of the speaker; except now and then an involuntary sob would break upon the ear, which carried with it its own apology. Sometimes, an individual, whom I had left in the morning in all the darkness and distress attendant upon clear conviction without pardon, would appear in the prayer meeting in the evening, with a countenance so changed as to indicate plainly what had taken place within. I could mention many particulars, relative to individual cases, which no doubt would be extremely interesting to every pious reader, but perhaps it is better to omit them.

There are 37 or 38 who have indulged a hope that they have passed from death unto life, during this work. Among these there are 18 or 19 heads of families, males and females. Our Sunday School has been peculiarly blessed.—Both of our Superintendents, 13 or 14 of our Teachers, and 5 of our largest schools, are among the hopeful subjects of the revival. Formerly, according to the best of my knowledge, there were but two families in the congregation in which family worship was regularly attended; and now, I believe, there are 10 or 12 families that avail themselves of that precious privilege. There are several yet seriously inquiring the way to Zion; and a few of these have been solemnly impressed from an early period in the revival. The 2d Sabbath in August, was the most interesting day ever known in this place. On that day, the Rev. S. S. D. assisted me in organizing a Presbyterian Church. The candidates having been previously examined, 28 individuals were associated together as a Christian church, not one of whom had ever been a member of a church before. Some who had been examined and propounded for admission, were prevented from coming forward by sickness. The ordinance of baptism was administered to 9 persons only, the others having been previously baptized. After this, we proceeded to the solemn exercise of ordaining a Ruling Elder.

The church being thus regularly organized, between 30 and 40 professed disciples of Jesus sat down to commemorate the dying sufferings of their Redeemer, upon a spot in a house where a similar scene was never witnessed before. The house was crowded almost to overflowing by a solemn and attentive audience. It was a day never to be forgotten by the writer, nor, as it is to be hoped, by any of those who on that occasion publickly took upon them the vows of the Almighty.

Among those who united with the Church, there were four husbands with

their wives; and in about four or five instances, parents and children were together at the same communion table. At our next communion season, it is expected that others will come forward and unite with this church, some by profession, and some by letters from other churches.

On the third Sabbath in September, in the presence of a large and attentive audience, I baptized twenty-five children, whose parents, one or both of them, are members of our church. Formerly, if the people were destitute of a preacher, there was no religious exercise of any kind from month to month. But now, if destitute upon the Sabbath, they meet together, read a sermon, pray, &c. and attend to the exercises of the Sunday School.

Before closing, I would remark, that God has in this revival, as usual, greatly honoured his own means. In general, those who have been brought in, were, previous to the revival, among the regular attendants upon publick worship. I think the influence of Tracts has been great. I believe that two young persons found relief from their distress while perusing the Tract, entitled, "The Way to be Saved." Though the number of conversions here is small, when compared with the results of those more extensive outpourings of the Spirit, witnessed in some other places, yet *we* feel that "the Lord hath done great things for us, whereof we are glad." More, however, much more remains to be done. For while some, as we hope, have been made willing to enter the Ark, others are still standing unsheltered without, exposed to all the threatened and approaching storms of Divine wrath.

That God may revive the revival, and still carry on his own work among us, until all shall be brought cordially to embrace the Saviour, we hope will be the prayer of our brethren abroad, as I trust it is the fervent petition of this infant church, and of your affectionate brother in the Gospel of Christ. N. Hoyt.

Beach Island, S. C. Oct. 3d, 1827.

FEMALE SCHOOLS IN INDIA.

Among the many missionary enterprises of the present day, there is scarcely one that appears more important to us than the establishment of female schools in India—If these could be generally established, they would speedily change the whole aspect of society in that populous region, and change it in favour of Christianity. The heathenish and Mahomedan usage of degrading the whole female sex would be destroyed, and Christian mothers would be found among the natives, to bring up their children in the nurture and admonition of the Lord. We therefore most cheerfully give publicity to the following communication, which has been handed us; and take the opportunity to say, that we most earnestly wish that *Philadelphia Schools* in India may be multiplied greatly.

To the kind Supporters of the Philadelphia School.

Dear Christian Friends,—In our communication forwarded by our esteemed friend, Mr. Blachie, you were informed of a school designated the Philadelphia School, having been established under the superintendence of a native Christian woman. Since that period, however, it has been deemed expedient to change both its situation and its mistress: the first, on account of a school having been established by a sister society within two minutes walk of ours; and the second, because the mistress being a *Christian*, she found she could not collect or keep together *heathen* children, owing to the prejudices of their parents. However, in July last, a very favourable situation was found for the establishment of another school, designated *the Philadelphia*, and its prospects are very pleasing: it already contains thirty pupils, and bids fair to be one of the most efficient on the Society's list.

I would just observe, that the former mistress is employed as mistress of the *Female Asylum*, which has lately been established in connexion with our female schools, and the establishment of which I feel sure will be hailed by all well wishers to the poor native females. Here, the poor children are boarded and clothed; accustomed to family prayer, and constantly under the eye of those who seek their best interests. A resolution passed at one of our committee meetings, that any person subscribing for the support of any child in this institution £5—$24—or 50 rupees, annually, shall be entitled to have the child thus supported, called by any name, he or she may direct.

We hope, in a month or two, to forward the Annual Report of our Society's progress; therefore, I will not now say any thing of the state of our other schools, but affectionately desiring you may be repaid a thousand fold into your own bosoms all the kindness you manifest for the poor degraded females of India, I beg leave to subscribe myself, on behalf of the committee, yours, in the ties of Christian regard,

Anna Carey, Secretary.

Calcutta, Dec. 29, 1826.

DIED

In Charleston, South Carolina, on the 5th of October, after an illness of ninety hours, the Rev. Dr. Thomas Charlton Henry, in the 38th year of his age. We hope to publish, in our next number, a memoir of this excellent and eminent minister of the gospel of Christ.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, (N. J.) during the month of October last, viz.

Of Rev. John W. Scott, a Quarter's rent, for the Contingent Fund	$87 50
And that he has received the following sums for their Missionary Fund, viz.	
Of Rev. Dr. E. S. Ely, for his sales of the Minutes of the General Assembly	138 75
Of Rev. Dr. J. J. Janeway, from Millville Church $8, one half is for this Fund	4 00
Total	$142 75

View of Publick Affairs.

EUROPE.

Our latest European dates are, from London of the 29th, and from Paris and Havre of the 15th of September.

Britain.—The new British Cabinet has at length been definitively settled, as follows: First Lord of the Treasury, Lord Goderich—Chancellor of the Exchequer, Mr. Herries—Secretary of State for Foreign Affairs, Lord Dudley and Ward—Secretary of State for the War and Colonial Department, Mr. Huskisson—Secretary of State for the Home Department, Marquis of Landsdowne—Master General of the Ordnance, Marquis of Anglesea—Lord Chancellor, Lord Lyndhurst—President of the Council, Duke of Portland—Lord Privy Seal, Earl of Carlisle—President of the Board of Trade and Treasurer of the Navy, Mr. C. Grant—President of the Board of Control, Mr. C. W. Wynn—Secretary at War, Lord Palmerston—Chancellor of the Duchy of Lancaster, Lord Bexley—Master of the Mint, Mr. Tierney—Surveyor of the Woods and Forests, Mr. S. Bourne.

It appears that the whole system of measures adopted by the British ministry before the death of Mr. Canning, and which were principally devised by him, are to be pursued by the new administration. It is also stated that a very desirable, and even unusual harmony, prevails among the members of the present cabinet; and also that the king and cabinet are entirely harmonious in their views and wishes—Besides the formation of the cabinet, no event of national or general interest appears to have taken place in Britain during the past month. The prospect of a war with the Turks had caused a small fluctuation of stocks; and the creditors of the Duke of York had received a dividend of ten shillings in the pound. The great tunnel under the Thames was carried forward with new vigour, and with the confident expectation of complete success. It was thought that employment for mechanics and for the poor was less in demand, and somewhat less profitable, than two or three months since. Mr. Gallatin and his family were to embark for New York on the 8th of October. We know not the cause of this return to his country of our minister to the British court.

France.—The most important occurrence that has recently taken place in France seems to be, the funeral of the late deputy Manuel, who was expelled from the chamber of deputies on the 12th of March, 1823, for expressing himself too freely and earnestly in favour of what is denominated *liberalism*. He died, after a short and severe illness, at the house of his friend M. Lafitte, about five leagues from Paris, on the 20th of August ult. Permission could not be obtained to remove his corpse to his dwelling in Paris; and every effort was made by the government, by attempting to hurry the funeral, and by other means, to prevent the expression of the popular feeling, which was known to be favourable to the defunct, and to hinder his reception in any way of publick funeral honours. All efforts of this kind however were ineffectual. The hearse in which the corpse was carried, was surmounted with two crowns, and the motto "The immortal gratitude of the people," was placed on the top of the highest plume of feathers on the car. The place of interment was the cemetery of Pere la Chaise in the environs of Paris; and the procession, which was considerable at first, was continually increased in passing through the villages and towns on its way to the cemetery; till at length, as

it moved along the bulwarks of Paris, the attendant crowd was supposed to amount to a hundred thousand people. The corpse had been carried a part of the way on the shoulders of young men, and then placed in a car, from which the horses were taken and their places supplied by the former bearers. When not far from the place of interment, this immense concourse of people was arrested, by a large corps of the Gendarmerie of Paris. The commander of this corps, M. Count de Saint Germain, insisted that the corpse should be taken out of the car in which it had proceeded thus far, and be placed in another, to be drawn by horses and not by men. After much altercation, and being apparently on the verge of a bloody conflict, a kind of compromise was agreed on. The corpse remained in the first car, to which a pair of horses were slightly harnessed, and the men who had before drawn it continued to do so—In this manner it proceeded to the place of burial, where our country's friend, General La Fayette, pronounced a warm eulogy of the deceased; and then the crowd dispersed peaceably. We have gone into this detail—not however a tenth part as long as that from which we have abridged it—because we think it is calculated to show the state of parties in France. The Liberals, although not in power, and perhaps a minority of the whole nation, are still both numerous and influential, and not afraid to avow their opinions openly and ardently; and yet always with some reserve, and with professed respect to the existing government. The government on the other hand, is manifestly jealous of the Liberals, vigilant to restrain, and if possible to diminish their influence; and yet afraid to excite their anger, or by open force to repress their proceedings—It is said that the harvest of the present year in France is not equal to that of last year; and that bread stuffs have increased in price.

Spain.—We have heretofore taken notice of the faction in Spain denominated the Carlists, that is, those who profess to wish that the reigning monarch should be deposed, and his brother Carlos take his place. This faction has become exceedingly formidable, particularly in the province of Catalonia. The following paragraph from the London Courier contains the most recent information relative to this alarming insurrection. "We have this morning learned from a gentleman recently arrived from Madrid, that, as far as his information goes, the great cause of alarm to the Spanish Government, with respect to the insurrection in Catalonia, is the perfect organization of the plans of the Carlists, and that the troops that were marching against them were many of them hearty in the furtherance of the object that the insurgents had in view—the dethronement of Ferdinand! Insurrections, as he observed, had sprung up in rapid succession in Spain, during her present monarch's reign, but they have, for the most part, been commenced without deliberation, and conducted without system. The Spanish Government was aware, from the intelligence daily communicated to it, that the reverse of this state of things was the characteristic of the present troubles: and it was from a Spaniard of demi-official connexions that the individual in question received a hint to be on the alert, to secure any property he might have with him in Spain."—Since the foregoing was prepared for the press, a more recent arrival has brought an official article by the Spanish Minister, Secretary of War; in which he gives a detailed history of the origin, progress, and present state of the existing rebellion. It is directed to the Captain General of Catalonia, Count Campo Sagrado; and concludes with a royal decree expressed in eight articles, directing the commander in chief in relation to his duty in suppressing the rebellion, and declaring in what light the rebels are regarded. It appears that a large military force is moving towards the section of the country *most* disturbed (for various parts are in a state of great disorder), and it is affirmed that king Ferdinand himself is going to exhibit his sacred person in the rebellious region, in hopes that it will operate as a sedative to the political disorders so prevalent and dangerous there.—Our readers will err, if they suppose that these rebellious Carlists are a whit more friendly to any thing like free government than the Ferdinandists; on the contrary, their main plea is that Ferdinand is in captivity, and can not, or will not, act with sufficient energy against the Constitutionalists, and all who favour them. They even demand the Inquisition in some places: yet this party is joined by some Constitutionalists, no doubt with a hope ultimately to serve themselves. The state of Spain is surely a political chaos—"Confusion worse confounded."

Portugal.—This kingdom is scarcely in a better state than its neighbour. It would seem that the promising prospects of a favourable settlement of the nation under the New Constitution, are altogether clouded, by the expected arrival of Don Miguel as the representative of his brother Don Pedro; and his known hatred of the liberal party, and warm attachment to the friends of the old regime. The latter, of course, show themselves in greater numbers, and act with more confidence. The Princess-regent seems well disposed, but the reins of government require a more powerful arm than hers, to hold them at the present time. It is believed by some that Don Miguel can

reconcile the contending parties if he will, or at least prevent an open conflict. But we misjudge if he has either the ability or the inclination to produce such an effect.

TURKEY AND GREECE.—The dates from Constantinople, are to the twenty-second of August. At that time, the ultimatum of the powers had been presented to the Porte eight days, and only five days more were allowed for deliberation; the original period of one month having been considered too long, and reduced one-half. The ambassadors of England, France and Russia, presented it together; and the Reis Effendi, after inquiring of the dragomans what were its contents, and receiving no satisfaction, laid it aside. The European papers very naturally give many different conjectures on the subject, and publish all the rumours they hear. It is said that Mr. Stratford Canning urged the Austrian Internuncio to advise the Divan to accept the propositions, but that he refused. Also, that the Prussian minister made some representations to the Reis Effendi, which were ineffectual. The limited time will expire on the 31st of August. In the mean time, the three powers are assembling their squadrons in the Archipelago; the best evidence we have seen to prove that they adhere to their resolution of doing something for Greece and humanity. It also appears that the Russians are prepared for military operations by land, and that the Russian minister had signified to the Porte, that any injury or insult offered to the ambassadors or the subjects of the three allied powers, at Constantinople, would be the signal for the Russian army to enter the Ottoman territory. A Russian fleet is also off the Bosphorus, on the side of the Black sea. The naval forces of Britain, France and Russia, were expected to join each other, and be ready for action in the first days of September. We trust that the carnage among the poor Greeks is nearly at an end. Humanity shudders in the contemplation of the sufferings, in every form, to which this oppressed people have been and still are subjected—Since writing as above, an arrival from London has given us a copy of the ultimatum, signed by the plenipotentiaries severally of the three great powers, and presented by them to the Turkish Reis Effendi. The conclusion of it is most decisive—It forecloses all pleas for delay, all evasion, and will not even endure silence. Its import is, "speak before the fifteen days are out, or then we will act!" And at the last accounts, three or four days beyond the allotted period had passed, without any answer from the Turk. Yet we think—we have been tempted to say *we fear*—that after all, he will not fight. He will probably bluster as long as possible, and then yield. If he does not, we shall consider him judicially infatuated, that he may be destroyed. The English *quid nunes* are divided in opinion; but the majority seem to look for war. It appears that the Greeks, since they have heard of the powerful interference in their favour, have resumed their courage, laid aside their animosities, and made head against their enemies with spirit, and with at least partial success.

RUSSIA.—It appears that the rumour which we mentioned last month, that the Russian troops had suffered a defeat by the Persians, was exactly the opposite of the truth. It seems now to be pretty well ascertained, that the Russians, after a very sanguinary battle on the Araxes, gained a complete victory over the Persians. The war, however, still rages; and it appears that the Russians, to gain a more advantageous position, have made a retrograde movement—this probably gave rise to the rumour of a defeat.

ASIA.

It appears that a civil war has, for some time past, been raging in the northern and north-western part of the Chinese empire. We copy the following article from a paper recently brought from Europe.

Accounts from China, received in Paris, via London, state that Sung-Tajin, who was minister at the time of Lord Macartney's embassy, died at Kansah. This veteran was considered by the Chinese as one of the pillars of their Empire. The war in Little Bucharia continued with great fury. Cashgar had fallen into the hands of the rebels, and it was supposed Tarkand would also be taken by them. Chang-Lung, the fifth minister of state, had been appointed commander in chief against the rebels. The Malacca Observer, of Feb. 18, says that the rebels in Tartary carried all before them. Accounts from Canton, of January 2, state that Ele, Keerchang, and Cashgar were taken, that the great officer, King Tocan was killed, and the imperial army destroyed.

AFRICA.

The English cruisers on the coast of Africa, between the 10th of April, 1824, and the first of June, 1827, captured fifty vessels, containing no less than 9,733 slaves

The vessels were chiefly Brazilian, and the remainder Spanish and Dutch. We are sorry to observe an intimation that the British government are about to abandon their establishments on Cape Coast, as such an abandonment will throw open a wide field, which is now closed against the detestable traffick in slaves—It is said that in Egypt the cotton crop of the present year has almost entirely failed. The Pasha appears, as yet, to be faithful to the cause of the Grand Senior; but his defection is looked for, if war should ensue between the Turks and the powers allied for the pacification of Greece. It has been notified to him that the reinforcement sent by him against the Greeks, could not be permitted to pass into that country—It appears that the Algerines have determined to capture all vessels under the flags of Prussia and the Hanseatick towns.

AMERICA.

Brazil and Buenos Ayres.—Notwithstanding the rejection by the Republick of Buenos Ayres of the treaty of peace lately negotiated, it appears that at the date of the last advices, the war was likely to be speedily terminated. It is stated that the emperor of Brazil had consented to declare the Banda Oriental independent, and that a treaty, embracing an article to this effect, was likely soon to be ratified by both the belligerents. The last accounts say that the whole sea coast of Brazil is lined with Buenos Ayrean privateers, that their captures are surprisingly numerous, and their booty immense. One privateer had taken sixteen prizes, and had on board 200,000 milreas in specie. The new congress of Buenos Ayres was convened in the latter part of June, and warmly approved the rejection of the treaty negotiated by Garcia. On the 7th of July, a new president, Dr. Vicente Lopez, was inaugurated. He is said to be a distinguished scholar. He at first refused the Presidency, but eventually consented to accept it. Hopes are entertained that this choice will have a good effect in healing the animosities which exist among the several states which compose the confederation denominated, "The United Provinces of South America," or the Argentine Republick.

Colombia.—Information that may be relied on is at length received of the arrival of the Liberator Bolivar at Bogota, on the 10th of September, of his reception there, of the speech he delivered at the opening of the general congress, and some of the incipient proceedings of that body. The character of the Liberator, although assailed by a party, does not appear to have suffered in the opinion of his countrymen in general, nor his influence to be greatly diminished—it still seems to be dominant, and he has pledged himself to maintain the existing constitution, with only such sound reforms or amendments as shall be sanctioned by a General Convention, to be called for the purpose. The dissentions which have arisen in this extensive republick, will not easily be quieted; but we think the prospect brightens of returning order and prosperity. The speech of Bolivar, in reply to the address of the Vice President of the Congress, concludes with the following strong expression—"In spite of the dismemberment with which the Republick has been threatened, in spite of the almost anarchical condition of the South of Colombia, I hope and even promise the Congress to deliver over into the hands of the Grand Convention, the Republick of Colombia, *Free* and *United*."—The Grand Convention is to meet on the 12th of February next.

Guatemala.—The last accounts from this republick, represent civil discord and civil war as yet prevalent, and not likely soon to be terminated.

Mexico.—It appears that the unfavourable impressions prevalent in this republick in regard to our country, of which we have heretofore taken notice, have been in a considerable degree removed. They appear to have been made, and for a while cherished, by those who wished to secure a monopoly of commercial advantages to Britain; but the unfounded jealousies and prejudices which existed are vanishing under the influence of truth and time.—We perceive by an article in one of the latest papers from Britain, that Mexico has not been able to pay the interest on her loan in London. The financial concerns of all the new American republicks are in a bad state. But this is not wonderful—it would be wonderful if it were otherwise. A few years since the United States had a heavy debt and little credit. Now we are probably the richest state in the world—if our debt, our expenses, our credit, and our resources, be viewed in the aggregate. We hope that a few years may place our sister republicks in a similar situation.

United States.—The happiness of our own country leaves us little to wish for, except that we had more gratitude to God, and less disposition to cherish party violence and slander, in reference to the next presidential election.

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXII.

My young friends,—You have heard an explanation of the great and interesting doctrines of justification, adoption and sanctification. In the answer of the Catechism that follows, the effects of these graces on the practical Christian, are thus traced out—"The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end." Here are *five* benefits, springing from the sources specified. A whole lecture might be spent on each, but we must endeavour to bring the whole within the limits of the one on which we have entered.

"Assurance of God's love," is the first benefit which the answer states, as flowing, in this life, from justification, adoption and sanctification.—By assurance of God's love here, we are to understand an undoubting persuasion in the minds of believers, grounded on evidence furnished by God, that they are the objects of his special love. That many of the scripture saints did attain to this assurance, we have unequivocal evidence. Holy Job speaks on this subject without doubt—"I *know* that *my* Redeemer liveth"—Asaph in like manner—"God is the strength of my heart, and my *portion forever*."—The Apostle Paul to the like effect—"I am now *ready* to be offered, and the time of my departure is at hand—I *know* in whom I have believed," &c. And that this attainment was not peculiar to inspired men, but ought to be humbly desired and sought after by Christians in general, we learn from its being spoken of in scripture as something to which all believers may aspire; although it is not represented that all actually acquire it, or that our salvation depends on its acquisition. Yet it certainly is represented as an object which all should aim at, which it is possible to obtain, and which some do in fact obtain. The Apostle Paul, in his Epistle to the Hebrews, calls it once, "the full assurance of hope;" and in another instance, "the full assurance of faith;" and in both cases he recommends it, as an attainment for which all believers should earnestly strive. The Apostle John wrote his first epistle, as he says towards the close, with a leading view to enable Christians to learn the *certainty* of their state—"These things

have I written unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life." And he also says—"He that believeth on the Son of God, hath the witness in himself." The Apostle Peter expressly enjoins—"Give all diligence to make your calling and election *sure*."

In addition to this scripture testimony, consider, also, the nature of the subject. The point directly in view is, that the assurance we speak of flows from justification, adoption, and sanctification. Now, suppose a person to have satisfactory evidence that he is justified before God through the imputation of the Saviour's righteousness; that he is adopted into the family of God; and that he is sanctified by the Holy Spirit,—suppose he has satisfactory evidence of all this, and assurance of the love of God will necessarily flow from it, or be its certain consequence. The fact is, that assurance always is, and must be, derived from this source. It is, moreover, proportioned to the clearness of the evidence we have, that we are in a justified, adopted, and sanctified state. If that evidence is full and complete, assurance of God's love will be full and complete likewise —If that evidence be dubious, we shall also be dubious whether we are the objects of God's love. For although it may not be proper, strictly speaking, to say that there are degrees of assurance, yet, in regard to the subject before us, it is not only true, but of much importance to be remembered, that the *hope* of a Christian that he is in favour with God, may exist in a great variety of degrees—from those first dawnings which only save from despair, to that prevailing hope of salvation, which is the general attainment and consolation of Christians; and so on to that full assurance of hope, of which the apostle *speaks*, and which the answer before us contemplates—It is, I repeat, of importance to know and remember, that this blessed *hope* may exist in a great variety of degrees, of which the highest only is *assurance*. It is also to be noted, that the same Christians may have different degrees of hope at different times, and that assurance itself may be repeatedly lost and regained.

There are two ways in which we may have such clear evidence of our justification, adoption, and sanctification, that the assurance of God's love may flow from it. The first arises from the influences of Divine grace, *immediately* and powerfully communicated to the soul. The believer then, so sweetly, and unreservedly, and sensibly, commits his soul to Christ, that he cannot doubt that he does it: the Spirit of adoption breathes on his soul, and he cries, "Abba Father:" the Spirit of sanctification raises in him the abhorrence of all sin, and an ardent hungering and thirsting after perfect holiness —From all this the assurance of God's love necessarily and immediately flows—or rather it often accompanies, and is to be considered as itself a gift of the holy and blessed Spirit.

The second way in which the assurance of God's love may be obtained is, by a careful, close, persevering, and prayerful examination of our religious exercises—our state of heart and life; and by comparing the whole with what the word of God lays down as marks and evidence of a gracious state; and thus, by the aids of the blessed Spirit, forming a sound and satisfactory conclusion, that we are truly in the love and favour of God. The former of these has sometimes been called the sensible assurance of God's love; the latter the assurance of faith. We may lawfully pray with submission, for either; or for both. But it is the latter, or the assurance of faith, which we are

chiefly to look for. The following questions and answers from Fisher's Catechism, may afford useful instruction on this subject.

"*Question.* What may afford comfort to a believer, when at any time he loses this assurance?

Answer. That the covenant stands fast with Christ, Ps. lxxxix. 28: that the love of God, is invariably the same, Zeph. iii. 17; and that he will in his own time return with wonted loving kindness, Isa. liv. 7, 8.

Q. What is incumbent on believers for *recovering* the assurance of God's love, when they have lost the present sense of it?

A. To be humbled for sin, as the procuring cause of the Lord's departure, Psal. xl. 12; to justify God and to condemn themselves, Dan. ix. 7, 8; and to wait in the exercise of prayer and fasting, for the returns of his love, Isa. viii. 17.

Q. Of what advantage to believers is the assurance of God's love?

A. It animates to the practice of every commanded duty, Psal. cxix. 32; it supports under all trials and afflictions, Psal. xxiii. 4; and it fills the soul with the love of God *because he first loved us*, 1 John iv. 19.

Q. How may we know if we have the well grounded assurance of God's love?

A. If it flow from faith acted on Christ in the promise, Eph. i. 13; if it fill the soul with an humble and holy wondering at the condescending goodness of God, 2 Sam. vii. 18; and if it beget ardent desires after nearer conformity to God here, and the full enjoyment of him hereafter, 1 John, iii. 2, 3.

Q. What is the difference betwixt a *true assurance* of God's love, and a false and presumptuous confidence?

A. True assurance makes a man more humble and self-denied, Gal. ii. 19, 28; but presumptuous confidence puffeth up with spiritual pride and self-conceit, 2 Kings x. 15, 16; the one excites to the practice of every commanded duty, Psal. cxix. 32; but the other encourages sloth and indolence, Luke xi. 21; the man who has true assurance wants to be searched and tried, as to the reality thereof, Psal. xxvi. 1, 2; but they who are stuffed with presumptuous confidence hate the light, *neither come to the light, lest their deeds should be reproved*, John iii. 20."

We now proceed to consider the second benefit which, in this life, accompanies or flows from the graces we contemplate. This is, "*peace of conscience.*" Peace of conscience is that inward quiet and tranquillity of the mind, which proceeds from a conviction that all our sins are pardoned and blotted out for the sake of Christ, and that God is truly reconciled, and in friendship with the soul—"Being justified by faith, (says the apostle,) we have peace with God through our Lord Jesus Christ." It may well be said that this peace accompanies and flows from justification, adoption, and sanctification, because "there is no peace, saith my God, to the wicked." None can have true peace of conscience who are not justified, adopted, and sanctified.

Peace of conscience flowing from justification, is experienced when the conscience, being sprinkled with the blood of Christ, is set free from all fear of the deserved wrath of God; and what a precious benefit this is, can be fully known only to those who have felt the fear, and known this blessed peace as succeeding to it. Again—Peace of conscience flows from adoption, when we have soul quiet and composure, in the firm faith that God is our friend and Father in Christ Jesus. Once more—Peace of conscience accompanies sanctification, when the blessed Spirit shines on the soul of the saint, warming it to the love of holiness, and assisting and comforting it in the performance of duty.

A chief cause why some truly and even eminently pious persons do not enjoy more peace of conscience than they actually possess, is, because they seek it more than they ought from sanctification, and less than they ought from justification. Luther has given an admirable explanation of this, in his commentary on the epistle to the Galatians. God forbid that we should make any approach to the delusion of the Antinomians, or speak a word in disparagement of sanctification. He who talks of inward peace, while he allows himself in sin, is a hypocrite. At the same time, it is an unquestionable truth, that sanctification, in the present life, is imperfect in the best; and that the more of it we have, the clearer shall we see, and the more deeply feel and bewail, the remainders of sin and depravity. This being the case, if we seek peace of conscience, only or chiefly from this source, it must of necessity be very imperfect. But the righteousness of Christ is perfect and complete, and when the soul ventures itself fully and sweetly on him, it must have the sense of pardoned sin and peace of conscience, as the consequence. And here, if I mistake not, is the real cause of that want of inward peace which many of God's dear people experience. They seek it legally—Let them indeed press earnestly after sanctification; but let them seek peace of conscience chiefly from the blood of Christ. A stated warfare against all known sin, a constant fear of offending God, and a sincere endeavour to please him, constitute the scriptural evidence of our being entitled to derive that peace of God which passeth all understanding, from the peace speaking blood of Jesus.

The third benefit mentioned in the answer, as flowing from the Christian graces we have considered is—"Joy in the Holy Ghost." *Joy in the* Holy Ghost (says Fisher) is that inward elevation and enlargement of soul, which flows from the lively exercise of faith, feasting on Christ in the promise. "In whom (says the apostle Peter) though now ye see him not, yet believing, ye rejoice with a joy unspeakable and full of glory." This joy receives its denomination from the Author of it, the Comforter, or Holy Ghost—"I will pray the Father, (said our Lord, in his last intercessory prayer on earth) and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." Accordingly the apostle Paul declares, that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." The matter or ground of this joy is, that God, in Christ, is the everlasting portion of the believing soul. This joy is described in scripture as a hidden joy, a permanent joy, and an unspeakable joy—The peculiar seasons of this joy are "the times of special manifestation after a dark night of desertion; the time of tribulation for Christ's sake; the time of God's remarkable appearance for his church; and sometimes, in and about the time of death." It is, however, not to be understood, that this holy joy is confined to such seasons; or that it may not be experienced at other times. But as there are some who talk of joys in religion amounting even to raptures, who too evidently show that all their exercises are either pretended or delusive, it is to be carefully remembered, that the genuine joy of which I have now spoken, while it does indeed enliven and enlarge the soul, does also deeply humble it, and promote the work of sanctification in it—The true joy of the believer, by its humbling, sanctifying, and quickening effects,

guishes itself from all the oys of fanaticism and hypo-

(*To be continued.*)

LATION OF MARCK'S MEDULLA.

(*Continued from p.* 491.)

PROOFS.

. This article of our faith is l, 1st, from the passages which t the righteousness of Christ, and passive, as our own.— xiii. 6—"And this is his whereby he shall be called, ORD OUR RIGHTEOUSNESS." v. 19—"By the obedience of all many be made righteous." i. 30—"Who—is made unto *ghteousness.*" 2 Cor. v. 21— ie hath made him to be sin for o knew no sin, that we might de the righteousness of God ." 2d. From those passages, se, which evidently exclude to be given by us, or our own . Isa. lv. i.—"Ho, every one irsteth, come ye to the wa- nd he that hath no money, ye, buy and eat, yea, come ine and milk without money thout price." Rom. iii. 20— Therefore by the deeds of the all no flesh be justified in his —Therefore we conclude that is justified by faith without eds of the law." Gal. ii. 16— ving that a man is not justi- y the works of the law—for works of the law shall no e justified;" since all these, t distinction, are *imperfect.* iv. 6—"But we are all as an n thing, and all our righteous- are as filthy rags;" and *al- due.* Luke xvii. 10—"We profitable servants; we have at which was our duty to do;" *ey flow from divine grace than from ourselves.* 2 Cor. —"We are not sufficient of es to think any thing as of es, but our sufficiency is of and are not at all suitable to be gloried in. 2 Cor. iv. 17—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." *They are therefore destitute of the requisites of meritorious works.* 3d. From those passages which declare the grace of God to be, not subjective, but objective. Rom. iii. 24—"Being justified freely by his grace through the redemption that is in Christ Jesus." Eph. ii. 8, 9—"For by grace are ye saved." Compare Rom. xi. 6—"And if by grace, then is it no more of works; otherwise grace is no more grace." 4th. From those texts, moreover, which teach that we are justified by *faith*, and that alone. Rom. iii. 25, 26, 28—"That he might be just, and the justifier of him that believeth in Jesus.—We conclude, therefore, that a man is justified by faith without the deeds of the law." Gal. ii. 16—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." 5th. Finally, neither the justice of God, nor the exigence and necessary humility of man, nor the suretyship and satisfaction of Christ, admits of any other cause.

OBJECTIONS OF ADVERSARIES.

XIII. Our adversaries object, 1st, that the word *justify*, signifies an internal change of the subject. Answer—It is never or rarely so used, although this internal change is, by sanctification, intimately connected with justification. 2d. That we never read of the imputation of the righteousness of Christ; indeed that it is excluded by grace. Answer—The word *imputing* is used, Rom. iv. 3, 5—"To him that worketh not, but believeth in him that justifieth the ungodly, his faith *is imputed* for righteousness;" and in other similar passages; Rom. v. 19—"By the obedience of one shall many be

made righteous;" Phil. iii. 9—"That I may be found in him, not having mine own righteousness, which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith." Nor does grace exclude the merit of Christ, since the Father himself provided, offered, and gave him to us. It is our own worthiness that grace excludes. 3d. That the imputation of the righteousness of another is repugnant to the justice of God, whose judgment is according to truth. *Answer*—By no means, for Christ was constituted Sponsor by the Father, nor did God ever declare that he found righteousness in us considered in ourselves. 4th. That this theory is calculated to divert us from all endeavours after holiness. Answer—Not from any endeavour except that of *meriting* eternal life, which is repugnant to true piety; since we are always bound to keep the law according to our ability, that we may manifest gratitude to God, and render sure our interest in the righteousness of Christ.

PAPISTS.

XIV. The Papists maintain that we are absolved from our sins, partly on account of our own, partly on account of the satisfaction of Christ; and that life is *adjudged* to us for the *merits* of our own works, either through *condignity* or by *covenant;* so that an *imperfect faith* only disposes us for justification, but faith produced by love perfects our justification. The controversy with them, therefore, is not a mere logomachy.

XV. They object, 1st. That God is said to *render* to every man *according to his works.* Rom. ii. 6. 2 Cor. v. 10, &c.—Nay, and on *account of* their works. Mat. xxv. 40—Luke, vii. 47. Answer—The former phrase only affirms that there must be a fitness of quality, and perhaps of quantity; but the latter phrase is not to be found; while the conjunctions *because, for,* &c. are to be understood in these and other passages in a reasoning and demonstrative, not in a causal sense. 2d. That mention is often made of *recompense, reward, the work of salvation,* and even of merit. Mat. vi. 4, 5—12—Phil. ii. 12—Heb. xiii. 16. Answer—That *recompense* and *reward* are to be understood not of *merit,* but of *grace,* may be gathered from Rom. iv. 4. "To him that *worketh* is the reward not reckoned of *grace,* but of *debt.*" That the working out of salvation, [Phil. ii. 12.] has respect to its actual acquisition by faith, and true piety; finally, that a word significative of *meriting* is erroneously used by the vulgate, for the Greek ἐναγεσιεσθαι. 3d Objection. That the saints appeal to their own righteousness; Ps. vii. 8; and that God rewards them according to their righteousness; 2 Tim. iv. 8. Answer—The righteousness of the saints here mentioned refers not to their persons, but to their cause before men. Nor is the righteousness of God to be otherwise regarded, than as it manifests itself according to the word of the gospel, that is, on account of the merits of Christ. 4th Objection. Justification is attributed to works, and denied to faith. James, ii. 14, 21, 22. Answer—Works are here considered as indications, declarative of faith and justification; moreover, the apostle is here treating of a *pretended* faith, which is without works. 5th Objection. This scheme abolishes the law, and extinguishes piety as unnecessary. *A.* Paul proves the contrary. Rom. iii. 21, 23.—"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. vi. 1, 2. "What then shall we say? Shall we continue in sin, that grace

may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

SOCINIANS.

XVI. The Socinians, putting out of the question the satisfaction of Christ, hold that we are justified through our own obedience to the new commandment, by the most indulgent acquittal of God, and that this is completed at death. Which notion, as it destroys the nature of faith, and the righteousness of Christ, so also it is repugnant to the holiness and truth of God, and contradicts all those passages, which exhibit us as justified in this life: Rom. v. 1, 9.—"Therefore being justified by faith—Much more then, being now justified by his blood, &c." Ps. xxxii. 1, 5.—"Blessed is he whose transgression is forgiven, whose sin is covered; and thou forgavest the iniquity of my sin."

ARMINIANS.

XVII. Arminians, taking for granted the general satisfaction of Christ for the sins of the world, suppose that works of faith and new obedience are the foundation of the life adjudged to us. But works of every sort are removed entirely out of the question, and we are never said to be justified on ACCOUNT of *faith*, but THROUGH *faith*, OF *faith*, and BY *faith*. It is objected, 1st. "That faith is a work, and is so called," John vi. 29. Answer—But it is here considered as the instrument, apprehending the righteousness of Christ. 2d. "That faith is imputed for righteousness;" Rom. iv. 3, 5. Answer—By a metonymy it is here put for its object.

LUTHERANS.

XVIII. Among the Lutherans Osiander most absurdly maintains, that we are justified by the *essential righteousness of the Son of God dwelling in us;* for the Father hath it in common with the Son, and it belongs to the nature of God. He objects, 1st, That we have need of an infinite righteousness. Answer—It is so in respect to its *value*. 2d, "That our righteousness is called the *righteousness of God*, and an *everlasting righteousness*," Rom. iii. 21—Dan. ix. 24. Answer—The former appellation is given it, on account of God's acquiescence in it; and the latter because of the eternity of its duration and value. 3d, "That Jehovah and Christ himself are called our righteousness," Jer. xxxiii. 6.—1 Cor. i. 30. Answer—Through his own most perfect obedience he is so.

EFFECTS OF JUSTIFICATION.

XIX. God announces Justification externally by the word and sacraments. 2 Sam. xii. 13—"The Lord also hath put away thy sin, thou shalt not die." Rom. viii. 1—"There is, therefore, now, no condemnation to them, who are in Christ Jesus." Mark, i. 4—"Preaching the baptism of repentance for the remission of sins." Mat. xxvi. 26. 28—"For this is my blood of the New Testament, which is shed for many for the remission of sins," &c; and by his Spirit, he also powerfully intimates the same. Rom. v. 5—"The love of God is shed abroad in our hearts, by the Holy Ghost given unto us." Rom. viii. 16. 17—"The Spirit also beareth witness with our spirit, that we are the children of God;" Hence, we have *peace;* "Therefore being justified by faith, we have *peace* with God;" and *hope;* Prov. xiv. 32—"The righteous hath *hope* in his death;" and *joy*. 1 Pet. i. 8—"In whom though now ye see him not, yet believing, ye *rejoice* with *joy* unspeakable and full of glory;" and *glorying;* Rom. v. 2, 3—"By whom also we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God; and not only so, but we *glory* in tribulations also."

THE ASSURANCE OF IT.

XX. Of Justification, therefore, believers have a subjective [inward] assurance, according to the testimonies adduced, and the examples of Job, David, Paul, &c.—Nay for the necessary glorifying God on account of this benefit. Papists object, 1st. That no one is conscious of perfect purity. Prov. xxii. 9—Job ix. 2, 20. Answer—Perfect internal purity, which is, indeed, the property of none, is very different from the forensick acquittal of God. Objection, 2d. Remission is dubiously connected with repentance. Dan. iv. 27—Joel, ii. 14. Answer—Repentance is always a requisite to assurance, but there may be occasional doubts, either as to the reality of the repentance, or the removal of external punishments. Objection 3d. *Fear* is every where commended. Answer—A filial fear in regard to disobedience; but this does not infer any uncertainty of the divine favour. Objection 4th. We are to pray for the remission of our sins. Answer—By this is meant a continuation of it, and the clearer evidence of it, and especially its completion.

IT IS IRREVOCABLE.

XXI. Justification is clearly *irrevocable*, Rom. viii. 30—"Whom he *justified*, them he also *glorified*," &c., since the foundations on which it rests are perpetual, and through it all sins are remitted. Papists object, 1st. "That a righteous man may turn away from his righteousness," Ez. xviii. 24. Answer—The duty of persevering in our endeavours after practical righteousness, is here taught, as a condition of the divine favour. Objection 2d. That what is taught in the parable, Mat. xviii. 35, is contrary to irrevocable justification. Answer—Only the scope of that parable is to be regarded, which is the connexion of our duty with the divine beneficence. The issue of justification therefore *is certain* salvation, and its solemn adjudication to be hereafter publickly and graciously made.

From the London Evangelical Magazine, for Dec. 1822.

CHRISTMAS THOUGHTS.

That season is now at hand in which the great majority of Christians throughout the world recognise the birth of the Saviour,—an event most worthy to be had in everlasting remembrance, not once in the year only, but every day in the year:—an event which will be celebrated eternally in heaven, when the incarnate God shall be seen with our bodily eyes.

Forty centuries had rolled away, between the day on which the promise of a Redeemer was first granted to our trembling parents, and the fulfilment of it, when a heavenly envoy announced the nativity of the long-expected Messiah, and "the good tidings of great joy" were proclaimed;—"To you is born, this day, in the city of David, a SAVIOUR, which is Christ the Lord."

And where shall this celestial visiter be found? Shall we repair to the royal palace? Shall we find him in a bed of state, surrounded by the dignified ecclesiastics of the Jewish church? Ah, no!—"THIS SHALL BE THE SIGN—ye shall find the babe—lying in a manger!" ye shall readily distinguish him, for no other child will be found in a situation so mean and degrading. But did this humbling commencement of his mediatorial work offend the glorious spirit who declared it? By no means; for he was instantly joined by a multitude of the angelick armies, who united in one grand hallelujah chorus, "Glory to God in the highest, and on earth peace, good will towards men." Doubtless these benevolent spirits were acquainted with the great mystery of godliness thus developed; and thus they expressed, as far as the human language they adopted could ex-

press it, the astonishing love of God in the gift of his only begotten Son: and that transcendent display of his divine perfections so exhibited, and which were to be exhibited in the whole of the Redeemer's humiliation, now commenced;—in the glorious exaltation which should succeed it, and in the complete and everlasting salvation and happiness of unnumbered myriads of redeemed men.

Well might the shepherds, as soon as they recovered from the panic which the appearance of these celestial strangers occasioned, determine to go immediately to Bethlehem, then a little village, but for ever after to be ennobled above every spot upon earth; and by ocular inspection prove the truth of this extraordinary report. They lost no time, "they came with haste," and found it all to be true; "they found Mary, and Joseph, and *the babe*,"—the heavenly, the holy, the divine babe, "lying in a manger." "Those that left their beds (says Bishop Hall) to tend their flocks, now leave their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than for our souls."

This extraordinary occurrence seems to have made little or no stir in Judea. The shepherds were persons of little consideration in society, and their report was little heeded. The prophetic and swan-like song of Simeon, the thanksgiving of the venerable prophetess Anna, and the devout acknowledgments of the truly pious few, who were looking and longing for redemption in Israel, made no general impression. Nor did even the visit and inquiries of the eastern magi for the new-born King of the Jews excite the regard of the supine and carnal priests. How true is it that "he was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

It affords us consolation, however, to remember, that though he was unknown on earth, it was not so in heaven. When God introduced his first-begotten into the world, he said, "Let all the angels worship him," Heb. i. 6. This command was, doubtless, obeyed. *A multitude* (how great a multitude of these we know not) did so, as we have just observed, when they sang in the hearing of the shepherds; and probably all the angelic inhabitants of the celestial world, numerous perhaps as the sand on the sea-shore, and compared with whom the whole nation of the Jews, and all the dwellers upon earth are as the dust of the balance, proclaimed aloud their joy and delight in witnessing the great work of redemption, from the creation anticipated, now actually commenced. And if these "morning stars," as Job calls them, exulted at the completion of the first creation, they would exult with far more abundant joy when the new creation commenced. The "angels desire to look into these things;" though they have no personal concern in redemption, yet they rejoice that glory in the highest degree redounds to the God of love, and that inferior and guilty creatures are raised from the depths of guilt and wo to resemble themselves.

O then, with what sentiments of admiration and gratitude should we hail the advent of the Son of God! How joyfully receive him into our world and into our hearts, exclaiming in the words provided for the purpose ages before the incarnation, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before JEHOVAH: for he cometh to judge (govern) the earth; he shall judge (govern) the

world with righteousness, and the people with his truth." Psalm xcvi. 11—13. These highly figurative expressions are employed to signify that the advent of King Messiah is a cause of universal exultation, and the whole creation is summoned to celebrate the grand event. Bishop Horne thus comments on the words: "The heavens, with the innumerable orbs fixed in them, which, while they roll and shine, declare the glory of beatified saints; the earth, which, made fertile by celestial influence, sheweth the work of grace on the hearts of men here below; the field, which, crowned with a produce of an hundred fold, displayeth an emblem of the fruit yielded by the seed of the word in the church; the trees of the wood, lofty, verdant, and diffusive, apt representatives of holy persons, those 'trees of righteousness, the planting of Jehovah,' whose examples are eminent, fair and extensive;—all these are, by the prophet, excited to join in a chorus of thanksgiving to the Maker and Redeemer of the world."

After the entertainment and enjoyment of such views as these of the advent of Christ, it is painful to descend and turn our eyes to the conduct of the giddy and thoughtless throng, charitably called Christians, who under the pretence of honouring the Saviour's birth, indulge in an unusual excess of gaiety, carnal amusements, chambering, wantonness, and drunkenness; from such scenes the spiritual believer turns away with disgust and grief, and longs so to behold the incarnate Redeemer as to imitate him in his lowliness and loveliness; to honour him on earth by grateful obedience; and to be prepared for beholding his mediatorial glory in heaven, and so "to be for ever with the Lord." B.

From the London Forget-Me-Not for 1828

THE SABBATH BELL.

BY MRS. CORNWALL BARRY WILSON.

Pilgrim, that hast meekly borne
All the cold world's bitter scorn,
Journeying through this vale of tears,
Till the promised land appears
Where the pure in heart shall dwell—
Thou dost bless the Sabbath Bell!

Idler, following fashion's toys,
Seeking, mid its empty joys,
Pleasure that must end in pain;
Sunshine that will turn to rain;
What does whisp'ring conscience tell,
When thou hear'st the Sabbath Bell?

Poet, dreaming o'er thy lyre,
Wasting health and youthful fire;
Wooing still the phantom fame,
For, at best, a fleeting name:
Burst the chains of Fancy's spell—
Listen!—'tis the Sabbath Bell!

Monarch, on thy regal throne;
Ruler, whom the nations own;
Captive, at thy prison grate,
Sad in heart and desolate;
Bid earth's minor cares farewell—
Hark! it is the Sabbath Bell

Statesman, toiling in the mart,
Where Ambition plays his part;
Peasant, bronzing 'neath the sun,
Till thy six days' work is done;
Ev'ry thought of bus'ness quell,
When ye hear the Sabbath Bell!

Trav'ler, thou whom gain or taste
Speedeth through earth's weary wast
Wand'rer from thy native land,
Rest thy steed and slack thy hand,
When the seventh day's sunbeams te
There they wake the Sabbath Bell;

Soldier, who on battle-plain,
Soon may'st mingle with the slain;
Sailor, on the dark blue sea
As thy bark rides gallantly;
Prayer and praise become ye well,
Though ye hear no Sabbath Bell.

Mother, that with tearful eye
Stand'st to watch thy first-born die,
Bending o'er his cradle-bed,
Till the last pure breath has fled;
What to thee of hope can tell
Like the solemn Sabbath Bell?

"Mourner," thus it seems to say,
"Weeping o'er this fragile clay,
Lift from earth thy streaming eyes,
Seek thy treasure in the skies,
Where the strains of angels swell
One eternal Sabbath Bell!"

Miscellaneous.

›PHY SUBSERVIENT TO RELI-GION.

Essay IX.

f the Theory of Utility.

utility constitutes the es-f virtue, and the foundation ıl obligation, has, under dif-modifications, been main-by many writers, both in an-nd in modern times. Ac-; to Epicurus, pleasure and ere the only ultimate ob-desire and aversion. Pru-fortitude, temperance, jus-racity and beneficence were ellent in themselves, or de-on their own account; but because they promote our ess and tranquillity, the ltimate objects of desire. ience, injustice, falsehood ılevolence were not evil in lves, or the objects of dis-ıtion and aversion on their ccount; but solely because r tendency to produce pain quietude, the great and only e objects of aversion.

ıodern times, the doctrine ty has been presented in a ıuch better adapted to re-nd itself to liberal and ge-minds: General expe-, instead of individual ad-e, is made the foundation, measure, of all that is ex-and commendable in moral t. Of this system, Dr. Pa-ıd Mr. Hume, have been, s, the most distinguished ı. "Whatever is expedient, r. Paley, is *right*. It is the of any moral rule alone constitutes the obligation -But then, it must be expe-*on the whole*, at the long n all its effects collateral note, as well as those which mediate and direct; as it is ı, that in computing conse-quences, it makes no difference in what way, or at what distance they ensue."

The advocates of the theory of Optimism have, as it might be expected, generally adopted this system. "If virtue, remarks Dr. Dwight, brought with it no enjoyment to us, and produced no happiness to others, it would be wholly destitute of all the importance, beauty and glory with which it is now invested.—And were sin in its own proper tendency to produce, invariably, the same good, which it is the tendency of virtue to produce,—no reason is apparent to me why it would not become excellent, commendable and rewardable, in the same manner as virtue now is."

Very similar to this is the language of the ingenious but fanciful Soame Jenyns. "They who extol," says he, "the truth, beauty and harmony of virtue, exclusive of its consequences, deal but in pompous nonsense.—The production of happiness is the essence of virtue."

This system, however beautiful and plausible it may appear on a superficial view, cannot be reconciled with the facts, which it is the business of the moralist to record and to generalize. To me it appears an unquestionable fact, that the fundamental duties of piety and morality are perceived to have a character, and an excellence peculiar to themselves, and which can by no means be resolved into a sense of their utility. It is agreeable to the apprehensions of all enlightened and virtuous minds, that love to God, justice, veracity, fidelity and gratitude, are right and commendable in their own nature, separate from any consideration of their consequences. On the contrary, it is equally manifest that impiety, injustice, fraud and false

hood, are intrinsically wrong, deserving of disapprobation and punishment, without any regard to their tendency. All men distinguish between what is right, and what is merely useful; between what is wrong, and what is merely hurtful. Nothing could be more *useful*, was the report of Aristides to the Athenians, than the project of Themistocles, which was to burn the fleet of the allies, but at the same time nothing could be more *unjust*. Whether the opinion of Aristides, concerning the utility of the plan, were correct or not, it is certain that both he, and the people of Athens, conceived that justice was one thing, and utility another. They voted unanimously, as they were bound to do, on the side of justice.

There are many facts, however, which give a resemblance of truth to this celebrated theory. The tendency of virtue to promote the welfare both of individuals and of the community; and on the other hand, the tendency of wickedness to produce misery, are obvious to every person who attentively reflects upon the established consequences of human conduct. Accordingly, those, who attempt to persuade others to the performance of their duty, especially if, from their irregular and vicious practices, it appear that they have but little regard to the distinct obligation and peculiar excellence of virtue and piety, never fail to insist on this topick. The beneficial consequences immediate and remote, to ourselves and to others, of a strict regard to the duties of morality and religion, are amply and justly recounted: and on the other hand, the numberless evils, which follow in the train of immorality and wickedness, are set forth with fervour and eloquence. In many instances these considerations are almost exclusively employed, because it is supposed any other language would have no influence upon the minds of those to whom they are addressed. But surely this will not prove that in the judgment of good men, the sole excellence of virtue and holiness consists in their utility.

The important influence of utility, in modifying our judgment respecting the beauty and propriety of different objects, has been remarked by many authors, and is indeed obvious in numberless instances. Any work of art, if happily adapted to the end for which it is intended, appears to derive from this source alone a kind of beauty which is always regarded with satisfaction and delight. On the contrary, the want of adaptation to the purpose designed is regarded as a deformity, for which, no beauty of colouring, or elegance of figure, can compensate. Part of the pleasure, which we enjoy in contemplating works of art, may arise from the indication which they furnish of the admirable skill and ingenuity of the artist; since it seems evident, that the exertions of a superior understanding are contemplated with delight, apart from a consideration of the useful purposes to which they may be applied. It cannot be questioned, however, that the appearance of utility and convenience, of the accurate adjustment of means to an end, confers a kind of beauty and propriety upon different objects, distinct from every other consideration.

There is no work of art, no machine or instrument, better adapted to accomplish the end intended, than the practice of piety and virtue is to promote our own happiness and that of others. A regard in all our conduct to the duties of morality, is the best and the only effectual means which we can employ; whether the end we have in view be our own happiness, or the happiness of those with whom we are connected. It is equally manifest that vice and iniquity are the high-

ılly; as their inevitable ten- is to produce misery both to lves and to others. In con- nce of observing these esta- d connexions, virtue and ho- , besides being viewed ac- ıg to their own peculiar na- and excellence, are regarded the highest degree useful; nis bestows upon them, in our hensions, an additional beauty xcellence. In the same man- wickedness is regarded not ın its proper character as in- cally evil, but also as being in ghest degree hurtful and in- ıs; and this confers upon it lditional impropriety and de- ty.

e beauty or deformity, re- d upon different actions from consequences, is most likely ıgage the attention of those rs, who, in the retirement of study, indulge themselves in act speculations respecting nds and the perfection of the l order; and respecting the s which are favourable or un- rable to them. In the view ch persons, it may be expect- ıe excellence or the evil of dif- t actions will consist chiefly, entirely, in their tendency to ote or injure the movements e general system. To obtain rect decision of this question, l be proper to form a concep- ıs distinct as possible of par- ır examples of moral conduct, o attend with accuracy to the nent of the mind in relation em; and especially, to examine entiments, which naturally and aneously arise in our minds, witnessing real instances of l excellence or depravity. t decision does the mind give ch instances? In what man- loes it proceed? Is it engaged ıcing out consequences, or in ıaring and balancing them? e can be no doubt that the es- al duties of piety and morality mmediately approved as right and excellent in their own nature; and that the violation of them is as immediately disapproved and condemned. We decide, promptly and confidently, that an act of obedience to the will of God is intrinsically right; and that an act of idolatrous worship or of blasphemy is intrinsically wrong; without any of the hesitation or uncertainty which a calculation of future contingencies might produce. We judge in the same manner respecting particular acts of justice or injustice, of truth or falsehood, of fidelity or treachery. Separate from any view of their consequences, they excite a sentiment of approbation or disapprobation corresponding to their peculiar and appropriate character.

It is a remark which deserves to be kept in mind, that we often ascribe to the wisdom of man what, in reality, belongs to the wisdom of God. As soon as a beneficial effect is observed to result, however remotely, from some active principle of our nature, there are not wanting persons, who profess to believe, that it was with a view to this remote effect, that our operations were originally directed. Nothing can be more illogical than this conclusion; nothing more inconsistent with fact. Some of the most astonishing works of human labour, some of the most venerable and beneficent institutions of society, had their beginning in a remote and perhaps a barbarous age, and have been brought to their present state of perfection by the united or successive operations of vast numbers, who cannot be supposed to have had a distinct conception of the final result, or to have directed their different operations with a view to it. That their exertions conspired so harmoniously for the accomplishment of the ultimate effect, must be attributed, not to the contrivance or foresight of men, but to the wisdom of God; who ordained their principles of action,

and who directed and overruled their operations for the attainment of the grand results, which He, not they, had in view.*

We may observe something analogous to this in the works of inferior creatures. A hive of bees, by following the active impulses of their nature, construct a habitation and storehouse, the different parts of which are formed and adjusted with the nicest accuracy,—according to the exactest mathematical rules; and the whole admirably fitted for convenience and utility. Yet the bees know nothing of mathematicks; nor can it be supposed that they have a distinct conception, during the different steps of their progress, of the final result of their united labours. Their numerous and diversified operations are immediately prompted, we have reason to believe, not by a regard to future convenience, or general expediency, but by a few simple principles which terminate upon objects directly before them. The various impulses, from which they act, refer not to the ultimate effect, but to the different intermediate steps which lead to it. And the admirable adjustment of the intermediate steps to the final result,—the harmonious tendency of their different operations to produce a work of so much individual and general advantage, is to be imputed rather to the wisdom of God, than to the sagacity or foresight of the bees.

The operations of men, and the remote effects to which they sometimes lead, are, in many respects, similar to the labours and works of these interesting insects. By acting from those moral principles and rules, which God has given to us for the immediate direction and regulation of our conduct, we find, in the event, that we take the most effectual way to promote our own highest welfare, as well as that of all who are connected with us. We are not, however, to conclude from this, that our conception of the fundamental principles of right and wrong is primarily suggested by a view of these remote and general consequences; nor that, in the performance of every part of our duty, we must have an immediate regard to them. They are in fact not the effects of human contrivance, but of the appointment of God; who gave to man the active principles of his nature, and the laws which he is bound to obey; and who ordained those connexions, which, upon an accurate and enlarged survey, we observe to exist between different actions and their consequences. "Among the qualities connected with the different virtues," says Mr. Stewart, "there is none more striking than their beneficial influence upon social happiness; and accordingly, moralists of all descriptions, when employed in enforcing particular duties, such as justice, veracity, temperance, and the various charities of private life, never fail to enlarge on the numerous blessings which follow in their train. The same observation may be applied to *self interest;* inasmuch, as the most effectual way of promoting it is universally acknowledged to be by a strict and habitual regard to the obligations of morality.—In consequence of this *unity of design*, which is not less conspicuous in the moral than in the natural world, it is easy for a philosopher to give a plausible explanation of all our duties from *one* principle; because the general tendency of all of them is to determine us to the

* "When, by natural principles," says Dr. Adam Smith, "we are led to advance those ends which a refined and enlightened reason would recommend to us, we are very apt to impute to that reason, as to their efficient cause, the sentiments and actions by which we advance those ends, and to imagine that to be the wisdom of man, which, in reality, is the wisdom of God. Upon a superficial view, this cause seems sufficient to produce the effects which are ascribed to it; and the system of human nature seems to be more simple and agreeable, when all its different operations are, in this manner, deduced from a single principle."

:ourse of life. It does not, :r, follow from this, that it ı such a comprehensive sur- the consequences of human :t, that our ideas of right and are derived; or that we are d, in particular cases, to form ıf action to ourselves, drawn :peculative conclusions con- g the *final causes* of our moral :ution.*

views and the actions of re, in general, confined with- y narrow limits. Most per- re incapable of taking a com- ısive survey of the connexion ıts, and of the remote conse- es of human conduct. And those of the soundest and comprehensive understand- ıften find themselves disap- d in their most confident an- ions. The adoption of the ple of expediency in practice, sole rule of right and wrong, be, in effect, to unhinge the ı understanding, to annihilate ral distinctions, to destroy all mity of conduct, and to leave person to act according as ture, prejudice, or passion, dictate what is best upon the

The Author of our nature ıt abandoned us to a guide so petent and vacillating. In modation to the weakness of pacity, and the circumstances condition, he has instructed the original principles of our constitution, and still more tly by his word, respecting ıties which we are bound to m. He has given plain and ular information of what he es us to do; the grand re- of his providence he has re- l to himself.

: conduct of Divine Wisdom, ı respect, may be illustrated by that of an architect who intends to erect a magnificent and complicated structure, and who employs for this purpose a number of workmen in the preparation of materials, and in the construction of the several parts. He does not communicate to them the whole plan of the building; perhaps they are incapable of comprehending it; but he describes in the plainest manner the particular work which each person is required to perform.—Every individual has his distinct and precise department of labour assigned to him. During the progress of their labours the workmen would be able, by a comparison of the materials and the different parts of the work, to form a conception of the general plan of the building, approaching with greater or less nearness to the truth. The plan of the architect would be gradually developed, as the building advanced towards its completion. And when completed, it would be apparent to all that their different operations conspired, in the exactest manner, to the accomplishment and perfection of the whole. It was not, however, by a knowledge of the ultimate effect that their operations were directed, but by the particular orders which they received from their employer; and they could infer the final result only by an examination and comparison of the effects which proceeded from an exact obedience to his orders. It is likewise manifest, that the adaptation of means to the ultimate end, and the accurate adjustment of the several parts to the perfection of the whole, is to be ascribed, not to the wisdom of the workmen, but to that of the architect.

For the accomplishment of the designs of Infinite Wisdom, every man has his distinct and appropriate sphere of action assigned to him. Our Maker has marked out the line of conduct which he requires us to pursue. By an attentive and general survey of the con-

:ments of the Philosophy of the Mind, vol. ii. chap. vi. sect. vi. In tion referred to, the reader will find cute and admirable remarks, which fail of giving satisfaction to all, who ı interest in the subject of this

sequences of human actions we are led to perceive, that a uniform regard in all our conduct to the duties of virtue and religion, contributes in the best manner possible to the welfare and general interests of society. But will any person assert, that it is from such an enlarged survey that our conceptions of right and wrong are originally derived? Must we form a notion of general expediency, of what is advantageous or injurious upon the whole, before we can have any conception of moral duty? Does a discovery of the general utility of speaking truth, for instance, primarily suggest the conviction of its obligation? Is it not self-evident, that our knowledge of the tendency of virtue to promote the highest welfare of mankind, pre-supposes the existence and practice of virtue to a certain extent? Were this not the case, in what way could this fact be discovered? Virtue and vice, therefore, must have existed, and their consequences must have been observed, before men could possibly know that the former is uniformly beneficial, the latter uniformly hurtful upon the whole. These considerations, if I am not deceived, prove in the most satisfactory manner, that the obligation of the rules of duty cannot be resolved into their general utility.

If any of the workmen, in the case we have supposed, neglecting the instructions which they had received, should regulate their operations according to their own conceptions of what would be best in relation to the ultimate effect, in all probability their conceptions would be very erroneous: and although the wisdom of their employer might render their irregular exertions subservient to his ultimate designs, they would still be guilty of disobedience to his orders, and therefore they would be entitled to no approbation or reward from him. Those persons, who, disregarding the universal moral judgments of mankind, as well as the authoritative injunctions of Divine revelation, profess to deduce their rules of conduct from calculations of general expediency, have given the most convincing evidence of the folly and danger of preferring their own wisdom to the wisdom of God. They have furnished the most decisive proof of the dangerous consequences of this system when reduced to practice, even by men of the most acute and powerful understandings. "Of this theory of utility," says Mr. Stewart, "so strongly recommended to some by the powerful genius of Hume, and to others by the well merited popularity of Paley, the most satisfactory of all refutations is to be found in the work of Mr. Godwin. It is unnecessary to inquire how far the practical lessons he has inculcated are logically inferred from his fundamental principle; for although I apprehend much might be objected to these even on his own hypothesis, yet if such be the conclusions to which, in the judgment of so acute a reasoner, it *appeared* to lead with demonstrative evidence, nothing farther is requisite to illustrate the practical tendency of a system, which, absolving men from the obligations imposed on them, with so commanding an authority, by the moral constitution of human nature, abandons every individual to the guidance of his own narrow views concerning the complicated interests of political society." The licentious maxims of Mr. Hume, and the loose and very exceptionable morality of Dr. Paley, professedly deduced from the same fundamental principle of general expediency, may also be adduced to evince the pernicious tendency of this system; and to show the absolute necessity of a foundation far less precarious, for the great interests of religion and virtue. That some of its patrons have not proceeded to a length,

equally extravagant and dangerous, must be attributed to the restraints imposed on their calculations and deductions by the paramount authority of scripture; by the common judgments of mankind; and even by the moral judgments of their own minds. The great rules of life are so clear and commanding, that no sceptical system, no theoretical speculations, can completely disguise their nature, or cast off their authority. And although they profess to derive many of these rules from considerations of general utility, and to believe that this is the sole ground of their obligation, we have reason to think that they were originally suggested even to them by the moral constitution of man, or by information derived from Divine revelation; and therefore, that they ought to be regarded as the laws of God, to which, by his authority, all are bound to yield an implicit and unreserved obedience.

It is also of great importance to remark, that what is done solely from a regard to expediency cannot, whether our judgment of its expediency be correct or not, be considered as an act of obedience to God. He has indeed commanded us to do good to all men as far as we have opportunity; and when we are employed in promoting the welfare of our brethren, according to his will, and from a regard to his authority, we are certainly performing our duty, and are accepted of him. But if a regard to general utility be the sole motive from which our beneficent actions proceed, we are destitute of the principle of obedience,—the peculiar and essential characteristick of holiness; and, consequently, we deceive ourselves, if we expect either approbation or reward from Him whom we have not served and glorified. The conclusion then is manifest and incontrovertible. A regard to general expediency cannot be either the *rule*, or the *principle* of virtuous and holy action. Not the *rule;* for the reasons already assigned and illustrated,—that the human understanding is too limited to determine whether a particular action or course of conduct would be best upon the whole or not; and especially, that prior to our experience and observation of the consequences of different actions, nothing could have been determined respecting them. Neither can it be the *principle;* this would amount to a complete annihilation of the authority of God over the determinations and actions of his creatures. Divine revelation, although it may serve to point out with infallible accuracy the way to obtain the object we have in view, will, according to this hypothesis, have no more authority or commanding power than that which belongs to a map, by which the traveller is enabled to ascertain the nearest and the best road to the place of his destination. If it be true, as Dr. Paley asserts, that it is the utility of moral rules alone which constitutes their obligation, it seems a very great impropriety and absurdity to call them the *laws and commands* of God; since these terms are universally and necessarily understood to mean, that the rules to which they are applied derive their obligation from the *authority* of him whose laws and commands they are. For those, therefore, who acknowledge that God has given a revelation of *his will*, that he has issued *laws and commands* for the regulation of our conduct,—for them to attempt to assign any extrinsical reason or ground of their obligation, appears, to say the least, a very superfluous undertaking; but to assert that utility, or any other consideration distinct from the Divine authority, constitutes the sole ground of their obligation, amounts to nothing short of a direct contradiction.

TRANSATLANTICK RECOLLECTIONS.

No. XII.

"Forsan et hæc olim meminisse juvabit."

As my last communication referred to recollections of the Irish metropolis, I will in this give you a brief sketch of some of the publick buildings of that city, before bidding it adieu. Dublin is perhaps rarely excelled, for the contrast which it exhibits of splendour and poverty. The most superb and costly mansions are to be seen, within a few minutes walk of the most miserable and dilapidated hovels. There you will meet mendicant after mendicant, both Sunday and Saturday, evading the law against mendicity, by carrying a few trifles which they press you to buy, with a voice and a look so full of importunity and so indicative of want, that it is hard to say them nay. And perhaps, while you are causing a poor man's face to lighten up by the poor and paltry douceur of a single cent, another man of similar lineaments, and of the same primeval parentage, drives past in a ducal carriage, drawn by four or six splendid horses, and attended by a number of servants, whose external appearance would bespeak them of almost equal rank with their master—did they not wear around their hats, the band and badge of menial subserviency. And yet this man and the beggar are brothers!—Yes, and though so very distinct and distant now, yet in a few days, when the "silver chord" is loosed, and the "wheel" of life has ceased its motion, they may occupy, perchance, a reverted state in relation to each other, in that distant land where "the poor and rich meet together."

The publick buildings of Dublin are, in many respects, unequalled by those of any other city in the world. At the time to which these recollections refer, its post office had no equal in any country. It is indeed a most noble pile, and stands *in one* of the finest streets that any city ever boasted of—erected, it is said, at an expense of about 400,000 dollars. The front is decorated with six large Corinthian pillars, supporting a grand and an extensive portico; while in the rear, there is a large and spacious court, inclosed with massive gates, into which the stages drive and receive the mail. Neither is the bank in all respects equalled, in any other country. It is built of Portland stone, handsomely cut and smoothed: its desks, and doors, and offices, are all mahogany, and some of its apartments, equal to those in the most costly palaces; but alas! its elegance gives nothing but a more acute sensation of pain to the patriot heart, that visits its elegant and capacious interior. When poor Ireland was a kingdom, this was its parliament house; now that Ireland is a province, this is its banking house! Here it was, that her patriotic and gifted sons, spoke so winningly of liberty, that all but tyrants fell in love with the smiling goddess. So meek and mild did they picture her, and so just and decided withal, that Erin for a time rallied around her, and would have fought and bled in her defence and for the love they bore her; had not corruption, with its deluding influence, come among them, from its regal residence in a sister kingdom. When I entered that apartment, which was once the Irish house of commons, my blood began to mend its usual course through my veins, as the thoughts of other days came rushing fast upon me. Here, thought I, perhaps on the very board which my feet now occupy, stood Curran and Grattan, on that memorable night when dressed in their scarlet uniforms, as officers in the celebrated Irish volunteers, they made their appearance on behalf of a subject intimately identified with their country's liberty. It is well known to those conversant with Irish history, that the "volunteers," commanded by the patriotic earl of Charlemont, and

red by men like Robert Em- became a terror, and conse- ly objects of great aversion, to overnment. Under these feel- means were taken to disband ; for which purpose, they were ted in the capital of the na- It was a time of great and sh interest, through the whole ry. At a meeting of the officers s resolved, that a bill, vitally cted with the prosperity of id, should, that very night, be ht before the house. After warm debate, the fortune of ill was confided to the two re- ntatives, Curran and Grattan, a secret understanding, that would not lay down their ls until it passed the house. ed with these inflammatory hes, filled with love to their try, and maddened at the sight wrongs, and no doubt a little ed by the juice of the grape, left the hotel for the house of sentatives. It was night— n they entered, a momentary nsion of business had caused a silence—their military appear- together with a number of officers in regimental cos- , who entered at the same time ctators, caused a sort of dread, he days of Cromwell had come . Taking advantage of this ce and sensation, one of them, ut sitting down, marched up niddle of the room, and sa- the speaker, moved the reso- committed to him, in a speech for fervid daring and pa- c eloquence, it is said, was ps never as nearly equalled his colleague, who arose and ded the resolution. It was rked that their scarlet uniform n good keeping with the burn- fiery eloquence of their feel- and language, and looks. The was electrified—their adhe- were animated and raised to h of enthusiasm, almost equal t of the two enchanters, who ght the mighty spell. The court party were confused, and taken aback so violently and unexpectedly, that the bill passed a first time that night, by an overwhelming majority! And here, thought I, here stood those two mighty rebukers of regal tyranny; and I felt a sort of mysterious dread, as I thought upon those days when the darkness of this country's political horizon was terribly, but only momentarily, lighted up by the bright gleams of such forked lightning, as that night flashed from this room upon the nation. I looked around, as if these men were yet beside me; but the fond rapturous delusion soon passed away, and unwelcome reality took possession of me; and with it a sense of loneliness came upon me, and as the gifted laureate of those very men has so sweetly sung,

"I felt like one who treads alone,
Some banquet hall neglected;
Whose lights are fled, whose music's dead,
And all but he deserted."

The museum is another of the boasts of this vice-regal city, and affords a rich repast either to the man of science, or the mere lounger who seeks only for present gratification. Its cabinet of minerals, its collection of natural history, its coins, and medals, &c. &c. are valuable and extensive; but what calls and rivets the attention of every visiter, whether scientifick or otherwise, is the celebrated skeleton of an ossified man. It is said to be the only instance of entire ossification ever known. Its history is brief, and I believe generally known. It is the skeleton of a young man named Clark, who was of a large frame, and of a strong healthy constitution. Falling asleep in the open air, during a state of perspiration, he caught a severe cold, at which time, it is supposed, ossification commenced, and continued to progress for years by slow degrees; until finally he was all bone, except the skin, eyes, and entrails. For a length of time before death, his joints grew together, so that he

could not move; and thus did death, in this visible and terrifick form, creep over him by slow degrees; until at length his sight departed, his tongue became stiff and useless, his teeth grew together into one solid mass of bone, so that to prolong his miserable existence an aperture had to be broken, through which to pour nutriment. This extraordinary work of the mighty God is indeed an eloquent teacher, though its eyes are sightless, and its tongue is mute. Oh! it is a powerful rebuker of the pride and vanity and thoughtlessness of the human heart; and impresses deeply on the spectator that emphatic language, "Oh that they were wise, that they understood this, that they would consider their latter end."

"Whence came I? memory cannot say:
What am I? knowledge will not show:
Bound whither? ah! away, away,
Far as eternity can go—
Thy love to win, thy wrath to flee,
O God thyself my helper be."

How such a spectacle mocks our fancied greatness. I know there are a concurrence of adventitious circumstances, which sometimes make us think ourselves important. The conqueror coming fresh and flushed from achieving some valiant victory, feels, and for a moment appears, a great man:—at a distance, the throne and the diadem sparkle so captivatingly, that we imagine its possessor more than mere mortality; and science speaks so winningly of its votaries, and surrounds them with such a glare of learned light, that the young heart beats high, and bounds lightly forward to bask in its rays; yet, while we are hoping, and striving, and wondering, the bright vision passes by, and the envied great one, becomes deaf to our praises, and blind to all earthly charms, and leaves us for the lonely residence of the grave. And now, see the brow that was decorated with the diadem of royalty, or crowned with the laurel of victory, or wreathed with the green bays of science!

"Look on its broken arch, its ruined wall,
Its chambers desolate, and portals foul.
Yet this was once ambition's airy hall,
The dome of thought, the palace of the soul.
Behold, through each lack-lustre eyeless hole,
The gay recess of wisdom and of wit,
And passion's host, that never brooked control:
Can all, saint, sage, or sophist, ever writ,
People this lonely tower; this tenement refit."

MEMOIR AND REMAINS OF MR. JOSEPH TRIMBLE.

To the Editor of the Christian Advocate.

Sir,—Some of the remains of a friend, whom *I* at least may prize, have recently and unexpectedly been entrusted to my care. They were never designed for publication, and are, on that account, the less finished; but perhaps not the less calculated to be practically useful. In order that the extracts from papers which he has left, may be read with the greater interest, permit me, in the present number of the Advocate, to prefix a brief memoir of the author. K.

Joseph Trimble was a native of Pennsylvania, and of the county of Cumberland.—He was born on the 4th of December, 1795. "The unfeigned faith" which I am persuaded dwelt in him, was previously exemplified in both his parents. He enjoyed the inestimable privilege of "knowing, from a child, the Holy Scriptures, which proved able to make him wise unto salvation." His deportment in early life was more than ordinarily irreproachable before men; although, according to his after spiritual judgment, his "childhood and youth were vanity."

He was awakened to a sense of his danger, in the commencement of his 18th year. It was, at this time, his turn on the Sabbath to re-

it home, for the purpose of
ng the house. It is difficult
ose who have been piously
ed, either to sport on the Sab-
r to profane it in sleep or idle-
In order to spend the day
ing to the dictates of his con-
e, he took up Doddridge's
and Progress of Religion in
ul;" and opened, undesign-
n the address to the unawak-
He was convicted instantly
danger, and of the necessity
ing to God for mercy. At
rn was his place of conceal-
and, while on his way thi-
he thought was presented to
ind, that he had neglected
, and that it was both impos-
nd improper for him now to
t it. He immediately re-
to the house, took the book
and unintentionably alighted
same passage, and perused
n. On leaving the house a
l time, and arriving at the
here the temptation had be-
m before, he was tempted
n the same way, and instantly
ed as before. He opened the
nd without designing it, the
assage presented itself, which
w perused the third time.
ars and feelings were, at this
powerfully wrought on, and
s constrained to cry earnestly
ercy.—Reader! Have *you*
erused Doddridge's Rise and
ss, or been truly awakened
your sin and danger!—I was
that he highly prized this
e, and regarded it as instru-
l in his conviction and con-
n; but was ignorant, till in-
l a few weeks ago by his bro-
f the peculiar circumstances
elated. Few men were less
ly than he to what savours of
rvellous; and this I presume
count for his silence to me,
he particulars here stated.
distress for some days and
was very great; but he who
tricken and wounded, knew
nd was not forgetful to heal
him. "The exceeding great and precious promises," disclosing the freeness and fulness of Redeeming mercy, produced in him that "peace, which the world can neither give nor take away."

His academical studies were prosecuted at Hopewell Academy, where the writer first knew him as a *man*, though not then prepared to appreciate him as a *Christian*. In the fall of 1817, he became a student of Jefferson College, where he spent two years. On this period of his life, he always looked back with delight and thankfulness. The advantages of Christian intercourse which he here enjoyed, and to which hitherto he had been in a great measure a stranger, were instrumental in maturing his Christian character; and his fellow students can testify to his untiring diligence, in every good word and work.

After he had been graduated, one year was spent in teaching, at Newtown, in the state of Pennsylvania, whence testimonials, not a few, could be obtained of his official and private worth. He subsequently spent two years and a half at the Theological Seminary, at Princeton, where his course was only marked by an increase of enlightened piety. He was then licensed by the Presbytery of Carlisle, and proceeded immediately to the state of Indiana. He finally accepted a call from the congregation at Madison, in that state; and, on the 11th of August, 1824, the day appointed for his ordination and installation, and after the Presbytery had actually convened, "he fell asleep."

His disease was a dysentery, induced, as was supposed, by his severe labours during the heat of summer. His departure was of that sort which *is* a victory, rather than *appears* to be one. A repining expression never escaped him; nor, as I was informed by the lady in whose house he died, was he heard

to utter a groan, during his whole painful sickness. He had not those ecstasies sometimes experienced; although he had *a full assurance* of a saving interest in Christ; accompanied, however, by a deep sense of his utter unworthiness and vileness. He was at all times placid, perfectly resigned, and "desirous rather to be absent from the body, and present with the Lord."

The resolutions which follow were penned by him, it is believed, while at Princeton. I am the rather desirous to make the reader acquainted with them, as some of them illustrate the traits of character, which will be more distinctly delineated afterwards.

Resolutions.

"1. To be wholly devoted to God, in heart and in life.

2. To spend every proper moment in divine meditation.

3. To engage, at least three times a day, in secret prayer.

4. To be much in honest deep self-examination.

5. To keep calmness and patience of spirit, under all trials.

6. To say no harm of any person."—I was his room-mate for six months, and on terms of great intimacy with him for four years; and, I am certain, that I never heard him speak needlessly to the injury of any one: nor do I recollect, indeed, to have ever heard him speak at all discreditably of any one; though in many cases he was silent, where he could not conscientiously speak in their favour.

"7. To watch against all unguarded and improper expressions, at all times.

8. To cultivate and exercise courtesy and benevolence, towards all men.

9. To be slow in expressing my sentiments, and to pay great respect to the opinions of others.

10. To watch every opportunity of saying or doing something good.

11. To keep a constant watch over the frame of my heart.

12. To abound in ejaculatory prayer.

13. To rise early, and to avoid every thing like sloth.

14. To observe constant temperance, in the use of meat and drink.

15. To remember always that I am a steward; and to lay out my possessions, so as shall most glorify God and benefit man.

16. To use, with the utmost reverence, any of the names of the Blessed Trinity.

17. To meditate often upon the consequences, and endeavour to rise superior to the fears, of death.

18. To die daily to the world; taking deeper views of its vanity; and to be contented with food and raiment, trusting in God who apportions to all.

19. To look more frequently and prayerfully at the ministerial office, and the necessary qualifications for it—endeavouring to attain a settled hope, that I am called of God, as was Aaron.

20. To exhort, and pray, and converse, as if expecting immediately to render up my account; and to obtain constant communion with God.

21. To read the sacred Scriptures more frequently, and with more prayer for Divine teaching.

22. To labour unceasingly to attain to a cheerful willingness to take any place, or perform any work in the vineyard, which the Lord may appoint."

In exhibiting the character of Mr. Tremble for edification, I have this great *practical* advantage—He was possessed of no extraordinary qualities; and to equal him in all respects, we need but to imbibe his spirit, and to draw as freely as he did from the wells of salvation.

His *personal appearance* was by no means prepossessing: His frame was of the rougher mould, and his gait and address were awkward. This was the only matter for derision against him, that scoffers at college could find. He was sensible of his deficiencies in this

id desirous to remedy
to a certain extent he
These defects are
that none may despair
usefulness, because of
of recommendations of
under which they may

nts were by no means
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pectable in every thing.
ent was sound, and his
tentive; nor was he am-
ny talent or culture, that
minister to usefulness.
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ies; although he appre-
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at no inconsiderable at-
before he commenced the
ıe gospel ministry. He
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ccounted qualified. He
eed so intensely studious
or would this have com-
h the spirit which he
, or with the active du-
:h he engaged.

remarkable for *honesty*.
supposed that I do not
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rely opposed to roguery.
a thousand nameless
s, where a tender con-
l find scope for the ex-
ɔnesty, which are usual-
ed or disregarded.—To
ıple: He was in indi-
mstances; and at the
of his courses, both at
ıd at the Theological
he was inevitably in-
debt. But at no time did he incur more debt than could be liquidated, in case of his decease, by the sale of his furniture and books. In his subscriptions to formularies, he had no *mental reservations*. When he joined an institution, he needed something more than an "apology," to hinder him from the discharge of any of its duties. He scrupulously acted agreeably to his engagements, when, as a student at Princeton, he promised "conscientiously, vigilantly, and faithfully, to observe all the rules and regulations specified in the plan for its instruction and government, so far as the same related to the students."

He was *evangelical*,—a firm supporter of experimental and practical godliness. The system of doctrines to which he adhered was that of the Reformation, commonly denominated Calvinism. He was a sincere adherent to the Confession of Faith, and attached (though not in a bigoted manner) to the Presbyterian form of church government. He was sincerely grieved at the lax notions prevalent, in regard to original sin, and the fundamental doctrine of a vicarious atonement. And he had no fondness for that sort of doctrinal preaching, in which the life and power of godliness is not to be found.

He was noted for *diligence*. To his diligence in study I have already adverted: But he was covetous of knowledge, only so far as it might qualify him for usefulness. He wasted no precious time. His vacations, while at college, were usually spent in distributing the scriptures, on behalf of the Bible Society of Jefferson College. During his course at Princeton, he was under the necessity of teaching about two hours daily; and yet, in addition to his regular studies, which he never intermitted, he attended more religious meetings, and did more in the way of religious visitation, and was instru-

mental of spiritual good to more persons, than any other individual belonging to the institution. While a missionary in the state of Indiana, his custom was, to visit every family within his reach. Madison is a town of about 1200 inhabitants. He here instituted a Sabbath school, and in order that it might be commenced with some spirit, he visited every family, during the previous week, and opened the school with 200 scholars.

He was a *useful* man; a burning and a shining light; and many rejoiced in his light. The Divine blessing, in a remarkable manner, accompanied his labours, both publick and private. Not a few were called into the kingdom through his instrumentality, even before he entered on the ministry. His preaching was "in demonstration of the spirit and with power." The *matter* of his preaching will speak for itself in the extracts we shall give from his manuscripts; the *manner* was such as to convince every hearer that he was a true man of God. Wherever the writer of this Memoir travelled in the state of Indiana, he found seals of his brother's ministry; and *himself* is one of those, in this respect, who must rise up and call him blessed. Whatever the writer of this Memoir possesses of "hope towards God, through Jesus Christ our Lord," is attributable, under God, to the fidelity of Joseph Trimble; nor is he ashamed to thank the Father of all mercies, for those intercessory prayers of this humble, excellent man, of which he knows he was the subject.

Reader! Such was this man of God. "He being dead, yet speaketh!" Though his body "has returned to the dust, and his spirit has ascended to God who gave it," he is about to address us, in what he has left behind him, from that eternal world, in view of which he spoke and acted.

[The extracts alluded to, will be introduced in the next number of the Christian Advocate. *Edit.*]

HUMBLE MERIT REWARDED.

For some time past a fund has been provided in Paris, connected with the National Institute, for the reward of exemplary conduct in the humbler walks of life. In a discourse before the Academy by M. Picard, he gave the following interesting narrative. We extract it from the National Gazette of Nov. 24th.

"Miss Henrietta Garden, born at Paris, and residing in the *rue de la Verrerie*, was but eight years of age when she lost her mother. Her father confided her to the care of three ladies, old friends of Madame Garden, who were capable of giving her but a very common education; from them she learned to sow and take care of a household.

"At the age of fourteen she returned to her father, who gave her the direction of the domestick concerns. Happy in anticipating even his slightest wishes, she determined to pass her days with him; and so pleasing to her was this prospect, that she refused several offers of marriage. On a sudden her father declared to her his intention of forming a second matrimonial engagement; upon which, although it surprised her, she suffered no remark to pass her lips; she even smiled at seeing him flatter himself with the idea of happiness. The marriage was concluded, and Miss Garden had the grief of not being permitted to follow her father to his new wife's residence.

"She was then aged twenty years, and was obliged to take lodgings in a small chamber. In order to obtain a subsistence, she was constrained to sew linen, but even then her utmost exertions could not procure more than twenty sous a day. Her only happiness consisted in visiting her father, but it was easy to see that her presence was not at all agreeable to his wife. The simplicity of her manners, the poverty of her dress, contrasted strongly with the air of elegance which pervaded the house. She supported without complaint the slights of her step mother, and never ceased to testify the liveliest tenderness for her father, and for a young child, his son, by this second marriage.

"Soon, she was prohibited from paying any more visits to her father, except at those periods of the year which are consecrated to filial piety; and even then

ermitted to appear only at the
en the family were alone, en-
a private stair-way reserved for
its. If her father was sick, she
with great difficulty the favour
g herself beside his bed, but
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pear even to the eyes of the
but a simple hired nurse.

/ years elapsed from the time
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: of that period, he resided in
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is residence, when one day he
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obliged him to take up his resi-
a short time in Paris, that he had
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r humble asylum. Mr. Garden
is fortune; discord had sepa-
from his family; he had but a
nd in the world; *that was his*

She received him with trans-
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Mr. Garden, from that mo-
his death, which happened two
rwards, spoke no more of re-
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wife and his son. She was suf-
der a painful malady, but she
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ornings she employed in mend-
othes of her father, in washing
in preparing his repasts. The
ith whom she worked had con-
her beginning her labour at
out in order to regain the time
remained at it until eleven
the evening. Her little sa-
l not suffice for the mainte-
wo persons, and her pious deli-
ed her to conceal from her fa-
t of her necessities. She saw
liged to profit by the good will
enevolent neighbours, and con-
s with them, which, augmented
sickness of her father, amount-
death, to the sum of five hun-
cs. How enormous was this
sum for a poor girl who had to depend on her labour for subsistence! Her father expired in her arms.

"Filial piety is a duty; but are there not circumstances which give a character of eminent virtue to an action in itself obligatory? besides, Miss Garden has other titles.

"During the time she was living alone, before she had the happiness to receive her father, she had shared her home with Sophia Vailly, her friend, and like herself poor and without assistance. After a lapse of eight years, Miss Vailly was attacked by a malady of the breast which lasted for two years. Henrietta, although an invalid herself, passed her nights in watching by the bedside of her friend, and her days in labouring with ardour, in order to procure for the poor patient the necessities which her situation required, and even in some degree those delicacies which she fancied.

"An old man, a relation of Miss Vailly, succeeded her in the affections of Miss Garden; she received him in his turn, maintained him by her toil, and assisted him in his dying moments.

"Since the death of her father, she shares her scanty means with a poor septuagenarian widow, Madame Brossette. Nothing is more touching than the harmony which reigns between these two persons; nevertheless, at the time of receiving Madame Brossette, Henrietta was already harassed by the idea of her debt of five hundred francs; but how could she shut her door and her heart against the unfortunate Madame Brossette? Thus she drudges with all her strength; she imposes many privations upon herself, without inflicting them upon her companion, in order to pay her debt; and her most ardent wish is not to die before she has attained that object.

"She is entirely a stranger to the design formed by charitable persons, to make her a candidate for the prize of virtue. If she had been consulted, she would never have permitted her good conduct towards her father to be published to the world. The Academy has decreed her a prize of *three thousand francs.*"

Review.

portance of the subject of
wing review to the friends
iety, has determined us to
in our pages. It is extract-
the Albany Christian Re-
.—Ch. Adv.

gister. Although a long review for a single sermon, we still hope it will receive a careful and candid perusal. The friends of genuine revivals of religion are justly filled with

apprehensions, that the displays of Divine grace and mercy which are witnessed in various parts of our country, will be marred, as they have heretofore been, by the subtilty of the great adversary of souls, and the passions, delusions, and errors, of those who profess to be their most ardent advocates.

We shall take the present opportunity to state shortly, but distinctly and frankly, our views of this whole subject—the rather because we know that our sentiments in regard to revivals of religion have been misrepresented.

It appears to us that there are three ways, not entirely distinct, and yet sufficiently so to render it proper to mention them separately, in which the Spirit of grace, the efficient agent in the conversion of every sinner, gives a saving efficacy to revealed truth. The first of these is, by mingling his holy influence, gently and yet powerfully, with the natural effects of a careful religious education. We call these effects *natural*, simply because the means used are in themselves well adapted or calculated to produce the effects in view; not because the means, if left to their separate influence, would ever be followed by such effects on the depraved human heart. But when the children of pious parents have been devoted to God in baptism, and from the first openings of their intellectual and moral powers have been carefully, tenderly, prudently, prayerfully and perseveringly brought under the influence of sacred truth and Christian discipline, the result is often seen to be *a sound conversion*—sometimes, and not unfrequently, at a very early age, and generally before these subjects of renewing grace are far advanced in life. These conversions usually take place without any great convulsion of the soul. Sometimes the change wrought is so silent and seemingly gradual, that its date cannot be accurately ascertained, either by its subjects, or by their friends. Yet from conversions of this kind, some of the brightest examples of unquestionable Christian piety that have ever adorned the church, both as ministers of the gospel and private professors of religion, have indubitably been produced. We think there is good reason to believe, from what we find in one of Paul's epistles to Timothy, that the conversion of the latter was of the kind here described. And if Christian parents were more faithful to the vows they take on themselves in the baptism of their children; if they were not negligent, or remiss, or indiscreet, in the religious education of their offspring; if they were more like what Timothy's mother Lois and grandmother Eunice appear to have been, we have not a doubt that they would witness the early and eminent piety of their descendants, tenfold more frequently than they do. Baxter went so far as to say, that if Christian parents would perform their whole duty to their children, the preaching of the gospel would not, in his judgment, be the ordinary method of converting sinners—meaning that private parental instruction, admonition and example, would more frequently be savingly blest, than publick discourses. We are not prepared to adopt this opinion, and think that the preaching of the gospel which, even at an early age, is heard by the children of pious parents, is often among the means which are blest for their conversion. But in our last number we solicited the attention of our readers to part of a discourse, lately published by the excellent and eloquent Mr. Jay of England, because he shows that it was from youth who became pious under the parental fidelity now in view, that the ripest Christians, and the most eminent and useful ministers of the gospel, in the best age of the English dissenting church, were formed. We most cordially adopt

ientiments of Mr. Jay, and say
s words, that "we reckon, and
without much observation, that
best members and the best mi-
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h we have adverted—seasons
which may with emphatic propriety be called "days of God's power," in which many are made his "willing people"—converts are multiplied like "drops of the morning dew," and a large and blessed ingathering of souls to the fold of the Redeemer is witnessed. Such seasons as those to which we here refer, were not unfrequently seen in former days of the Scottish church, some of which are mentioned in Gillies' collections; and, blessed be God, they have also been frequently seen in our own country. As the case before us supposes, these revivals take place in congregations or places where the people have been well indoctrinated; and hence they are generally free from all noise or extravagance. We witnessed, more than thirty years ago, the state of a well instructed congregation, in which there was a most happy and general revival of religion of this description—A neighbouring clergyman, only nine miles distant, informed us, that it had been so silently conducted, that he did not know of its existence, till he went to attend the funeral of the pastor of this favoured people, who died in the midst of this harvest of souls, which he had been the happy instrument of gathering for the granary of heaven.—This then we reckon the second way, in which the kingdom of Christ is enlarged or extended.

The third way is, by the success of missionaries, itinerant preachers, and the occasional services of zealous and devoted ministers of the gospel, in places beyond the bounds of their own charges. Of the extension of the gospel in heathen lands, by missionary operations, it is unnecessary to speak—It is the happiness of the age in which we live, that no well informed friend of religion can be ignorant, that at no time since the days of the apostles, the success of evangelical missions to the heathen has, to say the least, been greater than in our own. Nor

do we hesitate to give it as our decisive opinion, that itinerant preaching has also been most eminently blessed. We concur in the sentiments which we find expressed in some of the best religious journals in England, that a revolution in favour of evangelical piety was commenced in that country, in the time of Wesley and Whitefield, and chiefly by their instrumentality, the happy effects of which have continued and increased to the present time. That the latter of these eminent men was principally instrumental in awakening an attention to religion, of a most extraordinary kind and most extensive in its range, in our own country, is known to all who are acquainted with our religious history for a century past; and it is our belief, that the beneficial influence of that excitement is felt—far more felt than recognised—at the present hour. In later periods, and more especially within the last thirty years, domestick, as well as foreign missions, have been extensively employed; and these, with the occasional or temporary services of settled ministers, have been the means of multiplying converts, and enlarging the boundaries of Zion, particularly in our own land, in a manner and degree truly wonderful. But in revivals which take place under this last kind of instrumentality, great irregularities too often occur; and that they do occur, is so far from being a cause of reasonable surprise, that, as we believe, we might well be astonished if it were otherwise. The people who are awakened to a sense of their spiritual danger are, in general, very imperfectly instructed in the great doctrines and principles of our holy religion; many are ignorant in the extreme, and but few have had the advantage of a regular religious education. When therefore they become alarmed, under a deep conviction of their sinful and dangerous state, it is no wonder if they are prone to many extravagances; and when they are brought to entertain a hope that they have escaped from the fearful situation in which they have recently seen themselves, they are still almost as much inclined to extremes as they were before—extremes of an opposite kind, but of most dangerous tendency—extremes of enthusiasm, and the indulgence of visionary notions of every description.

These extravagances are the reproach of revivals. They not only open the mouths of scoffers against all serious piety, but they deeply grieve, and sometimes even discourage, the truly godly—leading them to question whether revivals of religion of this character, are not really productive of more evil than good. It is known that there are many serious and devout people in our land, who are as favourable as any others to the progress of religion, and the extension of vital piety, in the two ways that have been previously mentioned, yet are not favourable, but some of them at least decisively opposed, to the propagation of religion in the third way, which we are now considering. In this we think they err, and are conscientiously constrained to differ from them. We should most sincerely rejoice if means existed for bringing, at once, the whole of our country, and even the world at large, under the influence of regular religious instruction, and the administration of all gospel ordinances. But this is manifestly out of the question. If thousands and millions of immortal souls, now in a state of probation for eternity, are not saved without a religious education and the advantages of stated ordinances, they must indubitably perish for ever. Indeed, we think it obvious, that the gospel never can be generally, or at any rate rapidly extended, but by the conversion of multitudes who have grown up in utter ignorance of its soul-saving truths. The question, however, is radically this—Are the awaken-

ings we consider, and which are too often attended with many undesirable and some disgraceful circumstances, produced by the influence of the Holy Spirit? or are they to be attributed entirely to Satanic agency, or to human error, or to both united? That there are appearances of religion which are altogether unsound and false, we do not doubt. Satan we know is sometimes "transformed into an angel of light—and his ministers are transformed as the ministers of righteousness." But we are not permitted to believe that Satan "is divided against himself," or ever endeavours to subvert his own kingdom; and therefore we cannot think that he and his agents are concerned in producing these revivals (although they doubtless are concerned in endeavouring to pervert them), because, after all the confusion that is seen in some—for it is not seen in all—of them, they usually are productive of a very considerable number of eminent and steadfast Christians—This we think is undeniable:* We find, moreover, that there was a gross abuse of the gifts of the Holy Spirit, even of the miraculous kind, in the primitive church (see 1 Cor. xiv.) and that the apostle Paul gave particular directions for its correction and prevention. So that the abuse of these gifts is not to be used as an argument that they are not genuine—If such an argument may be used, it will operate against all the most precious gifts of God, both in providence and grace, for they all may be, and constantly are, abused.

But the irregularities and errors which too often accompany revivals of religion, do certainly afford a most powerful reason why all who really love the cause of God and the souls of men, should use all the means and efforts in their power, to prevent their occurrence if possible, and to arrest their progress as soon as they appear. To this we are urged by the most interesting and imperative considerations—by a regard to the salvation of souls, that may be deluded to eternal death by fundamental errors, in regard to the doctrines of religion and the safety of their own state; by a desire for the progress and spread of revivals, for nothing terminates them so speedily, and hinders their extension so much, as the disorders and delusions that attend them; by a desire to silence the tongues, and prevent the mischief of those who are ready to take advantage of every thing that may hinder the prevalence of vital godliness; and by a regard to the comfort of those who love the Saviour and his blessed cause, and who are often grieved out of measure, at beholding or hearing of the abuses we consider.

In regard to the means for avoiding or arresting the errors and evils we have been considering, we believe that it is of the first importance that the preachers of the gospel, under whom revivals commence, should be men well informed, and well established in religion themselves; and at the same time, men who possess a good degree both of prudence and firmness. We have been credibly assured that the excesses which, about five-and-twenty years ago, spread over a large portion of the state of Kentucky and the parts adjacent, might probably have been stopped and corrected

* To all who wish to see this subject ably, faithfully, candidly, and fully discussed, we recommend the perusal of what has been written on it by Presidents Edwards and Dickinson—The work of the latter, which we think inferior to nothing of the kind we have ever seen, is entitled "A Display of God's Special Grace, in a familiar Dialogue between a Minister and a Gentleman of his Congregation, about the work of God in the conviction and conversion of Sinners, so remarkably of late begun and going on in these American parts." This dialogue was first published, we believe, in 1742, and republished in 1743, with the recommendation of some of the most distinguished men of that period, both in the Presbyterian and Congregational churches.—We believe that the work has since been republished in Philadelphia.

without much difficulty, when they first made their appearance. But the ministers of the gospel, although pious men, were not well furnished for their work. They were afraid to counteract these abuses, under an apprehension of resisting the Holy Spirit. They therefore permitted, or rather encouraged them, till they were beyond all restraint; and then had their eyes opened to mourn over the evils which they had not resisted at the outset—A prudent and tender, but a firm and determined opposition, to *whatever is contrary to evangelical truth and plain gospel order*, should be made by all the ministers of the gospel at such a time. Hence we were glad to see the "Pastoral Letter of the Ministers of the Oneida Association," and without delay we inserted it in our miscellany for June and July last. But it is of the very first importance to counteract effectually all attempts, whether in oral speech or by writing, to justify the abuses we complain of *on principle*; that they may not be perpetuated and extended. Now, such an attempt, we verily think, has been made by the preacher and publisher of the sermon which is reviewed in the subsequent article. We saw and attentively perused this sermon, shortly after its publication; and we also saw its positions so completely subverted by the remarks of Mr. Nettleton, whose known character was calculated to give both weight and an extended circulation to his reply, that we thought the mischief we had feared would be effectually prevented. But we are sorry to find that this expectation has not been realized. It seems that a reply has been attempted to Mr. Nettleton; and if we are not misinformed, the principles of this sermon, and the author too, are likely to travel to the south and west. This determined us to give the statement we have now made of our own views of a work of grace, and the different methods in which it is effected; and to reprint the subsequent review, extended as it is, in which every wrong principle of the sermon is, in our judgment, most solidly and convincingly confuted. We hope our readers will peruse the whole with the most serious attention; and if they do this, we have little fear of the issue. We have only to add, that we know very little of the author of this sermon, except from what we have seen published; and that we have no wish to impeach his integrity. But if he be ever so honest, or if he is even pious, his errors and delusions may, on that very account, be not the less, but abundantly the more injurious.

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Mr. Editor,—The Review which I herewith send you, was written immediately on the appearance of the sermon. Events, however, occurred about that time, which encouraged the hope, that its publication would be unnecessary; and it would not now appear, had not a Review of Mr. Nettleton's Remarks, and some other kindred publications, recently evinced a disposition on the part of the friends of the new measures, to defend and sustain the sentiments of the sermon.

Novanglus.

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A Sermon preached in the Presbyterian Church, Troy, March 4th, 1827, by the Rev. Charles G. Finney, from Amos iii. 3—"*Can two walk together except they be agreed?*" *Troy, Tuttle & Richards, pp.* 16.

The revivals in Oneida county and the vicinity, during the past year, have attracted much attention. They have been hailed by many as the commencement of a new era in revivals: and the measures understood to have had the most prominent place in their promotion, have been denominated the *new measures*, and thought by many to be a wonderful improvement. Some have

intimated that the measures which were successful in promoting revivals, in the days of our fathers, had now lost their efficacy, and would no more be blessed to that end: and others have gone so far as to say, our fathers did not know how to promote revivals, they did not know how to pray, nor did they know how to preach. Others again, have thought, that they saw nothing new in these measures, nothing but what they had seen among other denominations in their own times, and had read of frequently in the history of the church in past ages. They have recognised, or thought they recognised, in these new measures, all the leading features of those which were pursued by Davenport and others, during the revival in New England, in the days of President Edwards, and which are pointed out, in his Thoughts on Revivals, as among the things which are to be avoided. The author of this sermon has been considered the most prominent agent in the introduction of these new measures, so that they are often called by his name; though it is known by many that they had begun to be used in that region, among Presbyterians, in some degree, before he entered the ministry. These measures have not, indeed, been adopted in every place in that vicinity, where there have been revivals during the past year. It has been understood, that some ministers and churches have been opposed to them, and have endeavoured to keep them out, as far as possible; and that others have admitted them only in part. And this backwardness of ministers and Christians to admit them, has been the subject of much animadversion, both from the press and otherwise. It is well known that some of the old and tried friends of revivals in that region have been much blamed on this account, and have been represented as opposed to revivals, hindering the work of the Lord, and strengthening the hands of the enemies of religion. Yet it is believed that they have generally borne these reproaches in silence, and have been backward to proclaim their objections. Indeed, some of them have been so backward to make known their objections, that their friends abroad have not known that they felt any, and in some cases have been led to believe that they had adopted the new measures in full. The friends of revivals abroad have at length become alarmed at the evils which have begun to reach them from the West, and have begun to communicate their fears, and to state their objections in letters to their friends on the subject. But so persuaded are some that these new measures must be right, and that all the real friends of revivals must approve of them, that they are ready to conclude that those who are the known friends of revivals abroad must have been misinformed, and grounded their objections on exaggerated reports which have been put in circulation by the enemy. And though those gentlemen expressly say that they have derived their information from the friends of the new measures themselves, and from what has come under their own personal observation, this does not free those in that region who have been known to disapprove, from the suspicion and the charge of being the source of that misinformation. From the best information I can obtain I conclude that those ministers and Christians who have not approved of the new measures, have been the most silent on the subject of any class of people in the vicinity; and I fully believe, that, when the truth shall be known, it will be found, that the friends of the new measures have themselves done more to spread the knowledge of them abroad, than all other classes put together. Some that did not approve have been silent, lest they should be thought to speak against the work of God, and be proclaimed as enemies to revivals; and some

have thought that the prejudices of many were so strong, and there was so little disposition to make distinctions, that if they should attempt to correct any evils, their intentions would be misunderstood, and they should only lessen their own usefulness, without the prospect of accomplishing any important good. But those who have not approved are beginning to condemn themselves for the silence they have maintained, and to acknowledge it as an error that when they have seen the evil, they have suffered any considerations to deter them from raising the warning voice. It is to be hoped that the publication of this sermon will relieve them from any remaining scruples they may feel, and lead the way to a full discussion of the subject. It is certainly creditable to the author, that he has thus publickly taken the field, and given so fair a challenge to those who object to his measures. No objection, can henceforth be made by their friends, if they are made the subjects of the closest scrutiny: for the sermon is so open and direct an attack upon all those ministers and Christians who do not approve of the new measures, that it will be ascribed to *cowardice*, or to the consciousness of *guilt*, if they do not speak in their own defence.

The object of the sermon evidently is, to account for the opposition which is made to the new measures, by ministers and Christians, as well as others, in such a way as to make that opposition a proof that those measures are right, and that all who oppose them are wrong; and especially that those ministers and professed Christians who oppose them, give evidence by their opposition that the state of their hearts is the same as that of the impenitent world.

The sum of the argument is this: Sinners must be most opposed to that which is nearest right: But they are more opposed to these new measures than they are to those which others use; therefore these measures must be nearest right. And,

If ministers and professed Christians oppose the same things that sinners do, and make the same objections to them, they must feel just as sinners do; but ministers and professed Christians do oppose these new measures; therefore the state of their hearts is the same as that of impenitent sinners, and they are either hypocrites, or so cold hearted and dead that there is no present difference in moral character between them and the impenitent world, and they ought to be so considered, and treated accordingly.

This appears through the whole discourse, and will be seen in the following extracts: *Page* 6. "We see why lukewarm professors and impenitent sinners have the same difficulties with means in revivals of religion. We often hear them complain of the *manner* of preaching and praying. Their objections are the same, they find fault with the *same* things, and use the same arguments in support of their objections. The reason is, that at that time, their affections are nearly the same; it is the fire and the spirit, that disturbs their frosty hearts. For the time being, they walk together, for in *feeling* they are agreed." Page 7. "We see why ministers and Christians visiting revivals, often at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked." "While their *hearts remain wrong*, they will, of course, cavil; and the nearer right any thing is, the more spiritual and holy, so much the more it *must* displease them, while their *affections grovel*." Page 12. "That excitement which does not call out the opposition of the wicked and wrong hearted, is either not a revival of religion at all, or it is so conducted that sinners do not see the finger of God in it." The more pure and holy the means are that are used to promote a revi-

religion—so much the more, essity, will they excite the op- on of *all wrong hearts.*" "If atter of preaching is right, and nner is pleased, there is some- defective in the *manner.*" 13. "The more right and holy g there is, the more wrong nholy feeling there will be, of ." Page 16. "If we walk he lukewarm and ungodly, or vith *us*, it is because we are ; for two cannot walk to- except they *be agreed.*" 9. "We see why ministers metimes unsettled by revi- He supposes the minister wake, while the church will r that the church may awake the minister will not. Page "In either of these cases, they ind themselves unable to walk ier, because they are not d. In the former case, let the ter obey the command of t, and shake off the dust of his or a testimony against *them.*" latter, let the church *shake eir sleepy minister;* they are without him than with him." ese extracts I think clearly that the object of the dis- e is, as before stated, to prove he new measures are nearest because they are most op- ; and that those ministers and tians who oppose them, thereby evidence that they are agreed art with the impenitent world, hould be treated accordingly. e whole argument is highly ical, and the main conclu- of the discourse entirely un- nted.—Yet, the prejudices of readers are no doubt so strong- listed in favour of the author's m, that they will think it a ed piece of sound reasoning, the conclusions supported by agable arguments. A few s might suffice to expose its stry to those whose minds are ssed; but a more extended ex- ation is doubtless expedient, he sake of such as are predis- L. V.—*Ch. Adv.*

posed to embrace any thing the author may advance.

And perhaps it may tend to convince some that the reasoning is unsound, even though they should not be able to discover wherein, to let them see a few other conclusions which the same kind of reasoning would equally support.—Take the following:

Some impenitent sinners are greatly displeased with the new measures for promoting revivals; some professed Christians and ministers are greatly displeased with them also; therefore, it is concluded, they are walking together because they are *agreed* and are both equally wrong. This is the author's argument: But it will prove the contrary, just as well. For,

Some impenitent sinners are much taken, with the new measures, and are very anxious to have them introduced; some professed Christians are also much taken with them, and are as anxious to have them introduced; therefore, they are walking together because they are *agreed*, and are both equally wrong.

Again: Some professed Christians are pleased to hear a man preach, who treats his subject in a clear argumentative manner, though he is not very forcible in his delivery; some impenitent sinners are also pleased to hear him; therefore, it is concluded, they are walking together because they are *agreed*, and are both equally wrong. But,

Some professed Christians are displeased when they hear such a preacher, and complain of him as "a dull man;" some impenitent sinners are also displeased, and make the same complaint;—therefore they are walking together because they are *agreed*, and are both equally wrong.

Again: Some professed Christians wish to have the doctrines of the gospel fully and clearly preached, and are best pleased with suc

preaching; some impenitent sinners also wish the doctrines preached, and are best pleased with such preaching; therefore, it is concluded, they are walking together because they are *agreed*, and are both equally wrong. But,

Some professed Christians are very unwilling to have the doctrines of the Bible dwelt upon, and are always displeased with such preaching; some impenitent sinners are also unwilling to have those doctrines dwelt upon, and are always displeased with such preaching; therefore, they are walking together because they are *agreed*, and are both equally wrong.

These examples may suffice to show how the method of argumentation adopted in the sermon will support opposite conclusions equally well. A few other examples will show how the same method of reasoning will support some conclusions which would be as offensive to the friends of the new measures, as some of these which are drawn in the sermon are to others. Take the following:

Impenitent sinners always pray for their own salvation *without submission;* it is an essential ingredient in the prayers of *some* at this day, that they be made *without submission:* therefore they walk together because they are *agreed.*

Some individuals now venture to predict certain future events, in consequence of impressions which they suppose have been made on their minds by the Holy Spirit; Stork, Munzer and their associates, in the days of Luther, did the same; therefore they walk together because they are *agreed.*

Stork, Munzer, and their associates, *denounced* Luther and Calvin, as carnal, unconverted men, and strangers to the influences of the Spirit, because they opposed their wild and extravagant notions and practices; some, in these days, do the same, in respect to those ministers who are most like Luther and Calvin, in their sentiments and practice; therefore, they walk together because they are *agreed.*

Some fanatical sects have been in the habit of encouraging outward bodily expressions of feeling, and attaching great importance to them, such as groaning aloud in time of prayer, falling down, rolling about, and the like, and speaking of them as evidences of the special and powerful influences of the Spirit; some in these days do the same; therefore, they walk together because they are *agreed.*

Some fanatical and disorderly persons in former times, have thought it highly meritorious, to crowd themselves into the parishes of settled ministers, and introduce such measures as were adapted to promote discord and strife; some in these days think the same; therefore, they walk together because they are *agreed.*

The Pharisees prayed long and loud, so as to attract the notice of men in the street; some in these days, do the same; therefore they walk together because they are *agreed.*

The Pharisees compassed sea and land to make proselytes to their peculiarities; some in these days, do the same; therefore, they walk together because they are *agreed.*

A person under the influence of an evil spirit followed Paul and his company, with the cry, "these men are the servants of the most high God;" some follow certain preachers now with the same cry; therefore, they are under the influence of the same evil spirit, and walk together because they are *agreed.*

Such deductions as these are made, after the method of reasoning pursued in the sermon; and they might be multiplied to an indefinite extent. If these examples should serve to convince any that the method of reasoning is unsound, and will equally support truth and falsehood, and equally prove both sides of a contradiction, my purpose

will be answered. I am not weak enough to suppose that such argumentation will fasten any of these conclusions upon the friends of the new measures, my object is to show them the fallacy of the reasoning by which the conclusions of the sermon are attempted to be fastened upon others.

But the foundation of the author's argument must be examined. It is assumed that the reasons why ministers and Christians oppose the new measures, are the same as the reasons why the impenitent oppose them. He says, "their objections are the *same*, they find fault with the *same* things, and use the same argument in support of their objections." "It is the fire, and the spirit, that disturbs their frosty hearts. For the time being, they walk together, for, in *feeling*, they are agreed."—So important a part of the argument as this, and one on which the conclusions so essentially depend, should not have been taken for granted, nor have been left to depend upon the naked assertion of any man. It should have been proved, beyond the possibility of doubt, that the objections of Christians, and the objections of the impenitent, are precisely the same, and are not only supported by the same arguments ostensibly, but must and do arise from the same state of heart. Ministers and Christians should not have been thus classed with the openly irreligious, while there is any room to suppose they *may* have different reasons for their opposition; or while the impenitent *may* have any good reasons for theirs.

It should not be thought that the single fact, if it were a fact, of their being opposed to the same things, is sufficient proof. Men are often opposed to the same things, for different reasons. A man may be a candidate for the office of chief magistrate of our nation, and have great numbers of individuals opposed to him, for reasons widely different from each other. One may think he has injured him, and be opposed from personal resentment. Another may think he has personal advantages to expect from the elevation of his competitor. Another may think his competitor will pursue measures more for the interest of the particular section of the nation in which he resides. Another may think the candidate is incompetent in point of talent and experience. Another may be displeased with some vicious habits he believes him to indulge. And a Christian may be opposed because he thinks him a man void of religious principles, and not having the fear of God before his eyes. Many other reasons might be mentioned, by which those numerous individuals are influenced to unite in their opposition to the same candidate. The fact, then, that they agree in opposing the same candidate, is no proof of any likeness of character between them, unless they are opposed for the same reasons.

Are the impenitent, then, and many ministers and Christians, opposed to the new measures for promoting revivals, for the same reasons? This is asserted; and they have been abundantly classed together, by the friends of the new measures, on this very ground. It should not be concluded that the fact, if it were a fact, of their using "the same arguments in support of their objections," is a sufficient proof that the reasons why they are opposed are the same; nor, if some of them are the same, that they are *all* the same. They may have more reasons, in their own minds, than they think it necessary to give, on every occasion. For instance, an impenitent sinner may feel opposed in heart to the doctrine of total depravity.—That doctrine may be exhibited to him in a *manner* that is peculiarly and unnecessarily offensive. He is displeased at the doctrine itself, and

he is displeased also at the offensive *manner* in which it was presented. He may not choose to complain of the doctrine itself, but only of the manner. A Christian who heard it, though he cordially receives the doctrine, might think the *manner* highly improper, and make the same complaint. Does the fact, in this case, of their making the same objection, prove a likeness of character between them? Such a conclusion would certainly be unfounded. It ought first to be proved that the manner was right, or that the Christian was as really offended with the doctrine itself, as the sinner was, before such a conclusion can be drawn. Suppose a sinner is conversed with, who assents to the truth of all the doctrines of the gospel, but acknowledges himself an impenitent sinner; and he "is told, he is as orthodox as the devil," but "his character is as black as hell," and "if he does not repent to-day he will be in hell to-morrow;" he will probably be displeased, and make objections to this treatment. And what objections will he state?—He will probably object, that such language is harsh, unkind, not expressive of benevolent feeling, and savouring of profaneness; and that, in the prediction, the man is telling more than he knows. And if a Christian, who should hear it, should make the same objections, would it prove him to be of the same character as the impenitent sinner? If I should tell a child, "not to follow his ungodly parents, who were leading him to hell; not to listen to their instructions, which will destroy his soul; that his parents are so wicked, he had better leave them, and live with me, and I will take him with me to heaven;" the parents would probably be displeased, and make objections to such treatment. And what objections would they state? They would probably object, that it would be more proper to tell parents their own faults, than to tell them to their children; that such treatment is adapted to alienate the affections of children from their parents, break up families, and teach children to disregard the fifth commandment, which requires children to love and honour their parents. And if a Christian who should hear all this, should make the same objections, would it prove him to be of the same character as the impenitent sinner? If an impenitent sinner should be prayed for by name, at a publick meeting, and the occasion should be embraced to hold him up to publick notice, as an uncommonly odious and abandoned character, and to tell God and the world all the bad things that have been known or thought about him, it would probably give offence to him and his friends. And what objections would they state? They would probably say, that such treatment was abusive and defamatory, and not adapted to do the individual any good. And if a Christian, should happen to feel, and express the same opinion of it, would that be a conclusive proof that he is of the same character with the impenitent? If a minister of the gospel should happen to be such an one as Paul requires all to be, having "a good report of them which are without," and one that, by a long life of uniform piety, had commanded the respect and confidence, even of the unconverted part of his congregation; and he should be publickly prayed for, by some stranger, as "an old grey headed apostate, who was leading souls to hell," or as "the head Achan in the camp of the Lord;" it is probable some of the unconverted would be offended at it, as well as some of the church; and that both would complain that their aged pastor should be treated with such indignity; and if it should happen, that "their objections should be the same," and that they should "use the same

arguments in support of them," would it certainly prove that they were all alike in their moral character? If a preacher should, in a publick assembly, in the presence of ministers and others, exhort the females to lead in prayer, and represent them as grieving the Spirit by refusing; and not prevailing by arguments should drop on his knees and tell the Lord how proud they were because they would not comply, and then repeat his exhortations; and if the fear of resisting the Spirit, or of being thought proud, should prevail with some to comply; the whole transaction would probably be objected to, by their impenitent friends.—And what would they say? They would be likely to quote the apostolick prohibition, "Let your women keep silence in the churches; for it is not permitted unto them to speak." And if it should so happen that some Christians too should think the practice was forbidden, and should quote the same direction of the apostle, would it certainly prove that they were of the same moral character with those impenitent friends?

It is evident then, that if ministers and Christians did "find fault with the same things, and use the same arguments in support of their objections" that the impenitent do, it would not be sufficient to prove a likeness of character between them, unless it were first proved that the things objected to are right, and that *all* the reasons why both classes objected were the same. Let it first be shown that the measures objected to are right, and that there can be none but sinful objections made against them; and then let it be shown that the objections which ministers and Christians make are the same in all respects, not only as those which the impenitent avow, but as those which they inwardly feel; and something will be done towards laying a foundation for the conclusion that there is some likeness of character between them.

But I am disposed to question the fact, that the objections which ministers and Christians make to the new measures, are, in general, the same as those which the impenitent make. To many of them, I have no doubt, they are, in part, the same. For wherever the impenitent discover any thing in professors of religion which is really wrong, they can, if they please, bring solid objections against it, and support them by sound arguments, both from reason and scripture. Some of the unconverted are men of good sense, and have sufficient acquaintance with the scriptures to form a pretty accurate judgment, whether the conduct of Christians is consistent with their profession or not. And some of them are men of good breeding, are disgusted with whatever violates the common rules of propriety, wherever they see it. If, therefore, in some things, their judgment should accord with that of ministers and Christians, it is no sufficient reason why reproaches should be cast upon either.

A brief statement of the most common objections which I have heard made, by both classes, against the new measures, will show how far they agree. Those out of the church have complained of harsh and uncivil treatment in conversation, being called by hard names, and provoking epithets, and addressed with coarseness and vulgarity, and in a manner which they deemed insolent, overbearing, and insulting. They have complained of being spoken of to others, in terms which they consider defamatory and abusive. They have complained that their children were unreasonably frightened, by being threatened with immediate and inevitable damnation, and told that there was no help for them.—They have complained that their children should be told such things

about their parents as were adapted to alienate their affections, and lead them to be disrespectful towards their parents. They have found fault with the personality of publick preaching, by which the attention of the congregation was directed to particular individuals, as persons of an uncommonly odious character. They have complained of being prayed for by name, in a manner which they considered slanderous and abusive. Some have taken offence at what they considered an irreverent use of the name of God; and a familiar use of the words *devil, hell, cursed, damned,* and the like, in a manner which they thought resembled the more vulgar sort of profane swearing. Some have been disgusted with what appeared to them an irreverent boldness and familiarity with God in prayer, which shocked their feelings. Some have objected that the subject of religion should be so much urged upon them. And some have complained that the doctrines of Calvinism should be so vehemently pressed, and especially that of total depravity; and that so little charity should be expressed for other denominations. The principal *reasons* they have given why they objected to these things, have been, that they felt themselves unreasonably crowded upon and ill treated, that their sense of propriety was outraged, and that they thought these things improper. And it has been said, "If this is religion, I want no such religion."

Now, is it certain that these complaints have been made by the unconverted, solely from their dislike of the religion of the gospel? Has there been no other foundation for any of them? Have they been made solely because the holy, heavenly temper of the gospel has been so clearly exhibited before them, in all its native loveliness, as it appeared in the Lord Jesus Christ, breathing good will to man, and expressing all the meekness, and gentleness, and kindness, and forbearance towards them, which is required in the sermon on the Mount, and elsewhere? The fact that such objections are made by the impenitent against the new measures, more than against the measures previously in use, will not be allowed to be, of itself, a sufficient proof that the new measures are the nearest right.

But it is not my present purpose to show that these complaints are, or are not, made on good grounds. It is simply to show that the complaints of the unconverted and those of Christians and ministers, have not been all the same, and made for the same reasons.

Ministers and Christians have indeed complained of some of the things above mentioned. They have complained of a harsh and overbearing treatment of the unconverted, not only because they thought it improper, but because they thought it adapted to harden them, and shut up the way of access to their consciences. They have not been unwilling to have children and youth conversed with on the subject of religion, and made to see their true state and character; but they have thought a great and sudden excitement of their fears, not likely to lead them to such an attention to the state of their own hearts, as would be adapted to do any permanent good; and especially when it was produced by unwarrantable declarations of immediate and inevitable damnation, which a few days might suffice to show them were not true: and they feared that such things would lead them to treat the sober warning of the scriptures with contempt. They have thought that it was wrong, under the colour of performing any other religious duty, to teach children to disregard the fifth commandment. They have been offended at an irreverent use of the Divine name, because they thought

it a breach of the third commandment; and have been displeased with the familiar use of other common terms of profaneness, because they thought it must produce some of the same effect that profane swearing does. They have been disgusted with the appearance of irreverent boldness, and the affectation of familiarity with God in prayer, because they thought it inconsistent with proper feelings of respect towards him, and that awe of the Divine Majesty which holy beings express. They have not been afraid that the subject of religion would be too much urged upon men, if it were only done with that kindness of feeling which would leave the door open for its being repeated. They have not complained that the doctrines of Calvinism were too much or too clearly preached, nor that too much importance was attached to them, nor that too little charity was expressed for such as understandingly and cordially reject them. On the contrary, it has been a serious objection with many, that those doctrines have not been preached, so clearly and fully as they thought important. They have been grieved that those who did urge them plainly and fully, should be charged with hindering revivals by preaching them; and that *orthodoxy* should be made a term of reproach. They have objected, that people were not sufficiently instructed; that the distinction between true and false experience should be overlooked, or little thought of; and that the disposition to make a distinction between genuine and spurious revivals, should be frowned upon, as a mark of being in a cold and stupid state. They have complained that the most uniform and consistent Christians should be pronounced cold, and stupid, and dead, because they did not alter as much as others; and that too, in many cases, by those who had as yet no opportunity, from personal examination, to know any thing of the state of their minds. They have been grieved that the best friends of revivals, as they have hitherto witnessed them, should be denounced as enemies, because they did not fall in with the new measures; and that those whose age and experience had given them opportunity to be most and longest acquainted with revivals, should be put down, by the converts of a few days old, as totally ignorant on the subject. They have complained that aged ministers, of tried and approved piety, should be publickly prayed for, by young men and boys, as old hypocrites, or apostates, who were "leading souls to hell."

Some have objected to female prayer and exhortation in mixed assemblies, because they thought it forbidden in the scriptures, and adapted to destroy that silent unobtrusive influence, which it is so desirable that the female members of the church should exert, and which can be best exerted in the sphere in which God has placed them. Some have objected to the confidence which appeared to be placed in impulses and impressions, especially as connected with the supposed prayer of faith, because they thought it contrary to the scriptures, and adapted to open a wide door to the delusions of Satan. Some have thought the young were put forward, to their own injury, and the older members of the church, whose age and experience qualified them to lead, were too manifestly put in the back ground; and that old people in general were often treated with great disrespect, in direct violation of the Divine command, "thou shalt rise up before the hoary head, and honour the face of the old man." Some have complained of the disposition of those who adopted the new measures, to crowd them into every place, regardless of the divisions and contentions to which they

seemed likely to give rise; and of the disposition of some to intermeddle in the concerns of other churches, to which they did not belong. Some have complained of the stress which was laid upon the *posture* in prayer, while so little regard appeared to be paid to the cultivation of that meek, humble, modest, retiring spirit, which is so essential to the right performance of that duty. Some have complained that secret prayer should be made so loud as to attract the notice of people in the streets, because they thought it too much like that praying in the streets which our Lord reproves. Some have thought it wrong to pray that individuals might be converted or removed, and especially, that "God would seal the damnation of sinners this night." Some have objected to the principle that the feelings ought to control the judgment, and that because any measure contributed to produce very pleasant feelings in us, it was therefore right. Some have thought it wrong to consider success as an evidence of Divine approbation, lest it should lead us to practice deception, as Jacob did, in order to secure a good object. Some have been disgusted with the ostentation, and boasting, and self-conceit, which they have witnessed, because they thought them utterly inconsistent with the spirit of the gospel. Some have complained, that when evils were pointed out, there was no regard paid to their warnings, but the same things were repeated, and carried to greater lengths than before. And some have been distressed at the appearance they saw of a disposition to have some men's "persons in admiration," as if they only were the instruments through which any good could be expected from Divine ordinances, and the only medium through which the Holy Spirit could be communicated; and the apparent determination to deny or justify every thing for which they were complained of, let it be what it might. But, the principal complaint, and one which has embraced all the rest, has been, that the whole system of measures appeared to be adapted to promote false conversions, to strengthen and cherish false hopes, and propagate a false religion; and thus, besides destroying the souls of those who should be the subjects of it, these measures should tend ultimately to bring all true religion, and all pure revivals into contempt, and increase the number of errorists and scoffers on every side.

Such are some of the principal objections to the new measures, which I have heard among ministers and Christians. And it is easy to see that they are very far from being precisely the same objections, and founded upon precisely the same reasons, as the objections of the impenitent. No; they are grounded on the love of the truth, or a regard for the honour of God, and the good of souls, and on a most anxious solicitude for the permanent good character and influence of revivals, and the advancement of the cause of Christ in the earth. And nothing can be more unjust and injurious, than because they make these objections, even if they are in a mistake in making them, to class them with the ungodly world, and represent them as walking together *because they are agreed.*

(*To be continued.*)

SHORT NOTICES OF RECENT PUBLICATIONS.

HENRY'S COMMENTARY.

We regard it as a duty to announce the re-publication in this city, by Towar and Hogan, of one volume of the above excellent work—a work which needs not our recommendation; but of which we will repeat what we have often said, that if we could possess but one commentary on the Holy Scriptures, and were

permitted to choose that one, it should without hesitation be Henry's.

The volume issued, contains the four gospels—the publishers having chosen, for what reason we know not, to begin with the New Testament. But we understand that the whole work will be published, a volume every three months. The volume before us is a very handsome super-royal octavo. The size is far more convenient than the edition in folio, although the type is the same. In every respect we think this volume superior to the correspondent one of the Edinburgh folio edition, with which we have compared it. We hope that all our readers who can afford it, will possess themselves of this treasure of sound doctrinal and practical theology.

CONVERSATIONS ON THE BIBLE.—*By a Lady of Philadelphia.*

A third edition of this valuable work, considerably enlarged and improved, has recently been published. It has been recommended highly by very competent judges, and has been reprinted, perhaps more than once, in Britain. Heads of families, that wish to promote the study and the love of the Bible among their children, will find this book well calculated for their purpose.—It is very interesting as well as instructive. We would also earnestly recommend its introduction into schools and academies, in which Bible studies are cultivated.—And such institutions, we rejoice to say, are now numerous and increasing.

DRUNKENNESS EXCLUDES FROM HEAVEN: *A Discourse on* 1 *Corinthians*, vi. 10. *By David M'Conaughy, A. M. Pastor of the Presbyterian Congregation, Gettysburg.*

The appropriate text of this discourse is 1 Cor. vi. 10.—"*Drunkards shall not inherit the kingdom of God.*" After some general remarks the preacher says—"The obvious import of the text is, that persons of the character here condemned, are unworthy to be owned as members of the gospel church; and more especially, that they shall not enjoy the bliss of Heaven. The sentence is fearful. Its execution cannot fail: It is the announcement of the Eternal King.

We propose—

I. *To ascertain to whom this character belongs;* and

II. *Shew the certainty and justice of this decision.*"

Both these divisions of his subject Mr. M'Conaughy illustrates with clearness and energy. We only regret that our space forbids us to make copious extracts; for the subject is important and of general concern—not merely to those who may be chargeable with intemperance, but to those who have avoided the evil for themselves, yet are bound to endeavour to correct it in others, and to guard the young and unwary against every approach to this destructive vice; destructive to character, property, body and soul. We insert Mr. M.'s. concluding address to the young.

"Particularly, let me address a warning to you who are young. As you value the respectful notice of your fellow-men, the dignity of your nature, the silent plaudit of an approving conscience, the friendship, the blessing and direction of Almighty God: in a word, as ye value the comfort of this life, or the prospects of eternal felicity—avoid Intemperance: avoid the company of the intemperate, as you would a place charged with pestilential infection. The latter may prove destructive to your bodies; the former may ruin your souls. Evil company has many dangerous fascinations. To giddy and thoughtless youth, dissolute mirth, and the midnight revel, present appearances of liberty and greatness of soul. But be warned against this false and delusive glitter. Consult sober reason and religion. They will inform you, that these are not only insubstantial, but sinful pleasures: the Circean cup, which transforms human nature into the vilest and most hateful forms. Endeavour, then, to estimate pleasure aright. Weigh well the characters with which you intimately associate. 'He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed.'"

RESOURCES OF THE ADVERSARY, AND MEANS OF THEIR DESTRUCTION. *A Sermon preached at New York, October* 12*th*, 1827, *before the American Board of Missions. By Lyman, Beecher, D.D. Boston, Mass.*

The author of this discourse has placed at the head of it, no less than five texts of scripture, namely, Isa. xlix. 24, 25. Isa. liii. 12. Luke xi. 21, 22. Rev. xi. 15. Rev. xix. 5, 6. These passages are certainly pertinent to the author's purpose, which is to show, that there has been a systematic opposition of satan and his agents to the plan and purpose of God for the salvation of men, ever since that plan and purpose have been manifested; and to point out the means, by which the organized opposition of the powers of darkness, and their human auxiliaries, must be counteracted and defeated. After a short introduction, the preacher says,—"In this discourse, it is proposed to consider, THE DEFENCES AND RESOURCES OF THE ENEMY, AND THE MEANS OF THEIR OVERTHROW." In opposition to the gospel, Dr. B. places

1. *Idolatry.* 2. *Imposture.* 3. *Papal superstition.* 4. *Despotick governments of the earth.* 5. *Crime in its varied forms.* 6. *A more liberal sort of religion,* 7. *Corrupting the purity of revivals of religion.* He then inquires—By what means the opposition stated is to be overcome? and the answer is, "First—By the judgments of heaven, in which the Son of man will come on the strong man armed, and take away his armour; Secondly—By the universal propagation of the gospel, before the light of which, idolatry, imposture, and superstition, will retreat abashed: and Thirdly—By frequent, and at last general revivals of religion; giving resistless power to the gospel, as it is preached to every creature." In stating what must be done Dr. B. says: 1. "There must be *more faith* in the church of God. 2. There must be *a more intense love for Christ* in his church. 3. There must come an era of *more decided action,* before the earth can be subdued to Christ. 4. *More courage* than has in modern days been manifested by the church of God. 5. There must be new and more vigorous efforts, to increase the number and power of evangelical churches in our land. 6. Special effort is required to secure to the rising generation an education free from the influence of bad example, and more decidedly evangelical. 7. The vigour of *charitable effort* must be greatly increased. 8. The jealousies of Christians who are united substantially in their views of evangelical doctrine and religion, and who are divided only by localities, and rites, and forms, must yield and give place to the glorious exigencies of the present day. 9. We must guard against the dangers peculiar to a state of religious prosperity."—Such is the outline of this able discourse, and we have given it because, in its naked form, we think it may be instructive, as well as interesting to our readers. In almost the whole of Dr. B.'s positions and arguments we most heartily concur. From some few, unless we might qualify them, we should be disposed to withhold our full approbation. But we have no objections which we deem important enough to be specified. We had heard it rumoured, that in this discourse Dr. B. had not appeared equal to himself. We think otherwise—It exhibits the same lucid order, the same powerful bearing on the points of discussion stated, and the same perspicuous and appropriate diction, which we have admired in his other publications. The discourse forms the 24th sermon in the National Preacher; and will therefore have, what it well deserves to have, an extensive circulation.

Literary and Philosophical Intelligence, etc.

We have thought that we could not better fill this department of our work for the present month, than with the subsequent authentick account of the last attempt that has been made, or perhaps ever will be made, to discover a north-west passage, by navigable water, from the Atlantick to the Pacifick Ocean.

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CAPTAIN PARRY'S EXPEDITION.

The highest latitude to which the Hecla reached was 81 deg. 6 min.; which is believed to be the farthest north that ever a ship made her way; so that all that was made in the boats was 1 deg. 39 min. Lord Mulgrave got to 80 deg. and some minutes (we do not remember exactly, but think about 20). At the farthest point north no barrier of ice was seen, as in the case of that noble lord and elder voyagers; so that the idea of such a barrier always existing may now *be dismissed.* The ice found by the present expedition was of a very chaotic form. For about a mile, perhaps, it might be tolerably smooth; but at every interval, huge ridges were crushed up by the action of tides and currents, and presented the most formidable obstacles to the progress of the enterprise. No sooner was one of these rugged and precipitous masses overcome than another appeared; and difficulty after difficulty seemed lengthening as the party advanced. There was plenty of fresh water on the surface, but towards the end of the attempt, when the rains fell, the ridges we have described separated, and between them the salt sea flowed in divisions, like so many canals.

Owing to the condition of the ice over which they had to travel, it was found impossible to make any use of the reindeer in dragging the boats; and as there were no means of feeding dogs (as once proposed), the whole work was performed by personal labour. Officers and men, 28 in number, were alike harnessed to the tackle, and wrought in common at the exhausting toil. Their time for starting in the *morning,* (their morning being the beginning of the *night*) was chosen when the light was least injurious to the eyes;

for though the sun shone upon them during the whole period, and there was no darkness, yet when that luminary was lowest in the horizon, the reflection from the bright white surface of snow was more endurable. On setting out, a pint of cocoa, with some biscuit powder to mix with it, was served to every individual for breakfast, which being finished, the whole number yoked to the boats. About seven hours of constant exertion brought them to the hour of their spare dinner meal, which consisted of a piece of *pemecan**, about the size of an orange, and a few ounces of biscuit powder. These ingredients, scraped into cold water, made a cold soup, and a miserable sustenance for men whose strength was so severely tasked. In fact, they could not bear up under the fatigue. During their whole march they were soaking wet to the knees, and benumbed by a temperature always at or near the freezing point. At the close of 12 or 14 hours thus occupied, when they came to seek rest by lying down, the change of their wet for dry stockings and fur boots, caused such a reaction, that the tingling and smart were insufferable, and the comparative comfort was more difficult to be endured than the preceding cold.

When Captain Parry found that the men could not support their toils on the allowance, (of about nineteen ounces per twenty-four hours, of pemecan and biscuit powder,) he added, by way of luxury, a pint of hot water at night. This was found to be very restorative, warming the system; and if a little of the dinner food had been saved, it made a broth of great relish and value. Spirits were not drank; and the reason why even hot water was scarce, was, that it took so large a stock of their spirits of wine to boil it and the cocoa, that the quantity consumed could not safely be increased.

The consequences of the hard life we have just faintly pictured were soon obvious. The men became weakened, their limbs swelled, and disease began to thin the number of active workers. There needed no other obstacle to stop their progress; but observation at last demonstrated that all their strenuous efforts were vain. The ice itself was drifting faster to the south than they could make their way over it to the north; thus, during the last three days of their struggle, instead of gaining a higher latitude, they were actually two miles farther south than when they set out. This put an end to an expedition where every thing which human energy and perseverance could do, was done so fruitlessly; but the nature of the ice, so different from what was anticipated, rendered the accomplishment of the object utterly impracticable.

While the boats were away, the Hecla was not exempt from dangers. She had been wrought into a snug birth near the shore, in one of the few places which afforded this shelter. Ahead there was about three miles of ice; and a heavy gale coming on, detached this prodigious mass, and drove it with terrible violence against the ship. The cables were cut asunder, the anchors lost, the poor Hecla forced high and dry upon the coast, by the irresistible pressure. To get her again to the water, occupied a considerable time, which was, of course, lost to the surveying party. Having effected that, however, they proceeded to Weygatt Straits.

We do not hear of any intercourse with natives.—Seventy deer were shot by the hunters.

It is vexatious to be forced to the conviction that any attempt to reach the North Pole is but too likely to end in disappointment; but every fresh enterprise seems to lead to this conclusion.

Hudson, whose name is perpetuated in the bay, reached lat. 82 (as is laid down) in the year 1606; and a Scotch Journal states that the Neptune whaler, in 1816, got as high as 83 deg. 20 min; but of the accuracy of this fact we have great doubts.

The Land Arctic Expedition.

About the end of June 1826, Capt. Franklin arrived at the last of the Hudson Bay Company's posts, named Fort Good Hope, in lat. 67 deg. 28 min. N. long. 120 deg. 53 min. W.

Three days' journey from thence, on the 4th of July, he despatched a party to the eastward, under the command of Dr. Richardson, and proceeded himself, in command of another party, by the western channel of Mackenzie's river, which flows at the foot of the Rocky Mountains, and completed a survey of the coast from long. 113 deg. W. to 149 deg. 38 min. W. Captain Franklin was accompanied by Captain Back, who had been his companion on the former expedition. He was much impeded in his progress by the constant obstruction of ice, unbroken from the shore, in many parts, until the 4th of August—by the prevalence of fogs—and by the nature of the sea coast, which to the westward of the 140th degree is so extremely low and flat as to be unapproachable, even in boats, nearer than two or three miles. Indeed, beyond the 139th degree it was found impossible to land on the main shore, except at one point; and there they were most vexatiously detained eight days, in the best part of the sea-

* The Indian food: meat compressed in the smallest compass.

son, by a fog so dense, that all objects beyond the distance of a few yards were obscured, and during all which time it blew a strong gale.

Before Captain Franklin had reached more than half way to Icy Cape, most of his party began to have swellings in their legs, and showed other symptoms of extreme suffering, from their unavoidable exposure to wading in the water, for the purpose of dragging the boats, when they were under the necessity of landing to rest or to get fresh water, or when they were compelled by the recurrence of strong gales to seek the shore. The temperature of the water was generally about the freezing point, whilst that of the air seldom exceeded 36 degrees.

The eastern party, under Dr. Richardson, who was accompanied by Mr. Kendall, an intelligent and distinguished young officer, succeeded in reaching the Coppermine river on the 8th of August, and returned to Fort Franklin, Great Bear Lake, on the first of September.

The object of Dr. Richardson's party was to examine the intermediate coast between the Mackenzie and the Coppermine rivers. After separating from Captain Franklin, on the 4th of July, they pursued the easternmost channel of the Mackenzie, until the seventh of that month, when finding that it distributed itself by various outlets, of which the more easterly were not navigable for their boats, they chose a middle one, and that night got into brackish water, with an open view of the sea, in latitude 69 deg. 29 min. N., longitude 133 deg. 24 min. W.

On the 11th, in lat. 69 deg. 42 min. N., long. 132 deg. 10 min. W., the water was perfectly salt, the sea partially covered with drift ice, and no land visible to seaward.

These dangers were gladly exchanged for a coasting voyage in the open sea. They rounded Cape Parry, in lat. 70 deg. 8 min. N. long. 123 deg. W.; Cape Krusenstern in lat. 68 deg. 46 min. N., long. 114 deg. 45 min. W., and entered George the IVth Coronation Gulf, by the Dolphin and Union Straits (so named after the boats,) which brought them within sight of Cape Barrow, and two degrees of longitude to the eastward of the Coppermine river. Their sea voyage terminated on the 8th of August, by their actually entering that river.

Throughout the whole line of coast they had regular tides, the flood setting from the eastward; the rise and fall being from a foot to twenty inches. In the Dolphin and Union Straits, the current, in the height of flood and ebb exceeded two miles an hour. They found drift timber every where, and a large portion of it on many parts of the coast, lay in a line from ten to fifteen, and in some places upwards of twenty feet, above the ordinary spring-tide water-mark, apparently thrown up by a heavy sea.

After the first rapid, in the Coppermine river, Dr. Richardson's party abandoned the boats with the remainder of their cargoes of provision, iron work, beds, &c. to the first party of Esquimaux which should chance to pass that way; and on the 10th Aug. set out by land, with ten days' provisions, and their personal baggage reduced to a single blanket and a few spare moccasins, that they might travel as lightly as possible, and further to reduce the men's loads, the tents were left behind, and Mr. Kendall carried the astronomical instruments.

They reached the eastern end of the Bear lake, at the influx of Dease's river, on the 18th, and remained there until the evening of the 24th, before the boats arrived to convey them to Fort Franklin.

LIST OF NEW PUBLICATIONS.

Sketch of the Laws relating to Slavery in the several States of our Union. By George M. Stroud.

Lingard's History of England, in 10 vols., price $15 in boards,—Reprint by Eugene Cummiskey.

Gibson's Surgery, 2d edition with Additions, 2 vols. 8vo. with Plates—Publishers, Carey, Lea & Carey.

Darby's Universal Gazetteer, 2d edit. with ample Additions and Improvements. with a neat coloured Map of the U. S. by William Darby. Published by Bennet & Walton, No. 37 Market Street, Philada.

Bishop Hobart's Sermon, at the Consecration of the Rev. H. U. Onderdonk. D. D.—with the Decision of the Bishops who united in his Consecration on the Reasons presented to them against the said Act; and a Narrative of the Consecration—Publishers, Carey, Lea & Carey.

The Apocalypse of St. John; or the Prophecy of the Rise, Progress and Fall of the Church of Rome, the Inquisition, the Revolution, the Universal War, and the Final Triumph of Christianity; being a new Interpretation. By the Rev. George Croly. Published by E. Littell.

An Address to the Synod of the Reformed Presbyterian Church in America, on submitting to their consideration the Plan of Correspondence with the General Assembly, by the Chairman of their Committee, in May, 1827. By Alexander M'Leod, D.D., of New York—Price 25 cents.

Religious Intelligence.

LE IN PENNSYLVANIA.

Society of Philadelphia ed their executive committ- unicate to the publick such n the committee might think ve to the enterprise for ble in every family in the nmittee have great pleasure licity to the following state-

ion whatever has been mani- undertaking of the society, mplete supply of the word inhabitants of Pennsylvania. contrary, met with a more ordial approbation than even hopes of the committee had nticipate. Not only has the iment appeared to be in its en of the first respectability in various parts of the State, it their ready countenance, real solicitude to carry it into fect. His Excellency the the State in particular, has rest in this concern, and used ency to render it successful, mmittee have witnessed with ly pleasure. The ecclesias- ires of several religious de- have determined to aid and design of the Society, with a d zeal of the most gratifying ging kind. The Bible Socie- wn of Pittsburg have united, n association which has made ible for the complete supply unties, in the most westerly state. Associations in other become responsible, some for ies, and others for two, three nnexion; so that the commit- to state, that out of fifty-one which the state consists, they ed from thirty-five the most timation of provision being ply all the families which they with the volume of inspira- are also three other counties, is known to the committee, easures are in train, as will responsibility for supplying within their bounds respec- course, there are but fourteen he whole State, in which mea- ot already been taken for sup- estitute; and in none of these, d, is any thing wanting but a nd the presence of some intel- ictive agents, to render them co-operative as the rest.

On the whole, when the committee consider that it was only on the 22d of September last, that the address of the Society was published, and that they already see in thirty-seven counties of the State, that the best measures are in train to supply a Bible to every family that will receive it, within their respective bounds; and also know, as they do, that liberal collections have already been made in Philadelphia, for the purchase of Bibles, and that they have the prospect, (of which they at one time despaired,) of being able to furnish copies as speedily as they may be wanted —surprise and gratitude fill their minds: a success is witnessed in the hallowed undertaking of the Society, unexpected and perhaps unexampled.—A success which we hope will encourage similar attempts in other States of the American Union; for this success has been obtained without claim to other merit on the part of the committee, than a diligent attention to the object of their appointment; and of which the whole praise is due to Him who has the hearts of all men in his hands, and who has manifestly smiled on an effort to put the blessed revelation of his holy will, into the hands of those who have hitherto been living in ignorance of its reforming and soul-saving truths.

Signed in behalf of the committee, by

ASHBEL GREEN, *Chairman.*
JACKSON KEMPER, *Secretary.*

Philadelphia, Nov. 29th, 1827.

LETTER FROM REV. ELI SMITH.

Egypt is at present a land of darkness and of the shadow of death, a land where ignorance, indifference, and wickedness, produce a moral darkness which may be felt. These are the obstacles, which meet the missionary and try his faith in his first attempts. Of opposition nothing yet is seen, as the object of the missionary is not generally known. Whether the long oppressed and suffering church of Egypt will greet with joy the light which is about to dawn upon her, or cling to the darkness in which she is enveloped as a covering to her errors, God only knows. Every one who loves Zion will pray and hope for the former; but past events, and the opposition of the natural heart to the truth, gives too much reason to fear the latter.

Respecting the Moslems, a single incident, which occurred just before my arrival, will show how strictly the sanguinary laws against those who renounce their

faith, are executed. A woman, who was born of Moslem parents, was found living with a Greek as his wife, and had a cross marked on her arm, as a sign of her having embraced the faith of Christ. As soon as it became known, she was brought before the magistrate, and condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the city, and lined the banks of the river to see her plunge in the stream. She continued to cry, "I die a Christian;" but this only enraged her executioners, and hastened her death. In the mean time a fire was built on shore to burn her husband, but when he saw the fate that awaited him, he saved his life by embracing the Mahommedan faith. This *he* could do, having never been a Moslem; but for his wife no such resort was left

Yet notwithstanding the darkness that now broods over Egypt I could not but feel, while in Cairo, that it was an exceedingly important station. Cairo is itself a large city, containing nearly 200,000 inhabitants, among whom are many that bear the Christian name. It is a central point of intercourse with Arabia, Nubia, and the heart of Africa; the capital of a kingdom as great in extent, though not in population, as that of any of the Pharoahs of old, embracing the Oases of the desert, the valley of the Nile beyond Sennar, all the important ports in the Red Sea, the sacred cities of Mecca and Medina, in Arabia, and extending almost to the gates of Gaza, in Syria.—How large a field for missionary labour; and how loudly does the misery of the people call for it!

[*Miss. Herald.*

[The Memoir of the Rev. Dr. Henry, promised in our last number, could not be completed in time for the present.—It may be confidently expected in our next.]

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of Rev. Dr. John M'Dowell, the balance in full of the note generously given by Mr. Josiah Bissell, of Rochester, in the State of New York, for the Contingent Fund	$50 00
Of Samuel Bayard, Esq. the Collection in the Church in Princeton, for the same fund	53 98
Amount received for the Contingent Fund	103 98
Of Rev. Joshua T. Russell, collected by him in the City of New York, for the New York and New Jersey Synodical Professorship	800 00
Total	$903 98
The Treasurer has received of the Rev. Dr. E. S. Ely, from the Female Missionary Society of Bellefonte, for the Missionary Fund	$10 00
The Collection in the Second Presbyterian Church, Philadelphia, on 11th November, for the French Protestant Church in New Orleans, after a Sermon in French, by the Rev. Mr. De Fernex, subject to the order of the Board of Missions, was	$117 35

View of Publick Affairs.

EUROPE.

The latest dates which we have seen from Britain are of the 23d of October, and from France of the 22d of the same month. From no quarter have we events or information of much importance, to chronicle at this time.

BRITAIN.—The British Parliament has been further prorogued till the end of December, which will put off the actual sessions till February—It is the usage of Parliament always to adjourn for the holidays. There has been some fluctuation in the publick stocks, in consequence of rumours of war with Turkey, and the contradiction of these rumours. The revenue for the last quarter of the year, ending Oct. 10th, exceeded that of the correspondent quarter last year, to the amount of £600,000; *yet the* whole revenue of the present year was less than that of the last by £300,000.

The subject which seemed most to occupy the publick attention was, the surplus population of the three kingdoms, particularly of Ireland. It seemed to be agreed on all hands, that pauperism must continue and increase, unless the population should be materially reduced by emigration; and plans were preparing to apply this remedy. Commerce and business had nearly reached their usual level.

FRANCE.—We observe nothing of more national importance in the secular concerns of France, than her vigorous and successful efforts to increase her navy. It is estimated that in January next, she will have afloat 39 ships of the line, 35 frigates, and 194 smaller vessels. It is said that 170 vessels are now in service.—Algiers is closely blockaded, and the squadron there has been reinforced. The ecclesiastical state of France is one which for us has much interest. Both Catholicks and Protestants are using all the means in their power, and with great zeal, to propagate their opinions, each in opposition to the other. We know not how this conflict will terminate; but it seems to us that unless the Protestants are restrained by the strong hand of power, they are likely, although a small minority at present, to produce ere long a great change in the religious state of France. Indeed we see not how liberalism and Protestantism can be permitted to remain as they are, and especially to increase as they are likely to do, and yet Popery and absolute power hold the places and the tone which they now hold in this kingdom.

SPAIN.—It is stated with apparent authenticity, that the presence of king Ferdinand among his rebellious subjects, in the north-eastern part of his dominions, has been, to a considerable extent, effectual in recalling and compelling them to return to their allegiance. Some have voluntarily laid down their arms, and some have been subdued by force, and the rest have betaken themselves to the mountains in their vicinity—Such are the accounts. It would seem that a principal cause of this rebellion was, the belief that Ferdinand was a captive, and not permitted to act agreeably to his own will. His presence among the deluded would of course correct this mistake. The circumstance is distinctly adverted to in a poem, which the queen has written on the departure of her husband. We have seen a prose translation of this poem, and it is really pretty well done *for a queen.*

PORTUGAL.—It seems yet doubtful whether the emperor of Brazil is, or is not, favourable to the accession of his brother Don Miguel, to the throne of Portugal. The last accounts represent him as actually appointed; but there has been so much of pro and con in relation to this matter, that the truth must be left to time. Very arbitrary measures have lately been adopted without his presence—What they will be if he should hold the sceptre, may easily be anticipated. This kingdom is in a very unsettled and unhappy state.

AUSTRIA.—This great power seems to have pursued a mysterious kind of policy in relation to the Turks and Greeks. She has favoured the Turks and injured the Greeks as much as she conveniently could, through the whole of the late struggle. From late appearances we should suppose she is strongly inclined still to pursue the same course; but is overawed by the combination of Russia, France and Britain, for the pacification of Greece.

TURKEY AND GREECE.—The latest accounts received in Paris from St. Petersburg, state, that the Grand Senior had absolutely and finally refused the mediation proffered by the allied powers, for settling his controversy with the Greeks. Still we consider this article of news as wanting confirmation. What seems to be authentick is, that the fleets of Britain and France (that of Russia is at Napoli), have actually blockaded the sea ports of Greece occupied by the Turks, and given the Ottoman commanders, both of the land and naval forces, to understand that all military operations must cease. A Turkish frigate that attempted to escape, received a broadside from a British ship of war, and was compelled to put back. The combined fleet appears to have come in good time for the poor Greeks, as a reinforcement from Egypt, of from four to six thousand troops, had arrived and landed at Navarino. The Greeks have joyfully accepted the proposed mediation; yet it appears that Admiral Cochrane was prosecuting the war and with considerable success, in the vicinity of Missolonghi. He will however be compelled to desist.—Since we began to write this article we have seen a paragraph from a New York paper, in which it is said on information received "from a responsible source through a *respectable* medium," that "there is an express *agreement* (not an *understanding*) entered into by *England, Russia* and *France*, to conquer and portion the *Turkish* dominions in *Europe* and *Africa*. *Constantinople* and its dependencies are allotted to Russia—*Egypt* to England, and the isles of the Mediterranean and some portion of the land adjoining that Sea, to France. The Turk is to be driven into Asia, and the Greeks are to have a government of their own, under the guarantee and protection of the *three powers*." We con-

sider this information too apocryphal to make any other remark upon it than that if it should prove true, it will well explain the conduct of Austria—She would rather have the Turk for a near neighbour than Russia.

RUSSIA.—It appears that a new levy of troops, very large in amount, has recently been made in the Russian empire. The war is still carried on successfully against the Persians, and is probably near a close. The Persians we think will be willing to obtain peace by relinquishing the disputed territory; and much more than this Russia, at least for the present, is not likely to demand. Britain will not readily consent to the subjugation of Persia, which now forms a safe barrier to her East India possessions.

ASIA.

In every part of British India, we rejoice to observe that the missionary cause (in our estimation the best and most important of all causes) is prosperous: and the prospect for the future, seems to be even more cheering than the prosperity of the present. There are not less than four or five different denominations of Protestants that have missionary establishments in India; and they are all harmonious and successful in their operations. It is indeed, as yet, but a small part of the vast population of this multitudinous region, that is brought under the influence of sacred truth. But plans and means are in train to Christianize the whole—The Lord hasten it in his own best time and way!

In China it appears that the imperial troops have lately obtained some considerable advantages against the rebels. But the rebellion is not yet subdued.

AFRICA.

It appears from the last number of the African Repository, that the American Colony at Cape Montserado, is in a most prosperous and promising state. We think the point is now decided, that the establishment of an American colony there is practicable, and in the highest degree desirable and useful—whether it be, or be not, viewed as a depository for our slave and coloured population. We hope the state legislatures and the general government, will not much longer withhold their patronage to this noble enterprise of benevolence. In the mean time, private liberality has every encouragement to sustain the work which it has commenced, and under many discouragements continued. It is with great pleasure that we perceive that two missions are soon to be sent to Liberia—one from the American Board, and the other from the Missionary Society of the Episcopal Church.

AMERICA.

BRAZIL AND BUENOS AYRES.—In our last number we stated that there was a prospect that peace would soon be concluded between these belligerents. That prospect seems to have vanished. The last accounts represent both parties as preparing to renew the war with increased vigour.

MEXICO.—An editorial article in the National Gazette says, "We have before us Mexican gazettes of a late date. The contents indicate great uneasiness and discord, almost throughout the Republic. Barbarous excesses had been committed with impunity against the Spanish inhabitants in and near Acapulco, and seemed to be threatened in other places. The cry for blood has been raised in some of the gazettes, and in the Congress, in a way that shocks the North American reader. Much embarrassment was experienced by the government in the treasury department."

COLOMBIA.—The state of Colombia is not far different from that of Mexico. The liberator Bolivar, however, appears to possess much of the public confidence, and to be labouring to restore harmony, order and prosperity.

CANADA.—A serious difference has taken place between the governor of this British colony and the legislature. The Commons House of Parliament have chosen a speaker, whom the governor absolutely refuses to recognise in that character,—and the Commons seem equally determined to persist in their choice. How the controversy will terminate, remains to be seen.

UNITED STATES.—The Congress of these States convened on the 3d instant. We write on the 5th, when none of its proceedings, nor the message of the President, have yet met our view. If they demand the notice of the Christian Advocate, such notice may be expected in our next number. In the mean time, we do hope that our readers, and the Christian publick at large, will be impressed with the importance of the duty of offering up prayer—not cursory and formal—but sincere, and earnest, and particular prayer—for the Divine blessing, both on the legislature and governmental officers of the union, and on those of the particular States. The Christian who neglects *this* duty has no right to complain of Congress and the government.